THE LAVVYERS QVESTION.

THE ANSVVERE TO THE Lawyers Queſtion.

The Cenſure of Chriſt vpon the *Anſwere.*

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201 > 04

A PREPARATIVE TO MARIAGE.

YOu are come hither to be contracted in the Lord, that is, of two to be made one: for as God hath knit the bones & sinews together for the strengthening of mens bodies, so hee hath knit man and woman togither, for the strengthening of their life, because two are firmer then one, and therefore is ben God made the woman for man, he sayd; *I will make him a helper*: shewing that mã is stronger by his wife. Euery mariage, before it be knit, should be contracted, as it is shewed in Exo. 22. 16. & Deut. 22. 23. which stay betweene the contract and the mariage, was the time of longing for their affection to settle in, because the deferring of that which we loue, doth kindle the desire, which if it came easilie and speedily vnto vs, would make vs set lesse by it. Therefore we reade how Ioseph and Mary were contracted before they were married. In the [a] contract Christ was conceiued, and in the mariage Christ was borne, that he might honor both estates: virginity with his conception, and mariage with his birth. You are contracted, but to be maried, therfore I passe from contracts to speake of mariage, which is nothing else but a communion of life between man and woman, ioyned together according to the ordinance of God.

First, I will shew the excellencye of mariage; then the institution of it; then the causes of it; then the estate of it; then the duetues of it; and lastly the diuorcement of it.

Well might Paule say, *Mariage is honourable*: for God hath honoured it himselfe. It is honourable for the author, honorable for the time, and honorable for the place. Whereas all other ordinances were appointed of God by the handes of men, or the hands of Angels, mariage was ordained by God himselfe, which cannot erre. No

Gen.2.22. man nor Angel, brought the wife to the husband, but God himselfe: so marriage hath more honor of God in this then al other ordinances of God beside, because he solemnized it himselfe.

Mariage the first ordinance of God. Then it is honourable for the time, for it was the first ordinance that God instituted, euen the first thing which he did after man and woman were created, and that in the state of innocencie, before either had sinned, like the finest flower, which will not thriue but in a cleane ground. Before man had anie other calling, he was called to be a husband, therefore it hath the honour of antiquitie aboue all other ordinances, because it was ordained first, and is the auncientest calling of men.

Then it is honourable for the place: For wheras all other ordinances were instituted out of Paradise, marriage was instituted in Paradise, in the happiest place, to signifie how happie they are that marrie in the Lord, they do not onely marrie one another, but Christ is married vnto them: and so marriage hath the honour of the place aboue all other ordinances, because it was ordained in Paradise.

Gen.3.15. As God the Father honoured marriage, so did God the Sonne which is called *the seede of the woman*: and therefore Marriage was so honored amongst women because of this seede, that when Elizabeth brought forth a sonne, she sayd, that God had taken away her rebuke; counting it the honour of women to beare children, and by consequence, the honour of women to be married; for the children which are borne out of marriage, are the dishonour of women, and called by the shamefull name of Bastards.

Deut.32.2. Christes first miracle at a Mariage. Iohn 2.8. As Christ honoured Marriage with his birth, so hee honoured it with his miracles: for the first miracle which Christ did, he wrought at a marriage in Canaan, where he turned the water into wine: so, if Christ be at your marriage, that is, if you marrie in Christ, your water shall be turned into wine, that is, your peace, and your rest, and your ioy, and your happinesse shall begin with your Mariage: but if you marry not in Christ, then your wine shall be turned into water, that is, you shall liue worse hereafter then you did before.

Mat.22.2. Verse 11. Cant.5.9. Three mariages of Christ. As he honoured it with miracles, so he honoured it with prayses: for he compareth the kingdome of God to a wedding, and he compareth holinesse to a wedding Garment. And the fifth of Canticles, hee is wedded himselfe.

We reade in scripture of three Marriages of Christ. The first was, when

when Christ and our nature mette together. The seconde is, when Christ and our soule ioyne together. The third is, the vnion of Christ and his Church. These are Christs three wiues. As Christ honoured Marriage, so do Christs Disciples: for Iohn calleth the cõiunction of Christ and the faithfull, a Mariage. And in the one and twentith of the Reuelation and ninth verse, the Church hath the name of a Bride, whereas Heresie is called an harlot. Further, for the honour of Mariage Paul sheweth how by it, the curse of the woman was turned into a blessing, for the womans curse was the paines which she should suffer in her trauaile. Now by mariage this curse is turned into a blessing: for children are the first blessing in all the Scripture. And therefore Christ saith, that so soone as the mother seeth a manchild borne into the world, she forgetteth all her sorrowes, as though her curse were turned into a blessing.

1
2
3
Reue.19.7.
Reue.21.9.
Reu.17.1.
By mariage the womãs curse turned into two blessings.
Gen.3.16.
Gen.1.28.
Ioh.16.21.
1.Tim.2.1
For those paines will trie her faith.

And further Paul saith, that by bearing of children, if she continue in faith and patience, she shall be saued: as though one curse were turned into two blessings. For first, she shall haue children, and after, she shall haue saluation. What a mercifull God haue we, whose curses are blessings? So hee loued our Parents, when he punished them, that he could scarce punish them for loue, & therefore a comfort was folded in his iudgement.

note.

To honour marriage more, it is sayd, that God tooke a rib out of Adams side, and thereof built the woman. Hee is not sayd to make man a wife, but to builde him a wife: signifying, that man and wife make (as it were) one house together, and that the building was not perfect, vntill the woman was made as well as the man, therefore if the building bee not perfect now, it must be destroyed againe.

Gen.2.22.

Before God made the woman: it is sayd, that he cast the man into a sleepe, and in his sleepe hee tooke a rib out of his side, and as he made man of earth, so he made the woman of bone, while Adam was a sleepe.

A note of Adams sleepe.
Gen.2.21.

This doth teach vs two things: as the first Adam was a figure of the second Adam, so the first Adams sleepe, was a figure of the second Adams sleepe, and the first Adams spouse was a figure of the secõd Adams spouse. That is, as in the sleep of Adam, Eue was borne so in the sleep of Christ the church was borne; as a bone came out of the first Adams side, so blood came out of the second Adams side. As Adams spouse receiued life in his sleep, so Christs spouse receiued life

1.Cor.15.
22.&45.
Eph.5.14.
Iohn 14.6

in his sleep: that is, the death of Christ is the life of the Church, for the Apostle calleth death a sleepe: but Christ which died is called life, shewing that in his death we liue. Secondly, this sleepe which the man was cast into, while his wife was created, doth teach vs, that our affections, our lustes, and our concupiscences should sleep while we go about this action. As the man slept while his wife was making, so our flesh should sleepe while our wife is choosing, least as the loue of veniſon wan Isaack to blesse one for another, so the loue of gentry, or riches, or beautie, make vs take one for another.

A note of Adams sleepe.

Gen. 27. 3.

To honour mariage more yet, or rather to teach the married how to honour one another, it is said, that the wife was made of the husbands ribbe, not of his head, for Paul calleth the husband the wiues head: nor of the foote, for he must not set her at his foote: the seruant is appoynted to serue, and the wife to helpe. If she must not match with the head, nor stoupe at the foote, where shall he set her then? He must set her at his heart, and therefore she which should lie in his bosome, was made in his bosome, and should be as close to him as his rib, of which she was fashioned.

A note of Adams rib.

Gen. 2. 22.

Eph. 5. 23.

The fathers obseruatiõ.

Last lie, in al Nations the day of mariage was reputed the ioyfullest day in all their life, and is reputed still of all, as though the sunne of happinesse began that daye to shine vppon vs, when a good wife is brought vnto vs. Therefore one saith: that mariage doth signifie merrie-age, because a play-fellow is come to make our age merrie, as Isaac and Rebecca sported together.

Salomon considering all these excellencies, as though we were more indebted vnto God for this, then other temporall gifts, saith:

Pro. 19. 14. *House & riches are the inheritance of the fathers, but a prudent wife commeth of the Lord.*

House and riches are giuen of God, and all things else, and yet he saith, house and riches are giuen of parents, but a good wife is giuen of God: as though a good wife were such a gift, as we should accoũt from God alone, and accept it as if he should send vs a present from heauen, with this name written on it, *The gift of God.*

Thus adam oth.

Gen. 2.

Beastes are ordained for food, and cloaths for warmth, and flowers for pleasure, but the wife is ordayned for man, like little Zoar, a Citie of refuge to flie to in al his troubles, and there is no peace comparable vnto her, but the peace of conscience.

Gen. 29. 20.

Now it must needes bee, that Marriage, which was ordained of such

such an excellent author, and in such a happie place, and of such an ancient time, and after such a notable order, must likewise haue speciall causes for the ordinance of it. Therefore the holy Ghost doth shew vs three causes of this vnion.

Three causes of mariage.

One is, the propagation of children, signified in that when Moses saith; *He created them male and female:* not both male, nor both female, but one male, and the other female, as if he created them fit to propagate other. And therefore when hee had created them so, to shewe that propagation of children is one ende of marriage, he said vnto them; *Encrease and multiplie.* That is, Bring forth children, as other creatures bring forth their kinde. *Gen.* 1. 28.

Gen. 2 22.

Why mariage is called Matrimonie.

For this cause Mariage is called Matrimonie, which signifieth mothers, because it maketh them mothers which were virgins before: and is the seminarie of the world, without which all things should be in vaine, for want of mē to vse them, for God reserueth the great Citie to himselfe, and this Suburbs he hath set out vnto vs, which are Regents by sea and by land.

This is signified in *Deut.* 23. 1.

If children bee such a chiefe ende of marriage, then it seemes, that where there can be no hope of children, for age and other causes, there mariage is not so lawful, because it is maimed of one of his endes, and seemes rather to bee sought for wealth, or for lust, then for this blessing of children. It is not good grafting of an olde head vpon young shoulders, for they will neuer beare it willingly, but grudgingly.

Prou. 5. 18. *Mal.* 2. 15.

Twise the wife is called *The wife of thy youth:* as though when men are old, the time of marrying were past. Therefore God makes such vnequall matches so ridiculous euery where, that they please none but the parties themselues.

The second cause.

The second cause is to auoyde fornication; this Paul signifieth when he saith: *For the auoyding of fornicatiō, let euery man haue his owne wife.* He saith not for auoyding of adulterie, but for auoyding of fornication: shewing that fornication is vnlawfull too, which the Papists make lawfull, in maintaining their stewes, as a stage for fornicators to play vpon, and a sanctuarie to defend them, like to Absaloms tent, which was spred vpon the top of the house, that all Israel might see how he defiled his fathers concubines.

1. Cor. 7. 8.

Papists stewes.

2 Sa. 16. 22.

Mal. 2. 15.

For this cause Malachie sayth, that God did create but one woman for the man, he had power to create moe, but to shewe that he

would haue him sticke to one, therefore he created of one ribbe, but one wife for one husband: And in the Arke there were no moe women then men: but foure wiues for foure husbands, although it was in the beginning of the world, when many wiues might seeme necessary to multiply mankind.

If any might haue a dispensation herein, it seemes that Kinges might be priuiledged before any other, because of their succession to the Crowne, if his wife should happen to bee barren: and yet the King is forbidden to take many wiues, in Deut. 17.17. as well as the minister 1.Tim. 3.2. shewing that the danger of the state doth not counteruaile the danger of fornication.

Deut.17.17
1.Tim.3.2.

For this cause wee reade of none but wicked Lamech before the floud, that had more wiues then one, whome Iouinian calleth a monster, because hee made two ribbes of one. And another sayth, that the name of his second wife doth signifie a shadowe, because shee was not a wife, but the shadowe of a wife: For this cause the Scripture neuer biddeth man to loue his wiues, but to loue his wife, and sayth, *They shall be two in one flesh*, not three, nor foure, but onely two. For this cause King Salomon calleth the whorish woman a strange woman, to shew that she should be a stranger vnto vs, & we should be strange to her.

Gen.4.23.
Math.9.5.
Prou 2.16.

For this cause children which are borne in marriage are called *Liberi*, which signifieth free borne: and they which are borne out of mariage are called Bastards, that is, base borne, like the Mule which is ingendred of an Asse and a Mare. Therefore adulterers are likened to the Diuell, which sowed another mans ground, other sowe for a harueſt, but they sowe that which they dare not reape. Therefore children borne in wedlocke are counted Gods blessing, because they come by vertue of that blessing, *Increase and multiplie*. But before Adam and Eue were married, God neuer sayd, *Increase*, shewing that he did curse, and not blesse such increase. Therfore wee reade not in all the Scripture of one Bastard that came to any good, but only Iephtah, and to shew that no inheritance did belong to them in heauen, they had no inheritance in earth, neither were counted of the congregation as other were. Deut. Chap. 23. verse. 2.

Gen.36.25.
Fornicators like the Diuell.
Mat.15.22.
Psal 128.4.
Gen.1.28.
Bastardes.
Iudg.11.1.
They might be saued, but they had the marke of the curse.

Now because Mariage was appointed for a remedie against fornication, therefore the law of God inflicted a sorer punishment vpon

on him which did commit vncleannes after marriage, then vpon him which was not married, becauſe hee ſinned, although hee had the remedie of ſinne, like a rich theeſe which ſtealeth, and hath no need. *Luk.20.10* *Deu.22.22* Maried fornicators.

Now, if marriage bee a remedie againſt the ſinne of fornication, then vnleſſe Miniſters may committe the ſinne of fornication, it ſeemes that they may vſe the remedie as well as other: for it is better for one man to marrie then to burne, ſo it is better for all men to marrie then to burne: and therefore Paul ſayth, *Mariage is honourable amõg ſt all men.* And againe, *For the auoiding of fornication let euerie man haue his wife.* And as though hee did foreſee that ſome would except the Miniſter in time to come; in the firſt Epiſtle of Timothie, the third Chapter and ſecond verſe, hee ſpeaketh more preciſely of the Miniſters wife then of any other, ſaying; *Let him be the husband of one wife.* And leaſt yee ſhould ſay that by one wife hee meaneth one Benefice, like the Papiſts; he expoundeth himſelfe in the fourth verſe, and ſayth, that hee muſt bee one that can rule his houſe well, and his children. Mariage of Miniſters. *1 Cor.7.9.* *Heb.13.4.* *1.Cor.7.* *1.Tim.3.2.*

Sure God would not haue theſe children to be Baſtardes, and therefore it is like that hee alloweth the Miniſter a wife. Therefore Paul ſaid well, that he had no commaundement for Virginitie: for Virginitie cannot be commaunded, becauſe it is a ſpeciall gift, but not a ſpeciall gift to Miniſters, and therefore they are not to bee bound more then other. A peculiar gift may not bee made a generall rule, becauſe none can vſe it but they which haue it. And therfore 1.Cor. 7.17. he ſayth; *As God hath diſtributed to euery man, ſo let him walke.* That is, if hee haue not the gift of continencie he is bound to marrie, and therefore Paule commaundeth in the ſeuenth verſe, whether hee be Miniſter or other, *If they can not abſtaine, let them marrie*, as though they tempted God if they maried not. *1.Cor.7.6.* *1.Cor.7.17.*

The law was general, *It is not good for man to be alone*, exempting one order of men no more then another. And againe, Chriſt ſpeaking of chaſtitie, ſayth; *All men cannot receiue this thing.* Therefore, vnleſſe wee know that this order of men can receiue this thing, Chriſt forbids to binde them more then other: and therefore as the Prieſts were married that taught the Law, ſo Chriſt choſe Apoſtles that were married, to preach the Goſpell. Therefore the doctrine of Papiſts is the doctrine of deuils: for Paule calleth the forbidding of mariage, the doctrine of deuils, a fit title for all their bookes. *Gen.2.18.* *Mat.19.11* *1.Tim.4.3*

Lastly, if mariage be a remedie against sinne, then Mariage it selfe is no sinne: for if marriage it selfe were a sinne, we might not marrie for any cause, because wee must not doe the least euill, that the greatest good may come of it: and if marriage be not a sinne, then the duties of mariage are not sinne, that is, the secret of marriage is not euill: and therefore Paule saith, not onely *Marriage is honourable*, but the bed is honourable, that is, euen the action of marriage is as lawfull as marriage.

Rom. 3. 8. t Be not thou vaine, and these words will not be offensiue. *Heb.* 13. 4.

Besides, Paule saith, *Let the husband giue vnto the wife due beneuolence.* Here is a commaundement to yeeld this dutie: that which is commaunded, is lawfull, and not to doe it, is a breach of the commaundement. Therefore marriage was instituted before any sinne was, to shew that there is no sin in it, if it be not abused: but because this is rare, therefore after women were deliuered, God appoynted them to be purified, shewing that some staine or other doth creepe into this action, which had need to be repented, and therefore when they praied, Paul would not haue them come together, least their prayers should be hindered.

1. Cor. 7. 3. h

Leuit. 12. 4. &c.

1. Cor. 7. 5.

The third cause.

The third cause is to auoyde the inconuenience of solitarinesse signified in these words. *It is not good for man to be alone*, as though he had said; this life would be miserable and irkesome, & vnpleasant to man, if the Lord had not giuen him a wife to companie his troubles. If it be not good for man to be alone; then it is good for man to haue a fellow: therefore as God created a payre of all other kinds, so he created a payre of this kinde.

Gen. 2.

Eccles. 4. 10.

We say that one is none, because hee cannot bee fewer then one, hee cannot be lesser then one, hee cannot be weaker then one: and therefore the wise man saith; *Woe to him which is alone*, that is, he which is alone shall haue woe. Thoughts, and cares, and feares, will come to him, because he hath none to comfort him, as theeues steale in when the house is emptie; like a Turtle, which hath lost his mate, like one legge when the other is cutte off, like one wing when the other is clipte, so had the man been if the woman had not been ioyned to him: therefore for mutuall societie God coupled two together, that the infinite troubles which lie vppon vs in this world, might be eased with the comfort and helpe one of an other, and that the poore in the worlde might haue some comfort as well as the rich, for *The poore man* (saith Salomon) *is forsaken of his owne bretheren*, yet

Pro. 19. 9.

Prou. 27. 2.

yet God hath prouided one comforter for him, like Ionathans armour-bearer, that shal neuer forsake him, that is another selfe: which is the onely commoditie (as I may tearme it) wherein the poore do match the rich: without which some persons should haue no helper, no comforter, no friend at all. 1. *Sam.* 14. A wife is the poore mans riches.

But as it is not good to be alone, so Salomon sheweth, *That it is better to be alone, then to dwell with a froward wife,* which is like a quotidian ague, to keep his patient in vre. Such furies do haunt some men like Saules spirite, as though the diuell had put a sworde into their hands to kill themselues, therfore chuse whom thou maist enioy, or liue alone still, & thou shalt not repent thee of thy bargaine. *Prou.* 21. 9. 1. *Sa.* 16. 14.

That thou mayst take and keepe without repentance, now wee will speake of the choise, which some call the way to good wiues dwelling, for these flowers growe not on euery ground: therefore they say, that in wiuing and striuing, a man should take counsell of all the world, least hee light vpon a curse, while he seekes for a blessing. As Moses considered what spyes he sent into Chanaan, so thou must regard whom thou sendest to spye out a wife for thee. Discretion is a warie spie, but fancie is a rash spie, and liketh whom she will mislike againe. The choise. *Deut.* 1. 2. Two spyes for a wife.

In the Reuelation Antichrist is described by a woman, and in Zacharie sinne is called a woman, which sheweth, that women haue many faults, therefore he which chuseth of them, had neede haue iudgement, and make an Anatomie of their hearts and mindes, before he say, This shalbe mine. For the wisest man sayth; *I haue found one man of a thousand, but a woman among them al haue I not found.* Although this may bee vnderstoode of his Concubins, yet it implyeth that generally there is a greater infirmitie in women, then in men, because he compareth them together, as though there were a dearth of good women ouer the world. *Zach.* 5. 7. *Eccle.* 7. 3.

For helpe hereof, in 1. Cor. 7. 39. we are taught to marrie in the Lord, then we must chuse in the Lord too: therefore wee must beginne our marriage where Salomon beganne his wisedome. *Giue vnto thy seruant an vnderstanding heart.* So giue vnto thy seruant an vnderstanding wife. If Abrahams seruant prayed vnto the Lord to prosper his businesse, when he went about to chuse a wife for another, how shouldst thou pray when thou goest about a wife for thy selfe, that thou maist say after, *My lot is fallen in a pleasant ground?* 1. *Reg.* 3. *Gen.* 24.

To

To direct thee to a right choise heerein, the holie Ghost giues thee
odly, and two rules in the choise of a wife, Godlinesse and fitnesse: Godlines,
tte. because our Spouse must be like Christs Spouse, that is, graced with
gifts, and embrodered with vertues, as if wee married holinesse her
selfe. For the marriage of man and woman is resembled of the A-
phe. 5.29. postle to the marriage of Christ and the Church. Now the Church
is called holie, because she is holie. In the sixt of the Canticles shee
Cant. 6 8. is called vndefiled, because she is vndefiled. In the 45. Psalme shee
Psal. 45.9. is called faire within, because her beautie is inward: So our Spouse
should be holie, vndefiled, and faire within. As God respecteth the
Sa. 16.7. heart, so we must respect the heart, because that must loue, and not
the face. Couetousnesse hath euer been a suter to the richest, and
pride to the highest, and lightnesse to the fairest: and for reuenge
heereof, his ioy hath euer ended with his wiues youth, which tooke
her beautie with it. The goods of the worlde are good, and the
goods of the bodie are good, but the goods of the mind are better.
Cor. 13. As Paul commendeth Faith, Hope, and Charitie, but faith, the grea-
13. test of these is charitie: so may I commend beautie, and riches, and
godlinesse, but the best of these is godlinesse, because it hath the
things which it wants, and makes euery state alike with her gift of
contentation.

fit wife. Secondly, the mate must be fit: It is not enough to be vertuous,
but to be suteable, for diuers women haue many vertues, and yet do
not fit with some men: and diuers men haue many vertues, and yet
doe not fit to some women: and therefore we see many times, euen
the godly couples to iar whē they are maried, because there is some
vnfitnesse betweene them, which make oddes. What is oddes, but
the contrary to euen? therefore make them euen (sayth one) and
ie cere- there will be no oddes. From hence came the first vse of the Ring in
ony is not weddings, to represent this euennesse: for if it be straighter then the
proued, finger, it will pinch, and if it be wider then the finger it will fall off;
t the in- but if it bee fit, it neither pincheth nor slippeth: So they which are
ntion de- like, striue not, but they which are vnlike, as fire and water. There-
red. fore one obserueth, that concord is nothing but likenesse, and al that
strife is for vnfitnesse: as in things when they fit not together, and in
persons, when they sute not one another.

How was God pleased when he had found a King according to
Sam. 2.35 his owne hart? So shall that man be pleased that finds a wife accor-

ding

ding to his owne heart, whether he be rich or poore, his peace ſhall affoord him a cheerefull life, and teach him to ſing, *In loue is no lack*, Therefore a godlie man in our time thanked the Lord that hee had not onely giuen him a godly wife, but a fit wife: for he ſaid not that ſhe was the wiſeſt, nor the holieſt, nor the humbleſt, nor the modeſteſt wife in the worlde, but the fitteſt wife for him in the worlde, which euery man ſhould thinke when that knot is tied, or elſe ſo often as he ſeeth a better, hee will wiſh that his choice were to make againe. As he did thanke God for ſending him a fit wife, ſo the vnmarried ſhould pray God to ſend him a fit wife: for if they be not like, they will not like. The ſaying of a godly man.

The fitneſſe is commended by the holy Ghoſt in two words: one is in the ſecond of Geneſis, and the other is in 2. Cor. 6. 14. that in Geneſis is, *Meet*, God ſaith, *I will make man a helpe meete for him.* Shewing that a wife cannot helpe well, vnleſſe ſhe bee meet. Further, it ſheweth that man is ſuch an excellent creature, that no creature was like vnto him, or meet for him, till the woman was made. *Gen* 2. 18. 2. *Cor.* 6. 1.

This meetneſſe God ſheweth againe, in the 22. verſe, where Moſes ſaith, That of the rib which was taken out of man, God built the woman: ſignifying, that as one part of the building doth meete and fit with another: ſo the wife ſhould meet and fit with the huſband; that as they are called couples, ſo they may be called paires, that is, as a paire of gloues, or a paire of hoſe are like: ſo man and wife ſhould be like, becauſe they are a paire of friends. *Gen.* 2. 22.

If thou be learned, chuſe one that loueth knowledge; if thou be martiall, chuſe one that loueth prowes; if thou muſt liue by thy labour, chuſe one that loueth husbandrie: for vnleſſe her mind ſtande with thy vocation, thou ſhalt neither enioy thy wife nor thy calling.

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Now

To direct thee to a right choise heerein, the holie Ghost giues thee
odly, and tc. two rules in the choise of a wife, Godlinesse and fitnesse: Godlines, because our Spouse must be like Christs Spouse, that is, graced with gifts, and embrodered with vertues, as if wee married holinesse her selfe. For the marriage of man and woman is resembled of the A-
phe. 5.29. postle to the marriage of Christ and the Church. Now the Church is called holie, because she is holie. In the sixt of the Canticles shee
Cant. 6 8. is called vndefiled, because she is vndefiled. In the 45. Psalme shee
Psal. 45.9. is called faire within, because her beautie is inward: So our Spouse should be holie, vndefiled, and faire within. As God respecteth the
Sa. 16.7. heart, so we must respect the heart, because that must loue, and not the face. Couetousnesse hath euer been a suter to the richest, and pride to the highest, and lightnesse to the fairest: and for reuenge heereof, his ioy hath euer ended with his wiues youth, which tooke her beautie with it. The goods of the worlde are good, and the goods of the bodie are good, but the goods of the mind are better.
Cor. 13. As Paul commendeth Faith, Hope, and Charitie, but saith, the great-
13. est of these is charitie: so may I commend beautie, and riches, and godlinesse, but the best of these is godlinesse, because it hath the things which it wants, and makes euery state alike with her gift of contentation.

fit wife. Secondly, the mate must be fit: It is not enough to be vertuous, but to be suteable, for diuers women haue many vertues, and yet do not fit with some men: and diuers men haue many vertues, and yet doe not fit to some women: and therefore we see many times, euen the godly couples to iar whē they are maried, because there is some vnfitnesse betweene them, which make oddes. What is oddes, but the contrary to euen? therefore make them euen (sayth one) and
ie cere- ony is not proued, t the in- tion de- red. there will be no oddes. From hence came the first vse of the Ring in weddings, to represent this euennesse: for if it be straighter then the finger, it will pinch, and if it be wider then the finger it will fall off; but if it bee fit, it neither pincheth nor slippeth: So they which are like, striue not, but they which are vnlike, as fire and water. Therefore one obserueth, that concord is nothing but likenesse, and al that strife is for vnfitnesse: as in things when they fit not together, and in persons, when they sute not one another.

How was God pleased when he had found a King according to
Sam. 2.35 his owne hart? So shall that man be pleased that finds a wife according

ding to his owne heart, whether he be rich or poore, his peace ſhall affoord him a cheerefull life, and teach him to ſing, *In loue is no lack.* Therefore a godlie man in our time thanked the Lord that hee had not onely giuen him a godly wife, but a fit wife: for he ſaid not that ſhe was the wiſeſt, nor the holieſt, nor the humbleſt, nor the modeſteſt wife in the worlde, but the fitteſt wife for him in the worlde, which euery man ſhould thinke when that knot is tied, or elſe ſo often as he ſeeth a better, hee will wiſh that his choice were to make againe. As he did thanke God for ſending him a fit wife, ſo the vnmarried ſhould pray God to ſend him a fit wife: for if they be not like, they will not like. The ſaying of a godly man.

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Now

Now as the traueller hath markes in his way, that he may proceed a right: so the suiter hath marks in his way that he may chuse aright.

Fiue rules in the choise of a good wife.

There bee certaine signes of this fitnes, and Godlines, both in the man and in the woman. If thou wilt know a godly man, or a godly woman, thou must marke fiue things: the report, the lookes, the speech, the apparell, and the companions; which are like the pulses, that shew whether wee bee well or ill. The report, because as the market goes, so they say the market men will talke. A good man commonly hath a good name, because a good name is one of the blessings which God promiseth to good men, but a good name is not to be payed from the wicked: and therefore Christ saith; *Cursed are you when all men speake well of you:* that is, when euill men speake well of you, because this is a signe that you are of the world, *for the world liketh and prayseth her owne:* Yet as Christ sayd, *Who can accuse me of sinne:* So it should be sayd of vs, not who can accuse me of sinne? but who can accuse me of this sinne? or who can accuse me of that sinne? That is, who can accuse me of swearing? who can accuse me of dissembling? who can accuse me of fornication? No man can say this of his thought, but euery man should say it of the act, like Zachariah and Elizabeth, which are called vnblameable before men, because none could accuse them of open sinnes.

1 *Psal.* 11.26. *Pro.* 10.7. *Esay.* 14.9. *Luke* 6.26. *Joh.* 15.19. *Joh.* 8.46. *Luk.* 1.6.

The next signe is the looke: for Salomon saith in Eccle. 8.7. *Wisdome is in the face of a man:* so godlinesse is in the face of a man, & so follie is in the face of a man, and so wickednesse is in the face of a man. And therefore it is sayd in Esay, Chapter 3. verse 9. *The triall of their countenance testifieth against them.* As though their lookes could speake, and therefore wee reade of proud lookes, and angrie lookes, and wanton lookes: because they bewray pride, and anger and wantonnes.

2 *Eccle.* 8.7. *Esay.* 3.9.

I haue heard one say, that a modest man dwels at the signe of a modest countenance, and an honest woman dwelleth at the signe of an honest face, which is like the gate of the Temple that was called Beautifull: shewing, that if the entrie be so beautifull, within is great beautie. To shewe how a modest countenance, and womanly shamefastnes doe commende a chast wife, it is obserued that the worde *Nuptiæ*, which signifieth the marriage of the woman, doth declare the manner of her marriage: for

Psal. 13.2.

it

it importeth a couering, becauſe the virgins which ſhould bee married, when they came to their husbands, for modeſty and ſhamefaſtneſſe did couer their faces: as we reade of Rebeccah, which ſo ſoone as ſhe ſaw Iſaac, and knew that he ſhould be her husband, ſhe caſt a vaile before her face, ſhewing that modeſtie ſhould be learned before mariage, which is the downe that God addeth to her portion. *Gen.* 24. 6.

The third ſigne is her ſpeech, or rather her ſilence; for the ornament of a woman is ſilence: and therefore the law was giuen to the man rather then the woman, to ſhew that hee ſhould bee the teacher, and ſhe the hearer. As the Eccho anſwereth but one for manie which are ſpoken to her, ſo a maides anſwere ſhould bee in a word, for ſhee which is full of talke, is not likely to prooue a quiet wife. 3 To Adam first and to Moſes after Maids muſt ſpeake like an Eccho.

The eye and the ſpeech are the mindes glaſſes, for *out of the aboundance of the heart* (ſaith Chriſt) *the mouth ſpeaketh*: as though by the ſpeech wee might knowe what aboundeth in the heart: and therefore he ſayth: *By thy words thou ſhalt bee iuſtified, and by thy wordes thou ſhalt be condemned.* That is, thou ſhalt bee iuſtified to be wiſe, or thou ſhalt be condemned to be fooliſh: thou ſhalt be iuſtified to be ſober, or thou ſhalt be condemned to be raſh: thou ſhalt be iuſtified to be humble, or thou ſhalt be condemned to be proud: thou ſhalt bee iuſtified to bee louing, or thou ſhalt bee condemned to be enuious. Therefore Salomon ſaith, *A fooles lippes are a ſnare to his owne ſoule.* Snares are made for other, but this ſnare catcheth a mans ſelfe, becauſe it bewraieth his follie, and cauſeth his trouble, and bringeth him into diſcredit. Contrariwiſe, *the heart of the wiſe* (ſaith Salomon) *guideth his mouth wiſely, and the words of his mouth haue grace.* Now to ſhew that this ſhould be one mark in the choiſe of thy wife, Salomon deſcribing a right wife, ſaith; *She openeth her mouth with wiſedome, and the law of grace is in her tongue.* A wife that can ſpeake this language, is better then ſhee which hath all the tongues. But as the open veſſels were counted vncleane, ſo account that the open mouth hath much vncleanneſſe. *Mat.* 12. 34. *Mat.* 62. 3 *Pro.* 18. 7. *Pro.* 17. 2 *Eccle.* 12. *Pro.* 19 *Num.*

The fourth ſigne is the apparell, for as the pride of the glutton is noted, in that hee went in purple euery daye, ſo the humilitie of Iohn is noted, in that hee went in hair-cloth euery day. A modeſt woman is knowne by her ſober attire, as the prophet Eliah was knowne by his rough garment. Looke not for better within 4 *Luke* 16. *Mar.* 1. 6 2. *King.*

within then thou ſeeſt without: for euery one ſeemeth better then ſhe is, if the face be vanitie, the heart is pride. He which biddeth thee
1.The.5.22 abſtaine from the ſhew of euill, would haue thee to abſtaine from thoſe wiues which haue the ſhewes of euill: for it is heard to come in
Rom.12.2. the faſhion, and not to be in the abuſe: and therefore Paul ſaith: *Faſhion not your ſelues like vnto this world*, as though the faſhions of men did declare of what ſide they are.

5 The fift ſigne is the companie, for birds of a feather will flie together, and fellows in ſin, will be fellowes in league, euen as young Re-
1.Reg.12.8 hoboam choſe yong companions. The tame beaſts will not keepe with the wilde, nor the cleane dwell with the leprous. If a man can bee knowne by nothing elſe, then hee may be knowne by his companions: for like will to like, as Salomon ſayth; Theeues call one
Pro.1.11. another. Therefore when Dauid left iniquitie, he ſaid; *Away from*
Pſal.6.8. *me all ye that worke iniquitie:* ſhewing, that a man neuer abandoneth euill, vntill he abandon euill companie: for no good is concluded in this Parliament. Therefore chuſe ſuch a companion of thy life as hath choſen companie like thee before. For they which did chuſe ſuch as loued prophane companions before, in a while were drawne to be prophane too, that their wiues might loue them. All theſe properties are not ſpied at three or foure commings, for hypocriſie is ſpun with a fine threed, and none are deceiued ſo often as louers. He which wil know all his wiues qualities before he be married to them muſt ſee her eating, and walking, and working, and playing, and talking, and laughing, and chiding, or elſe he ſhall haue leſſe with her then he looked for, or more then he wiſhed for.

Gen.24.50. When theſe rules are warilie obſerued, they may ioyne together, and ſay as Laban and Bethuel ſayd; *This commeth of the Lord, therfore we will not ſpeak againſt it.* How happie are thoſe, in whom Faith and Loue, and Godlineſſe are married together before they marrie themſelues? For none of theſe martial, & cloudie, and whining marriages can ſay, that Godlines was inuited to their Bridale; and therefore the bleſſings, which are promiſed to godlineſſe, doo flie from them.

rents nſent in ariage. Now in this choyce are two queſtions. Firſt, whether children may marrie without their parents conſent: Second, whether they may marrie with Papiſts or Atheiſts, &c. Touching the firſt, God
od.20. ſayth: *Honour thy Father and thy mother.* Now wherein canſt thou honour

honour them more, then in this honourable action, to which they haue preſerued thee, and brought thee vp, which concerneth the ſtate of thy whole life? Agayne, in the firſt inſtitution of Mariage, when there was no father to giue conſent, then our heauenly father gaue his conſent: God ſupplied the place of the Father, and brought his daughter vnto her husband, and euer ſince the Father after the ſame manner, hath offered his daughter vnto the husband. *Gen.2.22.*

Beſide there is a law, that if a man defloure a virgin, he ſhall marrie her: but if the father of the virgin do not like of the mariage, then he ſhall pay vnto her the dowrie of virgins, that is, ſo much as her virginitie is eſteemed, ſo that the father might allow the mariage, or forbid it. *Exod.22.*

Againe, there is a lawe, that if any free man, or free woman make a vow, it muſt bee kept. But if a virgin make a vow, it ſhould not be kept vnleſſe the father approue it, becauſe ſhe is not free: therefore if ſhee did vow to marrie, yet the father hath power by this law to breake it. Againe our Sauiour ſaith, that in heauen there is no marrying, nor giuing to marriage, ſhewing that in earth there ſhould bee a giuing to marriage, as well as marrying. Therefore the law ſpeaketh vnto the father, ſaying. *Thou ſhalt not take a wife for thy ſon of ſtrangers.* Therefore Paul ſpeaketh to the father, *If thou giue thy daughter to mariage thou doſt wel.* Therfore Iobs children are counted part of Iobs ſubſtance, ſhewing, that as a man hath the diſpoſition of his owne ſubſtance, ſo he hath the diſpoſition of his owne children. Therefore in Mat.22.30. the wife is ſayd to be beſtowed in marriage, which ſignifieth, that ſome did giue her beſide her ſelfe: therefore it is ſayd, that Iacob ſerued Laban, that Laban might giue him his daughter to wife. Therefore Saul ſayth to Dauid, I will giue thee mine eldeſt daughter to wife: therefore it is ſayd that Iudah tooke a wife to Er his ſonne. Therefore Sichem ſaith to his Father, get me this maide to wife. Therefore in the marriage of Iſaac, we ſee Abrahams ſeruaunt in the place of Iſaac, and Rebecca the mayd and her parents, ſitting in Parliament together: therefore Sampſon, though he had found a mayde to his liking, yet he would not take her to wife, before he had told his parents, and craued their aſſent. It is a ſweete wedding, when the father and the mother bring a bleſſing to the feaſt: and a heauie vnion which is curſed the firſt day that it is knit. *Deut.7.3.* *1.Cor.7.38.* *Iob.1.3.* *& 10.* *Gen.29.18.* *1.Sam.18.* *17.* *Gen.28.6.* *Gen.34.9.* *Gen.24.51.* *52.53.* *Iudg.14.2.*

The

The parents commit their children to Tutors, but themselues are more then Tutors. If children may not make other contracts without their good wil, shall they contract mariage, which haue nothing to maintaine it after, vnlesse they returne to beg of them whom they scorned before?

Will you take your fathers money, and will you not take his instruction? Mariage hath neede of many Counsellers, and doest thou count thy father too many, which is like the foreman of thy instructors? If you mark what kind of youthes they be, which haue such hast that they dare not stay for their parents aduise, they are such as hunt for nothing but beauty, & for punishment hereof they mary to beggery, & lose their father & mother for their wife: Therfore honor thy parents in this, as thou wouldst that thy children should honor thee.

Mariage with Papists, &c. *Gen.* 24. 3. *Exo.* 34. 16. *Gen.* 18. 1. *Mal.* 2. 11. *Ezra* 9. 12. *Gen.* 34. 14.

The second question is answered of Paul, when hee sayth: ***Be not vnequally yoaked with infidels.*** As we should not be yoked with Infidels, so we should not be yoked with Papists, and so wee should not be yoked with Atheists, for that also is to bee vnequally yoked, vnlesse we bee Atheists too. As the Iewes might not marrie with the Chananites, so wee may not marrie with them which are like Chananites: but as the sons of Iacob sayd vnto Emor, which would marie their sister; *We may not giue our sister to a man vncircumcised, but if you will be circumcised like vs, then we will marrie with you.*

The similitude holds in their saying, & not in their meaning, for they speake truly, but they ment falsly. *Mat.* 19. 6. *Mark* 10. 9.

So parentes should say to suters, I may not giue my daughter to a man vnsanctified, but if you will be sanctified, then will I giue my daughter vnto you. Though heresie and irreligion be not a cause of diuorce, as Paul teacheth, yet it is a cause of restraint: for wee may not marrie all, with whome we may liue being married. If adultery may separate marriage, shall not idolatrie hinder mariage, which is worse than it? Christ saith; *Let no man separate whome God hath ioyned*, so I may say, Let no man ioyne whom God doth separate. For if our father must be pleased with our marriage, much more should we please that Father which ordained mariage.

Esay 52. 11. *Ioh.* 10.

Shall I say, *Bee my wife*, to whom I may not say, *Bee my companion?* Or, *Come to my bed*, to whom I may not say, *Come to my table?* How should my mariage speed well, when I marry one to whom I may not say, *God speed*, because she is none of Gods friends?

If a man long for a bad wife, he were best go to hel a wooing, that he may haue choise. Is there no friend but the enemie? no tree but the

the forbidde tree? He marieth with the diuel, which marieth with the tempter: for *Tempter* is his name, and to tempt is his nature. *Matth.4.3.* When a man may chuse, hee should chuse the best, but this man chuseth the worst, like them which call good euill, & euill good.

Hee prayeth *Not to be lead into temptation*, and leadeth himselfe into temptation. Surely hee dooth not feare sinne, which *Luke.11.4.* doth not shun occasions, and hee is worthie to be snared which maketh a trap for himselfe. When Salomon, the mirror of wisedome, the wonder of the world, the figure of our Lord, by Idolatrous concubines is turned to an Idolater, let no man say, I shall *1.Kin.11.* not be seduced: but say, how shall I stand, where such a Cedar *1.Cor.* fell? The wife must be meet, as God said, Gen. 2. 18. But how is she meet, if thou be a christian and she a Papist? We must marie in the Lord as Paule saith, but how doo wee marrie in the Lord, when wee marry the Lordes enemies? Our spouse must bee like *1.Cor.7.39.* Christes spouse, but Christs spouse is neither harlot, nor heretike, nor atheist. If she be poore, the Lorde reproueth not for that; if shee be weake, the Lord reproueth not for that; if she bee hard fauoured, the Lorde reproueth not for that; all these wantes may be dispensed with: but none giueth any dispensatiō for godlinesse but the diuell. Therefore they which take that priuiledge, are like to them which seeke to witches, and are guiltie of preferring euill before good. This vnequall marriage, was the chiefe *Gen.3.4.* cause that brought the floud, and the first beginning of Giantes, and monstrous birthes, shewing by their monstrous children *Gen.6.2.* what a monstrous thing is it, for beleeuers and vnbeleeuers to match together.

In Mat. 22. Christ sheweth, that before parties married, they *Mat.22.21.* were wont to put on faire and new garments, which were called Wedding garments, a warning vnto all which put on wedding *Wedding garment.* garments, to put on truth and holinesse too, which so precisely is resembled by that garment more than other. It is noted Luk. 14. that of all them which were inuited to the Lordes banquet, and *Note.* came not, only he which had married a wife, did not desire to be *Luke 14.21.* excused, but said stoutly, *I cannot come:* Shewing how this state doth occupy a man most, and drawe him often from the seruice of God: and therefore we had not need to take the worst, for the best are combersome enough. In the second of Iob, it is obserued

Iob.29.& 31.1. of the daye of his birth, vntill his wife brake foorth into blaſphemie, ſhewing, that wicked women are able to change the ſtedfaſteſt man, more then all temptations beſide. Sampſon would *Iudg.16.4.* take a Philiſtian to wife, but he loſt his honor, his ſtrength, and his life by her, leaſt any ſhould do the like.

1.Chr.21.6. But what a notable warning is that in 2.Chro.21.6. where the holy Ghoſt ſayth: *Iehoram walked in the waies of Ahab*, for hee had the daughter of Ahab to wife, as though it were a miracle if he had been better then he was, becauſe his wife was a temptation. Miſerable is that man which is fettered with a woman that liketh not his Religion, ſhee wil be nibbling at his prayer, and at his ſtudie, and at his meditations till ſhe haue tryed his deuotions, and *2.Sam.16.6* turned the edge of his ſoule, as Dauid was tried of his malapart Micholl, ſhee mocked him for his zeale, and liked her ſelfe in her *Luke.16,32* follie. Many haue fallen at this ſtone: Therefore as Chriſt ſayth: *Remember Lots wife*; ſo when thou marrieſt, remember Iehorams wife, & be not wedded to her which hath not the Wedding garment: but let vnitie go firſt, and let vnion follow after, and hope not to conuert her, but feare that ſhe will peruert thee, leaſt thou ſay after like him which ſhould come to the Lords banquette, *I haue married a wife, and cannot come*. Luke 14.20.

Luk.14.20. The duties of marriage

Yet the chiefeſt point is behinde, that is, our duties. The duties of marriage may be reduced to the duties of man and wife one toward another, and their duties toward their children, and their dutie toward their ſeruants. For themſelues, ſayth one, they muſt *Pro.31.16.* The man and wife like Cocke and dam. thinke themſelues like two birdes, the one is the cocke and the other is the dam: the cocke flieth abroad to bring in, and the dam ſitteth vpon the neſt to keepe all at home. So God hath made the man to treuell abroad, and the woman to keepe home: & ſo their nature, and their witte, and their ſtrength, are fitted accordingly; for the mans pleaſure is moſt abroad, and the womans within.

In euery State there is ſome one vertue which belongeth to that calling more then other: as Iuſtice vnto Magiſtrates and Knowledge vnto Preachers, and Fortitude vnto Souldiers: ſo loue is the Marriage vertue, which ſinges Muſicke to their whole life.

Mariage ompoun- f two

Wedlock is made of two loues, which I may call the firſt loue, and the after loue. As euery man is taught to loue God before he

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to bid to loue his neighbour; so they must loue God before they can loue one another.

To shew the loue which should be betweene man and Wife, Marriage is called *Coniugium*, which signifieth a knitting or ioyning together: shewing, that vnlesse there be a ioyning of hearts, and a knitting of affections together, it is not marriage in deede, but in shew and name, and they shall dwell in a house like two poysons in a stomack, and one shall euer be sicke of another.

Therefore, first that they may loue, and keep loue one with another, it is necessarie that they both loue God, and as their loue increaseth toward him, so it shal increase each to other. But the man must take heed that his loue toward his wife be not greater than his loue toward God, as Adam & Sampsons were, for all vnlawfull loue will turne to hatred, as the loue of Amon did towarde Thamar, and because Christ hath forbidden it, therefore hee will crosse it. This made Vriah so fearefull, least the pleasure of his wife should withdraw his heart from God, that hee would not goe to his house, so long as he had cause to mourne and praye, although he had a wife which feared God like himselfe: & that you may see it is no cheape dalliance for the husband to make the wife, or the wife to make the husband lesse zealous then they were, In Deut. 13. the wife which did draw her husband from God is condemned to die: therfore good wiues, whē their husbands purpose any good, should encourage thē like Iacobs wife, which bad him doe according to the word of God, and if they see them minded to do any euil, they should stay them, like the wife of Pilat, which counsailed her husband not to condemne Christ. For seeing holinesse is called the Wedding garment, who shall weare this Wedding garment, if they weare it not which are wedded? When one holie hath found another, then the holiest seemeth to make the marriage and his Angels come to the feast.

Gen. 3. 6.
Iudg. 16. 17.
2. *Sa.* 13. 15.
Mat. 10. 38.
Gen. 30. 16.
Mat. 17. 19.
Mat. 22. 11.

To passe ouer sleights which seldom prosper, vnlesse they haue some warrant. The best pollicie in mariage is to begin well, for as boordes well ioyned at the first, sit close euer after, but if they square at the first, they warpe more and more: So they which are well ioyned, are well married, but they which offende their loue before it bee setled, fade euery day like a Marigolde, which closeth her flower as the sunne goeth downe, till they hate

Best pollicie in mariage to begin well.

one another more then they loued at firſt.

They muſt learne one anothers nature.

To begin this concord well, it is neceſſary to learne one anothers nature, and one anothers affections, and one anothers infirmities, becauſe ye muſt be helpers, and ye cannot helpe vnles you know the diſeaſe. All the iars almoſt which do trouble this band, doe riſe of this, that one dooth not hit the meaſure of the others hart, to apply themſelues to eithers nature, whereby it commeth to paſſe, that neither can refraine whē either is offended; but one ſharpeneth another, when they had need to be calmed. Therfore

1. *Cor.* 9. 20. they muſt learne of Paul to faſhion themſelues one to the other, if they would win one another: and if any iar do ariſe, one ſayth;

Ephe. 4. 25. in no wiſe deuide beds for it, for then the ſunne goeth downe vpon their wrath, and the meanes of reconcilement is taken away. Giue paſſions no times, for if ſome mans anger ſtand but a night it turneth to malice which is vncurable.

1. *Cor.* 11. 19 The Apoſtle ſaith, that there will be offences in the Church: ſo ſure there will be many offences in mariage: but as he ſaith, theſe are trials who haue faith, ſo theſe are but trials who are good huſbands, and who are good wiues. His anger muſt be ſuch a mood, as if he did chide with himſelfe, and their ſtrife as it were a ſauce made of purpoſe to ſharpē their loue when it waxeth vnpleaſant:

1. *Sa.* 20. 20. like Ionathans arrowes which were not ſhot to hurt, but to giue warning. Knowing once a couple which were both cholerick, & yet neuer fel out, I asked the man how they did order the matter, that their infirmitie did not make thē diſcord. He anſwered me, when her fit is vpon her, I yeeld to her, as Abraham did to Sara; and when my fit is vpon me, ſhe yeelds to me, and ſo wee neuer ſtriue together, but aſunder. Me thought it was a good example to commend vnto all maried folkes: for euery one hath his frenzie, and loueth them that can beare his infirmitie. Whom will a woman ſuffer, if ſhe will not ſuffer her husband? and whoſe defects will a man beare, if he wil not beare hers which beareth his? Thus much of their duties in general, now to their ſeueral offices.

A ſweet example teaching how couples ſhall neuer fall out.

Gen. 16. 6.

The man may ſpell his dutie out of his name, for he is called

Ephe. 5. 23. *the head:* to ſhew, that as the eye, the tongue, and the eare, are in the head, to direct the whole body: ſo the man ſhould be ſtored with wiſedom, & vnderſtāding, & knowledge, & diſcretiō, to direct his whole family: for it is not right that the worſe ſhould rule

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the better, but the better ſhuld rule the worſe, as the beſt rules all. The husband ſayth, that his wife muſt obey him, becauſe hee is her better, therefore if he let her be better than himſelfe, he ſeemes to free her from her obedience, and bind himſelfe to obey her.

His firſt duetie is called *Harting*, that is, hartie affection. As they are hand-faſted, ſo they muſt be heart-faſted, for the eye, and the tongue, and the hand, will be her enemies, if the heart be not her friend. As Chriſt draweth all the commandements to loue, ſo I may drawe all their dueties to loue, which is the hearts gift to the bride at her mariage. Firſt he muſt chooſe his loue, and then he muſt loue his choiſe: this is the oyle which maketh all things eaſie. In Salomons ſong, which is nothing elſe but a deſcription of Chriſt the Bridegrome, and the Church his ſpouſe, one calleth the other loue, to ſhew, that though both do not honor alike, yet both ſhould loue alike, which the man may do without ſubiection. The husbands firſt dutie.

The man is to his wife in the place of Chriſt to his Church: therefore the Apoſtle requireth ſuch an affection of him towards his Spouſe, as Chriſt beareth towarde his ſpouſe: for hee ſayth; *Husbandes loue your wiues, as Chriſt loued his congregation*, that is, with a holy loue, and with a hartie loue, and with a conſtant loue, as the Church would be loued of Chriſt. Wil not a man loue his glory? Why Paul calleth the woman *the glorie of the man*, for her reuerence makes him to be reuerenced, and her praiſe makes him to be praiſed. Therefore hee which loueth not his wife, loueth his ſhame, becauſe ſhe is his glory. Eph. 5. 28. Paul ſaith, *He which loueth his wife, loueth himſelfe*, for thereby he enioyeth peace and comfort, and help to himſelfe in al his affaires: therfore in the ſame verſe Paul coũſelleth husbands to loue their wiues as their bodies. And after in the 33. verſe, as though it were too litle to loue them as their bodies, he ſaith: *Let euery one loue his wife as himſelfe*, that is, as his body and ſoule too. For if God commanded men to loue their neighbours as themſelues, much more are they bound to loue their wiues as themſelues which are their next neighbors. As Elkanath did not loue his wife leſſe for her barrenneſſe, but ſayd, *Am not I better vnto thee thē ten ſons?* as though he fauoured her more for that which ſhe thought her ſelf deſpiſed: So a good husband will not take occaſion to loue his wife leſſe for her infirmities, but comfort her more for them, as this man did, that ſhe may vnderſtand in his Mariage onely. *Ephe.* 5. 25. 1. *Cor.* 11. 7. *Ephe.* 5. 28. *Leui.* 19. 18 1. *Sam.* 17.

beare with his infirmities too.

*Mar.*10.7. When Christ saith, that *a man should leaue father and mother, and cleaue to his wife:* he signifieth how Christ left his father for his spouse, & that mā doth not loue his wife so much as he shuld, vntill he affect her more then euer hee did his father or mother. *Gen.*22.1. Therfore when God bad Abraham forsake all his kindred, yet he bad him not forsake his wife: as though the other somtime might bee forsaken for God, but the wife must bee kept for God, like a charge which bindeth for teame of life.

The husbands second duty. Man and wife are two partners.

His next dutie to loue, is a fruit of his loue: that is, to let al things be common between them, which were priuat before. The man and wife are partners, like two oares in a boate, therefore he must diuide offices and affaires, and goods with her, causing her to be feared and reuerenced, and obeyed of her children, and seruants like himselfe, for she is an vnder officer in his commonweale, and therfore she must be assisted and borne out like his deputie, as the Prince standeth with his magistrates for his owne quiet, because they are the legs which beare him vp. To shew this communitie betweene husband and wife, he is to maintaine her as he dooth himselfe, because Christ saith, *They are no more two but one.*

*Mar.*10.8. Therefore when he maintaineth her, he must thinke it but one charge, because he maintaineth no more but himselfe, for they two are one. He may not say as husbands are woont to say, That which is thine is mine, and that which is mine is mine owne; but that which is mine is thine and my selfe too. For as it is sayd, *He* *Rom.*8.32. *which hath giuen vs his sonne, can he denye vs any thing?* So she may say, he which hath giuen me himselfe, can he denye me any thing? The bodie is better then the goods, therefore if the bodie be mine, the goods are mine too.

The husbands last dutie. 1. *Pet.*3.7.

Lastly, he must tender her as much as al her friends, because he hath taken her from her friends, and couenaunted to tender her for them all. To shew how he should tender her, Peter saith, *Honour the woman as the weaker vessell.* As we do not handle glasses like pots, because they are weaker vessels, but touch them nicelie and softlie, for feare of crackes, so a man must intreate his wife with gentlenesse and softnesse, not expecting that wisedom, nor that faith, nor that patience, nor that strēgth in the weaker vessel, which should be in the stronger, but thinke when he takes a wife

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he takes a vineyard, not grapes, but a vineyard to beare him grapes: therefore he muſt ſow it, and dreſſe it, and water it, and fence it, & think it a good vineyard, if at laſt it bring forth grapes. So he muſt not looke to find a wife without a fault, but think that ſhe is committed to him to reclaime her from her faults; for all are defectiues: and if hee finde the prouerbe true, That in ſpace commeth grace, he muſt reioyce as much at his wife when ſhe amendeth, as the Husbandman reioyceth when his Vineyard beginneth to fructifie.

This is farre from ciuill warres betweene man and wife; in all his offices is found no office to fight. If he cānot reforme his wife without beating, he is worthy to be beatē for chuſing no better: when he hath vſed all meanes that he may, and yet ſhe is like her ſelfe, he muſt take her for his croſſe, and ſay with Ieremie, *This is my croſſe, and I will beare it.* But if he ſtrike her, he takes away his hand from her, which was the firſt part he gaue her to ioyne them together: and ſhe may put vp her complaint againſt him, that he hath taken away part of her goods. Her cheekes are made for thy lips, and not for thy fiſts. Husbands muſt hold their hands and wiues their tongues.

The very name of a wife, is like the Angell which ſtaied Abrahams hand, when the ſtroke was comming. If Dauid, becauſe he could not expreſſe the good & comfort of vnity, was faine to ſay, *Oh how good & ioyful a thing it is, for brethrē to dwel together in vnitie!* Then weigh & iudge how harſh & bitter a thing it is, for man and wife to dwel together in enmitie. For the firſt yere after mariage, God would not haue the husband go to war with his enemies, but no yeare would he haue him warre with his wife, and therefore God gaue him that yeare to ſtay at home and ſettle his loue, that he might not warre nor iarre after: for the God of peace dwelleth not in the houſe of war. As a kingdome cannot ſtand if it be diuided, ſo a houſe cannot ſtand if it bee diuided: for ſtrife is like fire which leaues nothing but duſt & ſmoke & aſhes behind it. We reade in ſcriptures, of maſters that ſtroke their ſeruants, but neuer of any that ſtroke his wife, but rebuked her. Lot was drunk whē he lay with his daughters in ſtead of his wife, & ſo is he which ſtriketh his wife in ſtead of his ſeruant. The law ſheweth how a bond man ſhould bee corrected, but the Wife is like a iudge, which is ioyned in commiſſiō with her husband to correct other. *Gen.* 21. 11. *Pſal.* 133. 1. *Deut.* 24. 9. *Mat.* 12. 29. *Gen.* 19. 33. *Deut.* 23 21

Wilt thou ſtrike one in his owne houſe? no more ſhouldſt thou ſtrike thy wife in her houſe. She is come to thee as to a ſanctuary to defend her from hurt, and canſt thou hurt her thy ſelfe? Therefore Abraham was called *Saraes vaile*, becauſe he ſhould ſhield her; for a vaile is made to ſaue. Abraham ſayd to Lot, *Are wee not brethren?* that is, may brethren iarre? But they may ſay, Are we not one? can one chide with another? can one fight with an other? He is a bad hoaſt, that welcomes his gueſt with ſtripes. Dooth a king trample his Crowne? Salomon calleth the Wife, *The Crowne of her husband*: therefore hee which woundeth her, woundeth his owne honour. She is a free Citizen in thine owne houſe, and hath taken the peace of thee the firſt day of her marriage to hold thy hands, till ſhe releaſe thee againe. Adam ſayth of his ſpouſe, *This is fleſh of my fleſh*: But *no man* (ſaith Paul) *euer hated his owne fleſh*. So then, if a man aske whether he may ſtrike his wife, God ſaith nay; thou maiſt not hate thy wife, for no man hateth his owne fleſh: ſhewing, that he ſhould not come neere blowes, but thinke his wrath too much: for Paule ſayth, *Bee not bitter to your wiues*: noting that anger in a husband is a vice.

Gen. 20. 16. Gen. 13. 8. Pro. 12. 4. Gen. 2. 23. Ephe. 5. 19. Col. 3. 16.

Dooth the cocke ſpurre the henne? Euery man is aſhamed to lay his hands on a woman, becauſe ſhe cannot match him, therfore he is a ſhameleſſe man which laieth hands on his wife. The hand dooth not buffet his owne cheeke, but ſtroke it. If a man be ſeene raging with himſelfe, he is carried to Bedlem: ſo theſe mad men which beate themſelues, ſhould be ſent to Bedlem till their madneſſe be gone. Salomon ſayth, *Delight continually in her loue*: that is, begin, proceed, and ende in loue. In reuenge whereof, he ſheweth that delight is gone, becauſe he calleth loue their delight. Therefore as Paule ſayth of Biſhops; *A Biſhoppe muſt be no ſtriker*: ſo a husband muſt be no ſtriker: for he which ſtriketh his owne fleſh, breaketh that law which ſaith, *Thou ſhalt not make a skarre in thy fleſh*: and is like the Baalites, which woũded their owne bodies. Thus we haue ſent a letter vnto husband to reade before they fight. Now let vs goe home to loue againe. Wouldeſt thou learne how to make thy match delightfull? Salomon ſaid, *Reioyce in her loue continually*. As though thou couldſt not delight without loue, and with loue thou maiſt delight cõtinually. Therefore loue is called the thankfull vertue, becauſe it

Pro. 5. 16. 1. *Tim.* 3 31 Of his wife. *Leu.* 19. 28. *Deut.* 14. 1. 1. *King.* 18. 28.

It is properly ment in mourning for the dead, but it doth imply an vnlawfulnes to hurt our ſelues. *Pro.* 5. 19.

rendreth

rendreth peace and eaſe, and comfort to them that makes of her. So much to Husbands.

Likewiſe the woman may learne her dutie of her names. They are called goodwiues, as goodwife *A.* and goodwife *B.* Euery wife is cal'ed a good wife, therefore if they bee not good wiues, their names doe belie them, and they are not worth their titles, but anſwer to a wrong name, as players doe vpon a ſtage. This name pleaſeth them well: but beſide this, a wife is called a *Yoke-fellow*, to ſhewe that ſhe ſhould helpe her husband to beare his yoke, that is, his griefe muſt be her grief; & whether it be the yoke of pouertie, or the yoke of enuie, or the yoke of ſickneſſe, or the yoke of impriſonment, ſhe muſt ſubmit her neck to beare it patiently with him, or els ſhe is not his yoke-fellow, but his yoke, as though ſhe were inflicted vpon him for a penaltie, like to Iobes wife, whom the diuell left to torment him, when he tooke away all he had beſide. The Apoſtle biddeth to *Reioyce with them that reioyce, and mourne with them that mourne.* With whom ſhould the wife reioyce, rather then with her husband? or with whom ſhould ſhe mourne, rather then with her owne fleſh? *I will not leaue thee*, ſaith Eliſha to Eliah: ſo ſhe ſhould neuer leaue him til death. *Beare one anothers burthen*, ſayth Paule, who ſhall beare one anothers burthen, if the wife do not beare the husbands burthen? Wicked Iezabel comforted her husband in his ſickneſſe, & Ieroboams wife ſought for his health, though ſhe was as bad as he. God did not bid Sara leaue her father, and her countrie, as he bad her husband; yet becauſe he bad Abraham leaue his, ſhe left hers too: ſhewing that ſhe was content, not onely to be his play-fellow, but his yoke-fellow too.

The woemans duetie.

Phil. 4. 3.

Iob. 2. 9.

Rom. 12. 19.

2. *King.* 2. 6.

Gal. 6. 2.

1. *Kin.* 21. 5

1. *Kin.* 14. 4.

Gen. 12. 1.

Beſide a yoke-fellow, ſhe is called a helper, to helpe him in his buſineſſe, to help him in his labours, to helpe him in his troubles, to helpe him in his ſickneſſe: like a woman Phiſitian, ſometime with her ſtrength, and ſometime with her counſel: for ſometime as God confoundeth the wiſe by the fooliſh, and the ſtrong by the weake: ſo he teacheth the wiſe by the fooliſh, and helpeth the ſtrong by the weake.

Gen. 2. 18.

1. *Cor.* 1. 27.

Therefore Peter ſaith, *Huſbands are won by the conuerſation of their wiues.* As if he ſhould ſay, ſometime the weaker veſſell is the ſtronger veſſell, and Abraham may take counſell of Sara,

1. *Pet.* 3. 1.

Gen. 25. 2.

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as Naamã was aduiſed by his ſeruaunt. The Shunamites counſell made her husband receiue a prophet into his houſe, and Heſters counſell made her husband ſpare the Church: ſo ſome haue byn better helpers to their husbandes, then their husbandes haue byn to them, for it pleaſed God to prouoke the wiſe with the fooliſh, as he did the Iewes with the Gentiles.

2. *King.* 5. 8.
2. *Kin.* 6. 10
Heſt. 7. 3.

Beſide a helper, ſhe is called a *Comforter* too, and therefore the man is bid reioice in his wife: which is as much to ſay, that wiues muſt bee the reioycing of their husbands, euen like Dauids harpe to comfort Saule. Therfore it is ſaid of Rebeccah, that ſhe prepared meat for hir husbãd, ſuch as he loued; ſo a good wife is known when hir words and deeds, and countenances are ſuch as hir husband loueth, ſhe muſt not examine whether he be wiſe or ſimple, but that ſhe is his wife: and therfore they which are bound muſt obey, as Abigail loued her husband though he were a foole: for the wife is as much deſpiſed for taking rule ouer her husbande, as he for yeelding it vnto her. Therfore one ſayth, that a mankind woman is a monſter, that is, halfe a woman, and halfe a man. It becomes not the miſtres to be maiſter, no more thã it beſeemeth the Mai. to be miſtreſſe, but both to faile with their owne winde.

Pro. 5. 18.
1. *Sa.* 16. 23
Gen. 27. 9.
1. *Sa.* 25. 3.

Laſtly, we call the wife Huſwife: that is, houſe wife, not a ſtreet wife, like Thamar, nor a field wife, like Dinah: but a houſe wife, to ſhewe that a good wife keepes hir houſe, and therefore Paule biddeth Titus to exhort women that they be chaſte, and keeping at home: preſently after *Chaſt*, he ſaith *keeping at home*, as though home were chaſtities keeper. And therefore Salomon depainting the whore, ſetteth her at the doore, now ſitting vpon hir ſtals, now walking in the ſtreets, now looking out at the windowes, like curſed Ieſabell; as if ſhe held forth the glaſſe of temptation, for vanity to gaze vpon. But chaſtitie careth to pleaſe but one, & therfore ſhe keepes hir cloſet, as if ſhe were ſtil at prayer. The Angel asked Abraham *Where is thy wife?* Abraham anſwered, *Shee is in the Tent.* The Angel knew where ſhe was, but yet he asked, that we might ſee how women in old time did keep their tents & houſes. It is recorded of the Shunamite that ſhee did aske hir husbande leaue to go vnto the Prophet, though ſhe went to a Prophet, and went of a good errand, and for his cauſe as much as her owne, yet ſhe thought it not meet to go farre abroad without hir husbandes leaue.

Gen. 38. 14.
Gen 34. 2.
Why wiues are called huſwiues.
Titus 2. 5.
Pro 7. 12.
2. *Reg* 9. 30
Gen. 18. 9.
2. *Reg.* 9 3c.

Phi-

Phidias whē he ſhould paint a woman, painted her ſitting vnder a Snailes ſhell, ſignifying, that ſhe ſhould goe like a ſnaile, which carieth his houſe vpon his backe. Salomon bad Shimei, *Go not beyond the riuer:* ſo a wife ſhould teach her feet, goe not beyond the dore: ſhe muſt count the walles of her houſe like the bouds of the riuer which Shimei might not paſſe if he would pleaſe the king. 1. *Reg.* 2. 36 37.

Husbands ſhould not keepe their wiues ſo ſtraight, but wiues ſhould not thinke their houſe their priſon, but as their paradiſe where they would be.

For when Adam was away, Eue was made a pray: if her husband be from hir, vntil he returne againe ſhe muſt thinke her ſelfe a widow, that is, ſeparated from man; for *Vidua* dooth ſignifie, *A viro diuiſa:* that is, widowe dooth ſignifie deuided from man: therefore now ſhe muſt haue no fellowſhip, nor companie with men, becauſe ſhe is deuided from man.

As it becommeth her to keepe home, ſo it becommeth her to keepe ſilence, and alway ſpeake the beſt of her head. Other ſeeke their honour in triumph, but ſhee muſt ſeeke her honour in reuerence, for it becommeth not any woman to ſet light by her husband, nor to publiſh his infirmities. For they ſay, that is an euill bird that defileth her owne neſt, and if a wife vſe her husband ſo, how may the husband vſe his wife? Becauſe this is the quality of that ſexe, to ouerthwart, and vpbraid, and ſue the preheminence of their husbands, therfore the Philoſophers could not tel how to define a wife, but called her, *The contrary to the husband*, as though nothing were ſo croſſe & contrarie to a man, as a wife. This is not ſcripture, but no ſlaunder to many.

A wife may not vtter her husbands faultes. A wife the contrarie to a husband.

As Dauid exalted the loue of women aboue all other loues, ſo Salomon mounteth the enuie of women aboue all other enuies: ſtubborne, ſullen, taunting, gainſaying, outfacing, with ſuch a bitter humor, that one would think they were molten out of the ſalt pillar, into which Lots wife was transformed. We ſay not all are alike, but this ſect hath many diſciples. Doth the rib that is in mās ſide fret or gaule him? no more then ſhould ſhe which is made of the rib.

2. *Sa.* 1. 26. *Pro.* 21. 19. *Gen.* 19. 26. *Gen.* 2. 20.

Though a woman be wiſe, and painefull, and haue many good parts, yet if ſhe be a ſhrow, her troubleſome iarring in the end wil make her honeſt behauior vnpleaſant, as her ouer-pinching at laſt cauſeth her good huſwiferie to be euill ſpoken of. Therefore although ſhe be a wife, yet ſometimes ſhe muſt obſerue the ſeruāts leſſon, *Not anſwering againe*, and holde her peace, to keepe the

Tit. 2. 9.

peace

peace. Therefore they which keepe silence, are well said to holde their peace, because silence oftentimes dooth keepe the peace, when words would breake it.

To hir silence and patience, she must adde *The acceptable obedience* which makes a woman rule while she is ruled. This is the wiues tribute to her husband: for she is not called his head, but he is called hir head. Great cause hath man to make much of his wife, for great and many are her duties to him, for Paule saith; *Ephes.5.23.* *Wiues submit your selues vnto your husbands, as to the Lord.* Shewing that she should regard his wil as the Lordes will, but withall, as the Lord commaundeth onely that which is good & right, so shee should obey hir husband in good and right, or else shee doth not obey him as the Lord, but as the tempter. The first subiection of woman began at sinne: for when God cursed her for seducing her husband, when the Serpent had seduced hir, he said, *Gen 3.16.* *Gen.2.20.* *He shall haue authoritie ouer thee.* And therefore as the man named all other creatures, in signe that they shoulde bee subiect to him, as a seruant which commeth when his maister calleth him by his name: so did he name the woman also, in token that shee should be subiect to him like wife. And therefore Assuerus made a law, that euery man should beare rule in his owne house, & not the woman, because shee sinned first, therefore shee is humbled most: and euer since the daughters of Sara are bound to cal their husbands Lords, as Sara called her husband: that is, to take them for their Lordes, for heads and gouernours. If ye disdaine to followe Abrahams spouse, the Apostle biddeth you follow Christs spouse: for he saith; *Let a wife bee subiect to her husband, as the Church is to Christ. A greater loue than this* (saith Christ) *no man can haue:* So a better example than this, no woman can haue. That the wife may yeelde this reuerence to her husband, Paule would haue her attire to be modest and orderlie, for garish apparell hath taught many gossips to disdayne their husbandes. This is the folly of some men, to lay all their pride vppon their wiues, they care not how they slouen themselues, so their wiues iette like Peacockes. But Peter dooth commend Sara for her attire, and not Abraham, shewing that women shoulde braue it no more then men, and God made Eues coate of the same cloth that hee made Adams. They couered themselues with leaues, and God

Verse 23. *Heest.1.20.* *Num.30.7.* *Iudg.19 26* *Gen 18.12.* *Pet.3.6.* *Ephes.5.24.* *Iohn 15 13.* *1.Tim. 2.9.* *1.Pet 3.5.* *Gen.3.21.*

How farre the wife should obey.

The cause why many despise their husbands.

derided

derided them, but now they couer themselues with pride, like Sathan which is fallen downe before them like lightning, ruffe vpon ruffe, lace vpon lace, cut vpon cut, foure and twentie orders vntil the woman bee not so precious as her apparell: that if any man would picture Vanitie, he must take a patterne of women, or else he cannot drawe her likenes. As Herodias was worse for her fine dauncing: so a woman may haue too many ornaments, frisled locks, naked breasts, painting, perfume, and specially a rolling eye, are the forerunners of adulterie, and hee which hath such a wife, hath a fine plague. Once women were maried without dowries, because they were wel nurtred, but now if they weighed not more in golde then in godlinesse, many should sit like Nunnes without husbands. Thus we haue shadowed the mans dueties to his wife, and the womans to her husband. *Gen* 3 7. *Luk.* 10.18. *Mat.* 14.6.

Their dueties to their seruants.

After their duties one to another, they must learne their duties to their familie. One compareth the maister of the house to the Seraphin, which came & kindled the prophets zeale: so he should go from wife to seruants and from seruants to children, and kindle them in the zeale of God, longing to teach his knowledge, as a Nurse to emptie her brests. Another sayth, that a maister in his family hath all the offices of Christ, for he must rule, and teach, and pray; rule like a king, and teach like a prophet, and pray like a Priest. To shew how a godly man should behaue himselfe in his household: when the holy Ghost speaketh of the conuersation of any housekeeper, lightly he sayth, that the man beleeued with all his household. *Esay* 6.6. *Reuel.* 5.10. *Acts* 13.36. & 18.8.

As Peter being conuerted, must conuert his brethren; so the maister being conuerted, must conuert his seruaunts. For therfore God sayd, that he would not hide his counsell from Abraham, because he would teach his familie, and surely all dutie which is not done of conscience, is but eye-seruice, and fayleth at most need, as Ziba betrayed his maister, when he should haue defended him. Therfore before Onesimus was cõuerted, Paul said, he was an vnprofitable seruaunt, but when hee was conuerted, he calleth him more then seruant, because such a seruant is better then many seruaunts. *Luk.* 22 23. *Phil.* 1.8.

Therefore though Laban was wicked himselfe, yet he reioyced that Iacob his seruaunt was godly, because God blessed him better *Gen* 29.27.

Ioſh.14.15. ter for him. Ioſhua ſaith: *I and my houſhould will ſerue the Lorde.* Shewing that maiſters ſhould receiue none into their houſes, but whom they can gouerne, as Ioſhua did: and if any haue crept into their doores, then they muſt put him forth againe, for Dauid ſayth: *I wil not ſuffer a liar to ſtay in my houſe*, Pſal. 101.7. He ſaith not, a ſwearer, nor a theefe, but a liar, as if he ſhould ſay, I wil rid him out of my doores before hee be a ſwearer, and a theefe, for a lyer will growe to a ſwearer and a theefe in a day, as a dicer groAct.10.2. weth to a begger in a night. Therefore it is noted of Cornelius, that all his houſhold ſerued God as himſelfe did. This is reported alſo of Ioſeph and Marie for an example, that they went vp euery Luk.2.42. yeare with all their families, to worſhip at Ieruſalem, that their children, and their ſeruants might learne to know God as well as they. Theſe examples be written for houſholders, as others are for magiſtrates and miniſters and ſoldiors, that no calling might ſeek further then the ſcripture for inſtruction. Wherefore as you are maiſters now, and they your ſeruants, inſtruct them and train the, as if you would ſhew what maiſters they ſhould be hereafter.

Luk.10.7. Philem.17. After the care of their ſoules, they muſt care for their bodyes: for if the laborer is worthy of his hire which laboureth but a day; what is the ſeruant worth, which laboureth euery day? Therefore Paul is ſo earneſt with Philemon to make much of Oneſimus his ſeruaunt, that hee deſireth Philemon to receiue him as hee would himſelfe. Therefore becauſe cruell & greedy maiſters ſhould not Gen.2.2. vſe them too hardly, God remembred them in his creation, and made euery weeke one day of reſt, wherein they ſhould be as free as their maſters: ſo God pittieth the labourer from heauen, and euery Sabbath lookes downe vpon him from heauen, as if hee ſhould ſay, one day thy labours ſhall haue an end, and thou ſhalt reſt for euer, as thou reſtedſt this day.

2.Sam.18.5 By this wee ſee, as Dauid did limit Ioab that he ſhould not kill Abſalon; ſo God hath bound maſters, that they ſhuld not oppres their ſeruants. Shal God reſpect thine more then thou? Art thou made freſher to thy labour by a little reſt, and is not thy ſeruaunt Gen.31.9. made ſtronger by reſt to labour for thee? How many beaſts and ſheepe did Laban loſe, onely for hardly intreating of a good ſeruant? therefore that is the way to loſe, but not to thriue. He which counteth his ſeruant a ſlaue, is in an error: for there is difference be-

between beleeuing ſeruants, & infidel ſeruants: the infidels were made ſlaues to the Iewes, becauſe God hated them, and woulde humble them; but their brethren did ſerue them like helpers, which ſhould be trained by them.

It is not a baſe nor vile thing to be called a ſeruant, for our Lord is called a ſeruant: which teacheth Chriſtians to vſe their ſeruants well for Chriſtes ſake, ſeeing they are ſeruants too, and haue one maiſter Chriſt. As Dauid ſpeaketh of man, ſaying: *Thou haſt made him a little lower then the Angels*; ſo I may ſay of ſeruants, that God hath made them a little lower then children, not children, but the next to children, as one would ſay, inferior children, or ſonnes in law. *Eſay* 42.1. *Mat.* 12.18. *Pſal.* 8.6.

And therefore the houſhoulder is called *Pater familias*: which ſignifieth, a Father of his familie, becauſe he ſhould haue a fatherly care ouer his ſeruaunts, as if they were his children: and not vſe them only for their labour, like beaſts.

Beſides, the name of a ſeruaunt, doth not ſignifie ſuffring, but doing; therfore maſters muſt not exerciſe their hands vpon them, but ſet their handes to worke, and yet as God layeth no more vpon his ſeruants then he makes them able to beare, ſo men ſhould lay no more vpon their ſeruants then they are able to beare. For a good man (ſayth Salomon) will bee mercifull to his beaſt, and therefore he will be more mercifull to his brother. 1. *Cor.* 12. 13. *Pro.* 12.10.

That man is not worthy to be ſerued which cannot afford that his ſeruants ſhould ſerue God as well as himſefe. Giue vnto God that which is Gods, and then thou maiſt take that which is thine. *He that careth not for his familie* (ſayth Paul) *is worſe then an Infidell*: becauſe infidels care for their familie. But as Agur prayeth, *Giue me not too much nor too little, but feed me with food conuenient*: ſo their care ſhould not be too much nor too little, but conuenient, or els they are worſe than infidels too, becauſe couetouſnes is called Idolatry, which is worſe than infidelity, for it is leſſe rebellió not to honor the king then to ſet vp another king againſt him, as the Idolatrous do againſt the king of heauen. 1. *Tim.* 5.8. *Prou.* 30.8. *Ephe.* 5.5.

Next vnto ſeruants inſtruction and labors, muſt be conſidered their corrections. As Paule ſayth, *Fathers prouoke not your children to wrath*: So may I ſay, maiſters prouoke not your ſeruants to wrath: that is, vſe ſuch reproſes, & ſuch correctiós, that you do not *Ephe.* 6.4.

prouoke

prouoke them, but moue them, that you do not exasperate them, but winne them, for reuiling wordes and vnreasonable fiercenes, doth more hurt then good. And therefore the lawe of God did charge the maſter, that hee ſhould not inflict aboue fortie ſtripes vpon his ſeruant, leaſt he ſhould ſeeme deſpiſed in his eyes. For while a child, or ſcholler, or ſeruant, doth thinke that he is reproued for loue, or beaten with reaſon, it makes him thinke of his fault and is aſhamed: but when he ſeeth that he is rebuked with curſes, and beaten with ſtaues, as though hee were hated like a dog, his hart is hardened againſt the man which correcteth him, and the fault for the which he is corrected, and after hee becommeth deſperate, like a horſe which turneth vpon the ſtriker: and therefore thinke that God euen then chides you whenſoeuer you chide in ſuch rage. For though there be a fault, yet ſome things muſt be winkt at, and ſome things muſt be forgiuen, and ſome puniſhed with a looke, for he which takes the forfeit of euery offence, ſhall neuer bee in any reſt, but vex himſelfe more then his ſeruant.

The Maſter muſt correct his men, and the miſtres her maides.

Further I haue heard experience ſay, that in theſe puniſhments it is moſt meete and acceptable to the offender, that the man ſhould correct his men, and the woman hir maids: for a mans nature ſcorneth to be beaten of a woman, and a maids nature is corrupted with the ſtripes of a man. Therefore we reade, that Abraham would not meddle with his maid, but committed her to his wife, and ſaid, *Doe with her as it pleaſeth thee:* as if he ſhould ſay, It belongeth not to me but to thee.

Gen. 16.6.

Their duties toward their children.

Laſtly, we put the dutie toward children, becauſe they come laſt to their hands. In Latin children are called *pignora*; that is, *pledges*, as if I ſhould ſay, a pledge of the husbands loue to the wife, and a pledge of the wiues loue toward the husband: for there is nothing which doth ſo knit loue between the man & the wife, as the fruit of the wombe. Therefore when Leah began to conceaue, ſhe ſaid, now my husband will loue me: as though the husband did loue for children. If a woman haue many defectes (as Leah had) yet this is the mends which ſhe makes her husband to bring him children, which is the right wedding Ring, that ſealeth and maketh vp the marriage. When their father and mother fall out, they perke vp betweene them like little mediators, and with

Gen. 28.31.

with many pretie ſportes make truce when other dare not ſpeake to them. Therefore now let vs conſider what theſe little ones may challenge of their parents, that ſtand them in ſtead of Lawyers. Before we teach parents to loue their children, they had need be taught not to loue them too much, for Dauids darling, was Danids traytor: and this is the manner of God, when a man begins to ſet any thing in Gods roome, and loue it aboue him which gaue it, either to take away it, or to take away him, before he prouoke him too much; therfore if parents would haue their children liue, they muſt take heed not to loue them too much: for the giuer is offended, when the gift is more eſteemed than he.

The firſt duetie is the mothers, that is, to nurſe her childe at her owne breſtes, as Sara did Iſaac, and therefore Eſay ioyneth the nurſes name and the mothers name both in one: and calleth them *nurſing mothers*, ſhewing, that mothers ſhould be the nurſes. So when God choſe a nurſe for Moſes, he led the handmaid of Pharaos daughter to his mother, as though God would haue none nurſe him but his mother. After, whē the ſon of God was born, his father thought none fit to be his nurſe, but the virgin his mother. The earths fountaines are made to giue water, and the breſtes of women are made to giue ſucke. Euery beaſt, and euerie foule is bred of the ſame that did beare it, onely women loue to bee mothers, but not nurſes. Mothers ſhould nurſe their children. *Gen.* 21. 7. *Exod.* 2. 8. *Mat.* 2. 14.

Therefore if their children proue vnnaturall, they may ſay, thou followeſt thy mother, for ſhe was vnnaturall firſt, in locking vp her breſts from thee, and committing thee forth like a Cuckow to be hatched in a Sparrowes neſt. Hereof it comes that we ſay, *He ſucke euill from the dug*, that is, as the Nurſe is affected in her bodie or in her minde, commonly the childe draweth the like infirmitie from her, as the egges of a Henne are altered vnder the Hauke; yet they which haue no milk, can giue no milk. But whoſe breaſtes haue this perpetual drought? Forſooth it is like the goute, no beggers may haue it, but Citizens or Gentlewomen. In the ninth chapter of Hoſea, dry breſts are named for a curſe: what lamentable happe haue Gentlewomen, to light vpon this curſe more then other? ſure if their breaſtes bee drie as they ſay, they ſhould faſt and pray together, that this curſe might be remoued from them.

Pro.22.6. The next dutie is *Catechize a child in his youth, and he will remember it when he is olde*: This the right bleſſing which fathers & mothers giue to their children, when they cauſe God to bleſſe them too. The wrong mother cared not though the childe were deuided, but the right mother would not haue it deuided: ſo wicked Parents care not though their children be deſtroied, but godly parents would not haue them deſtroyed but ſaued, that when they haue dwelt together in earth, they may dwel together in heauen. As the midwife frameth the bodie when it is young and tender, ſo the parents muſt frame the minde while it is greene and flexible, for youth is the ſeed time of vertue. They which are called fathers are called by the name of God, to warn them that they are in ſtead of God to their children, which teacheth al his ſons. What example haue children but their parents? and ſure the prouidence of God doth eaſe their charge more then they are aware; for a childe will learne better of his father than of any other. And therefore wee reade of no Schoolemaſter in the ſcripture but the Parents: for when Chriſt ſayth to the Iewes; *If ye be the ſonnes of Abraham, ye will do the works of your father Abraham*: he ſheweth, that ſons vſe to walke in their Fathers ſteppes, whether they be good or bad.

How children ſhuld be brought vp.

1. Reg.23.6

Luk.11.2.

Except of kings ſons.

Ioh.8.38.

It is a maruellous delight to the father and mother, when people ſay that their children are like them: but if they be like them in godlineſſe, it is as great delight to other as to the parents: or elſe we ſay that they are ſo like, that they are the worſe for it. Well doth Dauid call children *arrowes*, for if they bee well bred, they ſhoot at their parents enemies, and if they be euil bred they ſhoot at their parents. Therefore many fathers want a ſtaffe to ſtay them in their age, becauſe they prepared none before, like old Eli which was corrected himſelfe, for not correcting his ſonnes. Are not children called the fruite of their parents? Therefore as a good tree is knowne by bringing foorth good fruit, ſo parents ſhould ſhew their godlineſſe in the education of their children, which are their fruite. For this cauſe the Iewes were wont to name their children ſo when they were borne, that euer after, if they did but thinke vpon their names, they would put them in minde of that religion which they ſhould profeſſe: for they did ſignifie ſome thing that they ſhould learne.

Pſal.127.4.

1.Sa 2.29.
Pſal.132.11
Mat.12.32.

1.Sa 1.20.
2.Sa.13.24.

An

An admonition to such as call their children at all aduentures, sometime by the names of dogs, euen as they proone after. In 1. Kinges 2.2. we haue Dauid instructing his sonnes. In Gen. 39. Iacob correcting his sonnes: and in Iob. 1. Iob praying for his sons. These three put togither, instructing, correcting & praying, make good children, and happy parents. Three examples of good parents.

Once Christ tooke a childe, and set him in the midst of his disciples, and said, *He which will receiue the kingdom of heauen, must receiue it as a little child:* shewing, that our children should be so innocent, so humble, and void of euill, that they may be taken for examples of the children of God. Therefore in Psalme 127.4 children are called *the heritage of the Lorde*, to shewe that they should bee trained, as though they were not mens children, but Gods, that they may haue Gods heritage after. Thus if you doo, your seruants shall be Gods seruaunts, and your children shall be Gods children, and your house shall bee Gods house, like a little Church, when others are like a den of theeues. *Luk.* 18.17. *Col.* 4.15. *Phil.* 1.8.

Now I speake to one which is a mother so soone as shee is married: therefore peraduenture you looke that I should shewe the dutie of stepmothers. Their name doth shew them their dutie too, for a stepmother dooth signifie a stedmother, that is, one mother dieth, and another commeth in her stead: therefore that your loue may settle to those little ones as it ought, you must remember that ye are their stedmother, that is in stead of their mother, and therefore to loue them, and tender them, and cherish them as their mother did. She must not look vpon them like Rehoboam, who tolde his people that hee would bee worse vnto them then his predecessour; for then they will turne from her, as his subiects did from him: but she must come to them as Dauid came to the people after Saules death, and said, *Though your master Saule be dead yet I will raigne ouer you* so she must say to the, though your mother be dead, yet will I bee as a mother; so the children will loue her asmuch as their father. Further, these children are orphanes, and therefore you must not only regarde them as children but as Orphane children. Now God requireth a greater care ouer widowes and Orphanes, than ouer any other Women or children. The name of stepmother expounded, and their dutie. *1. Sam. 2.7.* *Iere. 22.2.* *Deut. 14.17* *& 24.17.* *& 26.12.*

Matth.7 2. Laſtlie, you muſt remember that ſaying, *As you meaſure vnto other, ſo it ſhall be meaſured vnto you againe:* that is, as you intreat theſe children, ſo another may come after and intreat your children: for he which hath taken away the firſt mother and ſent you, can take away the ſecond mother and ſende a third, which ſhall not be like a ſtepmother to yours, vnleſſe you bee like a ſtepmother to theſe.

Diuorcement, the phiſicke of mariage.

If theſe duties be performed in mariage, then I need not ſpeak of Diuorcement, which is the rod of marriage, and diuideth them which were one fleſh, as if the bodie and ſoule were parted aſunder. But becauſe all perſourme not their wedlocke vowes, therefore he which appointed mariage, hath appointed diuorcement, as it were taking our priuiledge from vs, when wee abuſe it. As God hath ordained remedies for euery diſeaſe, ſo he hath ordained a remedie for the diſeaſe of marriage. The diſeaſe of mariage is adultrie, and the medicine hereof is diuorcement. Moſes licenced them to depart for hardneſſe of hart, but Chriſt licenceth the to depart for no cauſe but adulterie. If they might bee ſeparated for diſcord, ſome would make a commoditie of ſtrife: but now they are not beſt to be contentious, for this law will hold their noſes togither, till wearineſſe make them leaue ſtrugling: like two ſpaniels which are coupled in a chaine, at laſt they learne to goe togither, becauſe they may not goe aſunder. As nothing might part friends, but *If thine eie offedthee pull it out*, that is, if thy frend be a tempter: ſo nothing may diſſolue marriage but fornication, which is the breach of marriage, for marriage is ordained to auoid fornication, and therefore if the condition bee broken, the obligation is void.

Mat.18.19. Mat 19,8. Why Chriſt would haue no diuorcement but for fornication. Mat.5.32. Mat.19.9. 1.Cor.7.10.

Note.

And beſide, ſo long as al hir children, are his children, ſhe muſt needs be his wife, becauſe the father and mother are man & wife: but when hir children are not his children, ſhe ſeemes no more to be his wife, but the others whoſe children ſhe beares, and therefore to be diuorced from him. In all the olde Teſtament, we read of no diuorce betweene any, which ſheweth that they liued chaſter then we: yet no doubt this law was better executed amongſt them, then amongſt vs. Such a care God had in all ages and callings, to prouide for them which liue honeſtlie: for diuorcement is not inſtituted for the carnal, but for the chaſt, leaſt they ſhould

be

be tied to a plague while they liue. As for the adulterer and adul- *Leu 20. 10.*
treſſe, hee hath aſſigned death to cut them off, leaſt their breath
ſhould infect others. Thus hee which made marriage, did not
make it vnſeparable, for then marriage were a ſeruitude. But as
Chriſt ſaith of the Sabbath, *The Sabbath was made for man*, that *Mar. 2. 27.*
is, for the benefit of man, and not for the hindrance of man: ſo ma-
riage was made for man, that is, for the honor of man, and not for
the diſhonor of man: but if mariage ſhould turne to fornication, *Leu. 20. 10.*
and when it is turned to fornication, there might be no ſeparatiõ,
then mariage were not for the honor of man, but for the trouble,
and griefe, and diſhonor of man. Therefore now ye haue heard
how diuorcement is appointed for a remedie of fornication, if any
be aſhamed of this phiſick, let them be more aſhamed of the diſ-
eaſe. Becauſe I haue ſpoken more then you can remember, if you Conclusion
aske me what is moſt needful to beare away, In my opinion, there
is one ſaying of Paule, which is the profitableſt ſentence in all the A ſentence
ſcripture for man and wife to meditate often, and examine whe- for the ma-
ther they find it in themſelues as they doe in other, leaſt their ma- ried to
riage turne to ſin, which ſhould further them in godlines. *The vn-* think vpon.
maried mã careth for the things of the Lord, how he may pleaſe the *1. Cor. 7. 32.*
Lord, but he that is married careth for the things of the world, how
he may pleaſe his wife. Alſo, *The vnmarried woman careth for the*
things of the Lord, how ſhe may be holy: but ſhe that is maried, cares
for the things of the world, how ſhe may pleaſe hir huſbãd, as though
their pleaſing of God, were turned al to pleaſing one another, and
their carnall loue had eaten their ſpirituall loue, as the leane kine
deuoured the fat. Therefore it follows in the next wordes, *This I* *Gen 41. 4.*
ſpeak for your commodity. As though there were great commodity *Ver. 3. 4.*
in remembring this watchword. All men haue not the feeling of
Gods word, or elſe ſuch a ſentence might be an anker for the ma-
ried to ſtay them, when any tentation goeth about this chaunge,
which Paule feared euen in them, which feared God before.

If thou haſt read all this booke, and art neuer the better, yet
catch this flower before thou go out of the gardẽ, & peraduenture
the ſent thereof wil bring thee backe to ſmel the reſt. As the corps
of Azael made the paſſengers to ſtand, ſo I placed this ſentence in *1. Sa. 1. 23.*
the dore of thy paſſage, to make thee ſtand & conſider what thou
dooeſt before thou marrieſt. For this is the ſcope and operation

of it, to call the mind to a ſolemne meditation, and warne him to
2. *Chro.* 21. 6. liue in marriage as in a temptation, which is like to make him worſe then he was, as the marriage of Iehoram did, if hee vſe not
Iob. 9. 28. Iobs preſeruatiue, to be iealous ouer all his life.

The allurements of beautie, the trouble about riches, the charges of children, the loſſes by ſeruants, the vnquietneſſe of neighbours, crie vnto him that he is entred into the hardeſt vocation of all other: and therefore they which haue but nine yeares prentiſhip to make them good Mercers or Drapers, haue nineteene yeares before marriage, to learne to bee good husbands & wiues, as though it were a trade of nothing but myſteries, and neede of double time ouer all the reſt.

Therefore ſo often as you thinke vpon this ſaying, thinke whe-
Gen. 24 4c. ther you be examples of it, and it will waken you, and chide you, and leade you a ſtraight path, like the Angell which led the ſeruant of Abraham.

Thus haue I chalked the way, to prepare you vnto marriage, as
2. *Chr.* 35. 6 the Leuites prepared their brethren to the Paſſe-ouer: *remember that this day you are made one,* and therefore muſt haue but one will. And now the Lord Ieſus, in whom you are contracted, knit
1. *Sa.* 13. 1. your harts together, that ye may loue one another like Dauid and
Matt. 2. 9. Ionathan, and go before you in this life, like the ſtarre which went before the Gentiles, that ye may begin, and proceede, and end in his glorie. To whom be all glory for euer. Amen.

FINIS.

A TREATISE OF THE LORDES SVPPER, IN two Sermons.

THE FIRST SERMON.

1.Cor.11.23.24.

The Lord Ieſus in the night that he was betraied tooke bread: And when he had giuen thankes, he brake it, and ſaid, Take, eate: this is my body which is broken for you, this doe yee in remembrance of me.

THe word and the Sacraments are the two breaſtes wherewith our mother dooth nurſe vs. Seeing euery one receiueth, and few vnderſtand what they receiue; I thought it the neceſſarieſt doctrine to preach of the Sacrament; which is a witneſſe of Gods promiſes, a remembrance of Chriſtes death, and a ſeale of our adoption: therefore Chriſt hath not inſtituted this Sacrament for a faſhion in his Church, to touch, and feele, and ſee, as wee gaze vpon pictures in the Windowes, but as the woman which had the bloudie iſſue, touching the hemme of Chriſtes garment, drew vertue from Chriſt himſelfe, becauſe ſhe beleeued: ſo Chriſt would that wee touching theſe ſignes ſhould drawe vertue from himſelfe, that is, all the graces which theſe ſignes repreſent. Therfore as the Leuites vnder the Lawe, were bound to prepare their brethren before they came to the Paſſeouer; So preachers of the Goſpell ſhould prepare their brethren before they come to the ſupper of the Lord. For which purpoſe I haue choſen this place to the Corinthians, which is the cleereſt and fulleſt declaration of this Sacrament in all the Scripture.

The two breaſts of the church.

Mat.9.20.

2.Chr.35.6.

The Lord Ieſus in the night, &c.

The ſumme of all theſe wordes is, the Inſtitution, and vſe of the Lords ſupper. Firſt, Paul ſheweth the author of it, *the Lord Ieſus*; then the time when it was inſtituted: *in the night that he was betrayed*: then the manner how he did inſtitute it, *he tooke bread & whē he had giuē thanks, he brake it, & gaue vnto his diſciples, &c.* The diuiſion.

then the ende why hee did institute it, *for a remembrance of his death.*

The author

Touching the Author, he which is signified by it, was the author of it, The Lord Iesus hath bid vs to supper, *I am not worthie* (sayth Iohn) *to loose his shoo:* so we are not worthie to waite at his trencher, and yet he will haue vs to sit at his table. To him belongeth the power to ordaine Sacraments in his Church, because he fulfilled the Sacraments of the Law. Whē Christ came, the Passeouer ceased, because hee is our passeouer; that is, the Lambe by whose blood wee are saued. When Christ came, Circumcision ceased, because he is our circumcision, that is, the purifier and clenser of our sinnes.

Iohn 1.27.

None but Christ may ordaine Sacraments.

Ioh. 1.29.

Reuel. 7.14

Now these two Sacraments are fulfilled: he hath appointed two other Sacraments for thē; in stead of the paschall Lambe, which the Iewes did eat, he hath giuen vs another Lambe to eate, which Iohn calleth *the Lambe of God*, that is himselfe, vpon whome all doe feede, whosoeuer do receiue this Sacrament with an assured faith that Christ died to possesse them of life. The breaking of the bread doth signifie the woūding of the body: the pouring out of the wine doth signifie the shedding of his blood. The eating of the bread and drinking of the wine dooth signifie that his flesh and blood do nourish in vs life eternall, as the bread and wine do nourish the life present.

Ioh. 1.29.

Gen. 17.10. Who was therefore called Iohn the Baptist. *Mat.* 3.1. *Reuel.* 1.5. *Reue* 22.14

In stead of Circumcision, which began at Abraham, hee hath ordained Baptisme, which began at Iohn, a more liuely representatiō of the true circumcision of the heart, because it representeth vnto vs the blood of Christ, which washeth our soules as the water in Baptisme washeth our bodies.

Time. *Verse* 23. *Ioh* 3.3.

Touching the time, *in the night* (saith Paule) therefore this Sacrament is called the *Lords Supper*, because it was instituted at night when they vsed to suppe. But what night? *Euen that night* (saith Paul) *when hee was betraied:* that night which hee should haue cursed, as Iob did the day of his birth, if hee had suffered against his will: that night when hee should haue thought to destroy men, as men conspired to destroy him. That night (sayth Paul) this Sacrament of grace, and peace, and life began: *Euen that night when we betraied him.* Many nights did hee spend in watching and praying for vs; and is there a night now for vs to betray

tray him? That was a darke night, when men went about to put out the Sun which brought them light. Who can but wonder, to see how Christ and they for whom Christ came, were occupied at one time? when they deuised mischief against him, and sought al meanes to destroy him, then he consulted how to saue them & instituted the same night this blessed sacrament, to conuey all his graces & blessings vnto them, *Euen that night when they betraied him.* The reason why this action was deferred vntill night, is, because that was the time appointed by the law to eat the Passe-ouer, which was like a predecessor of this Sacrament. The reason why he deferred it vntil his last night, was, because the Passe-ouer could not bee ended before the fulnesse of time, and the true paschal Lambe were come to be slaine in stead of the other. Therefore how fitly did Christ end the Passeouer, which was a signe of his suffering, so presently before his suffering? And beside, how sweetly did he confirme his Disciples faith, when as they should see that the next day performed before their eyes, which ouernight both in the Passe-ouer and in the Sacrament, was so liuelie resembled vnto them? If any man from this doe gather, that wee ought to eate the Lords supper at night, as Christ did, he must vnderstand that we haue not the same cause to doe so which Christ had, because of the passe-ouer. And therefore the Church which hath discretion of times and places, hath altered both the time & the place, vsing the Temples in stead of the chamber, & the morning in stead of the euening: for indifferent things are ruled by order and decencie.

Why this sacrament was instituted at night.

Why it was deferred till his last night.

Why wee receiue not the Lords Supper at night.

Touching the manner, *He tooke bread, and when hee had giuen thanks, he brake it and gaue it vnto them.* He would not eate it, nor break it, before he had giuen thankes to God. What neede he which was God, giue thanks to God, but to shew vs what we should do when we eat our selues? *In al things giue thanks* (saith Paul): whereby we declare that all things come frō God: but the wicked beleeue easily that God doth take, thē that he doth giue, and therefore they neuer pray heartily vnto him for any thing, nor feelingly thanke him for it. For which the Lorde complaineth, saying: *I haue loued you, yet ye say, wherein hast thou loued vs?* Shewing that wee are woorse then the Oxe, which knoweth his feeder. And if that wee acknowledge all things from

Verse. 23. 24.

1. *Thes.* 5. 18

Note.

Mal. 1. 2.

Esay. 1. 3.

Gen.19.20. from God, yet wee doe like Lot, Is it not a little one (saith hee) when hee craued to goe vnto Zoar, as though it were not much which he asked: so we mince and extenuate the gifts of God, before we receiue them and after: like them which haue a grace for dinner, and none for breakfast, as though they had their dinners from God, and breakfasts of their owne.

Our example did not so, although it was but bread which he receiued, yet he was more thankfull for bread, then many which burie the foules, and fishes, and beasts in their belly: for if a count of all were kept, for one that prayeth; *Giue vs this day our daily bread*, a hundred take their bread, and meat, and sleep too which neuer pray for it.

Luk.11.3.

After he had giuen thanks, he brake it, and gaue vnto them, and sayd, Take, eate; for when he had giuen thankes to God, then it was sanctified, and blessed, and lawfull to eate. So when thou seruest God, then it is lawfull for thee to vse Gods blessings, then thou maist eate and drinke as Christ did, but not before: for these things were created to serue them which serue God: if thou doest not serue him for them, thou encrochest vpon Gods blessings, and stealest his creatures, which are no more thine, then thou art his: for the good God created all things for good men, as the diuels possessions are reserued for euill men.

Note.

Therefore, as Christ would not breake the bread before he had giuen thankes to the founder, so know, that there is some thing to bee done before thou receiue any benefite of God, and presume not to vse his creatures with more libertie than his son did, which did not eate without giuing thanks, nor rise againe without singing a Psalme.

It followeth, *This is my bodie*. Here is the fruite of his thankes before; he prayed that the bread and wine might be blessed, and they were blessed. As Isaacs blessing shewed it selfe vpon Iacob whom he blessed, so Christ his blessing appeared straight vpon these mysteries: for it could not be said before, *This is my body*, because it was meere bread: but now it may be called his bodie, because his blessing hath infused that vertue into it, that it doth not onely represent his bodie, but conuey his bodie & himselfe vnto vs. The efficacie of this blessing is in this Sacrament euer since, sanctifying it vnto vs as well as it did to the Apostles, euen as Christs

Mat.26.30. Gen.27.

prayer

prayer ſtayed Peters faith after Chriſt was dead. *Luk.* 22.32.

Now ye haue heard the meaning of theſe words, *He took bread, and bleſſed it, and brake it, and gaue it:* you ſhall ſee with what a myſticall reſemblance they vnite Chriſt and vs. Firſt, as Chriſt in the Supper took bread to feed vs: ſo in his birth he took our fleſh to ſaue vs. *Heb.* 2.16. Secondly, as Chriſt when he had taken the bread, bleſſed the bread to make it a ſpirituall food: ſo Chriſt, when he had taken our fleſh, powred forth moſt rich and pretious graces into it, to make it food of life vnto vs. Thirdly, as Chriſt when he had bleſſed the bread, brake the bread: ſo Chriſt when he had filled his body with moſt pretious graces, brake it vp like a rich treaſure houſe, his hands by the nayles, his backe by the ſtripes, his head by the thornes, his ſide by the ſpeare; that out of euery hole a riuer of grace and goodneſſe might iſſue and flow foorth vnto vs. *Ephes.* 3.17. Laſtly, as Chriſt gaue the bread when he had broken it: ſo Chriſt (by a liuely faith) communicateth his body after he hath crucified it. Hereby we are taught, that when we ſee the Miniſter take the bread to feed vs, we muſt conceiue, that Chriſt (being God from euerlaſting) tooke our fleſh to ſaue vs. When we ſee the miniſter bleſſe the bread to a holy vſe, wee muſt conceiue, that Chriſt (by vniting the Godhead vnto it) ſanctified his fleſh for our redemption. When we ſee the Miniſter breake the bread to ſuſtaine our bodies, wee muſt conceiue, that Chriſt in his death, brake his body to refreſh our ſoules. When we ſee the Miniſter giue the bread to our hand, we muſt conceiue, that Chriſt as truely offereth himſelfe to our faith to be receiued of vs.

Becauſe vpon theſe words the Papiſts ground their Tranſubſtantiation, that is, that the bread is changed into Chriſtes fleſh, and the wine is turned into Chriſts bloud, whereby wee eate the ſame bodie which dyed vpon the Croſſe, and drinke the ſame bloud which iſſued out of his ſide. That you may ſee the blindneſſe of this Popiſh dreame, I would haue you but marke euery word of the ſcripture how they make againſt tranſubſtantiation, that ye may ſee them ſlaine like Goliah with their owne ſworde. Euen as God made Cayphas ſpeake againſt himſelfe, ſo the Scriptures which heretikes alleadge do make againſt themſelues, like the Baalites which wounded their owne fleſh. I may liken their allegations to ſatans when he tempted Chriſt in the wilderneſſe, *1.Sa.* 17.15. *Ioh.* 18.14. *1.Kin.* 18.22. Heretikes alleadge ſcripture like the dilueil. *Matt.* 4.4. *Pſal.* 91.11.

nesse, he alleadged but one sentence of scripture for himself, and that Psalme out of which he borrowed it made so plaine against him, that he was faine to pick here a word and there a word, and leaue out that which went before, and skip in the middest, and omit that which came after, or els he had marred his cause. The scripture is so holy, and pure, and true, that no word nor sillable thereof can make for the diuell, or for Iewes, or for heretikes: yet as the diuell alleadged scripture, though it made not for him, but against him; so doe the Libertines, and Epicures, and heretikes, as though they had learned at his schoole.

Now there is no sentence of the scripture, which the wiser Papists alleadge boldly for their Transubstantiation, but this, that *Matt.26.26* Christ sayd, *This is my bodie:* by which they may proue aswell, *Ioh.10.7.9* that Christ is a doore, because he sayth, *I am the doore:* or a vine, *Ioh.15.1.* because he sayth, *I am a vine:* for his sayings are like. Figuratiue speeches must not bee construed literallie, but this is Heretikes fashion. If you marke you shall see throughout, that all the testimonies which the Papists alleadge for their heresies, are either tropes, or figures, or allegories, or parables, or allusions, or darke speeches; which when they presume to expound allegorically, or literally, without conference of any other scriptures, then they wander and stray from the marke, or els it is impossible that the trueth should maintayne errour, that is, that the Scripture should speake for heresie, if it were not wrested and peruerted: therefore wee see that Eue neuer erred, vntill she corrupted *Gen.3.3.* the Text.

Note.

Now we will enter the lysts with our aduersaries, and see whether these words doe proue that the bread and wine are turned into Christs bodie. Paul saith, *Iesus tooke bread*: well then, yet it is bread: when he had taken it, then hee blessed it; what did hee blesse? the bread which he tooke; well then, yet is bread: when he had blessed it, then he brake it; what did he breake? the bread which he blessed; well then, yet it is bread: when he had broken it, then he gaue it; what did he giue? the bread which he brake: well then, yet it is bread: when he had giuen it, they did eate it; what did they eate? the bread which he gaue them; well then, yet it is bread: when they did eate it, then he sayd, *This is my bodie*; what did he call his body? the bread which they did eat; well then,

Arguments against Popish transubstantiation.

then, yet is it bread. If it be bread all this while, when he did take it, and bleſſe it, and brake it, and gaue it, and they did eate it, when is it turned into his bodie? here they ſtãd like the Sadduces, as mute as fiſhes. *Mat.* 22.34.

Now that ye may ſee, that not we onely ſay it is bread & wine after the conſecration; in the 27. verſe, Chriſt himſelf doth call it bread and wine after hee had giuen it, as hee did before. And in Marke he ſayth, *I will drinke no more of the fruit of the vine.* Here Chriſt ſaith, that it was the fruit of the vine which he dranke; but his bloud is not the fruit of vines, but wine, therefore wine was his drinke, and not bloud. *Mar.* 14 25.

Beſide, if you would heare Paul expound Chriſt, hee ſheweth that al our fathers had the ſame ſubſtance of Chriſt in their ſacraments, that we haue in ours; for he ſaith, *They al did eate the ſame ſpirituall meat, and al dranke the ſame ſpirituall drink.* Straight he ſaith, *that this meat and this drinke was Chriſt.* Mark that he ſaith not only, *They did eate the ſame meate* that we eate; but he ſaith, *that this meat was Chriſt:* & not only ſo, but to ſhew that Chriſt is not a corporall meat, as the Papiſts ſay; he ſaith, he is a ſpirituall meate as we ſay: therefore you ſee that we do not eate him corporally, no more then our fathers, but that as they did eate him ſpiritually, ſo do we; for ſpirituall meat muſt be eaten ſpiritually, as corporall meate is eaten corporally. 1. *Cor.* 10. 4. *Verſ.* 3. 4. *Verſ* 4.

Againe, for the ſignes to be turned into the thing ſignified by them, is vtterly againſt the nature of a Sacrament, & makes it no Sacrament, becauſe there is no ſigne: for euery Sacrament doth conſiſt of a ſigne, and a thing ſignified: the ſigne is euer an earthly thing, and that which it ſignifieth is a heauenly thing. This ſhall appeare in all examples: As, in Paradiſe there was a verie Tree for the ſigne, and Chriſt the thing ſignified by it: in Circumciſion there was a cutting off of the skinne, and the cutting off of ſinne: in the Paſſe-ouer there was a Lambe, and Chriſt: in the Sabbath there was a day of reſt, and eternall reſt: in the ſacrifices there was an offering of ſome beaſt, and the offering of Chriſt: in the Sanctuarie there was the holy place, and heauen: in the Propitiatorie there was the golden couering, and Chriſt our couer: in the Wilderneſſe there was a rocke yeelding water, and Chriſt yeelding his bloud: in the Apparition there was a Doue, and the holie *Gen.* 2. 9. *Gen.* 17. 11. *Exod.* 12. 3. *Exod.* 23. 14 *Heb.* 9. 1. *Exod.* 30. *Exod.* 25. 24 *Exod.* 17. 16 *Mat.* 3. 16.

Ioh.6.49. holie Ghoſt: in the Manna there was bread, and Chriſt: in Bap-
Ioh.1.33. tiſme there is very water which waſheth vs, and Chriſtes bloud
1.Cor.11. waſhing vs: ſo in the Supper of Chriſt there is very bread and
19. wine for the ſigne, and the body and bloud of Chriſt for the thing ſignified, or elſe this Sacrament is againſt the nature of all other Sacraments.

5 Againe, there muſt be a proportion betweene the Paſſe-ouer
Exod.12. & the Lords Supper, becauſe this was figured by the other. Now, the Iewes had in their Paſſe-ouer, Bread and Wine, & a Lambe: So our Sauiour Chriſt inſtituting his laſt Supper, left Bread, and
Mat.26.26. Wine, and a Lambe: the which name is giuen to himſelfe, be-
Ioh.19. cauſe he came like a Lambe, and dyed like a Lambe.

Againe, if Chriſts very bodie were offered in the Sacrament, then it were not a ſacrament, but a ſacrifice, which two differ as much as giuing, and taking: for in a ſacrifice we giue, and in a ſacrament we receiue, and therefore we ſay our ſacrifice, & Chriſts ſacrament.

6 Againe, euery ſacrifice was offered vpon the Altar. Now
Exod.27. marke the wiſedome of the holy Ghoſt, leaſt we ſhould take this for a ſacrifice, hee neuer names Altar when hee ſpeakes of it, but, *The table of the Lorde.* Therefore it is no doubt but the diuell hath kept the name of Altar, that wee might thinke it a ſacrifice.

7 Againe, if the bread were Chriſts fleſh, and the wine his bloud, as theſe two are ſeparate one from the other; ſo Chriſtes fleſh ſhould be ſeparate from his bloud, but his bodie is not deuided, for then it were a dead body.

8 Againe, that which remaineth doth nouriſh the bodie, and reliſh in the mouth as it did before, which could not be, but that it is the ſame food which it was before.

9 Againe, I would aske, whoſe are this whiteneſſe, and hardnes, and roundneſſe, and coldneſſe? None of them ſay that it is the whiteneſſe, and hardneſſe, and roundnes, and coldneſſe of Chriſts bodie: therefore it muſt needes be the whiteneſſe, and hardneſſe, and roundneſſe, & coldneſſe of the bread, or elſe qualities ſhould ſtand without ſubſtances, which is, as if one ſhould tell you of a houſe without a foundation.

10 Againe, as Chriſt dwelleth in vs, ſo he is eaten of vs, but hee dwelleth

dwelleth in vs onely by faith, Ephe. 3. 17. Therefore he is eaten onely by faith.

Againe, none can be saued without the communion of the bodie of Christ: but if all should communicate with it corporallie, then neither infants, nor any of our fathers, the Patriarkes, or the Prophets, should be saued, because they receiued it not so. 11

Againe, Christ saith not, *This wine*, but *This cup*: and therefore by their conclusion, not onely the wine should be turned into bloud, but the cup too. 12

Againe, Paul sayth, *They which receiue vnworthilie, receiue their own damnation.* But if it were the flesh of Christ, they should rather receiue saluation then damnation, because Christ sayth: *He that eateth my flesh, and drinketh my bloud, hath life euerlasting.* Ioh. 6. 54. 13

Againe, if they would heare an Angel from heauen: when Christs bodie was glorified, an Angell sayd to the woman, *He is risen, and is not here*, Mat. 28. as if he should say; his bodie is but in one place at once, or else he might haue been there though he was risen. 14

Againe, why doe they say in receiuing this Sacrament euer since the Primitiue Church, *Lift vp your hearts*, if they haue all in their mouthes? To ende this controuersie, here wee may say as the Disciples said to Christ, *Whither shall we go from thee?* I mean we neede not to goe to any other expositor of Christ then Christ himselfe, therefore marke what he sayth: at first, when Christ said that he was the bread of life, and that all which would liue, must eate him, they murmured vntill hee expounded his wordes, and how did he expound his words? Thus, *Hee that commeth vnto me hath eaten, and he that beleeueth in me, hath drunke.* After when he instituted this Sacrament, in like words, they murmured not, which they would as before, if he had not resolued them before, that to eate his bodie, and to drink his bloud, was nothing but to come to him, and beleeue in him. 15 *Ioh. 6. 68.* *Ioh. 6. 60.* *Ioh. 6. 35.*

After he had sayd so, they murmured not, because they did see some reason in it, as it is plainly sayd, *This is my bodie*: so it is plainly sayd, *These words are spirit*: that is, they must bee vnderstood spiritually, and not literally. *Ioh. 6. 63.*

But if it be flesh indeed, why do they not satisfie the simple peo-

ple

ple how they may eate this flesh in Lent, when they forbid them to eate any flesh, they must needes eate it doubtfully, & he which doubteth, saith Iames, receiueth nothing: therefore he which eateth the Masse, receiueth nothing.

I did not alledge the Fathers in my sermon, but if any suspend his assent, till they bring in their verdict, let him heare them make confession of their beleefe.

Aug. vpon the 3. Psal.

Augustine saith, the Lord doubteth not to say, *This is my body*; when he gaue only a signe, or sacrament of his bodie.

Tertul. against Marcion the 4. booke.

Tertullian saith, *This is my bodie*, that is, a signe of my bodie.

4. booke 4. can. of Sacraments.

Ambrose saith, the bread and wine remaine stil the same thing that they were.

In his first dialogue.

Theodoret saith, after the consecration, the mysticall signes do not cast off their owne nature, but abide still in their first substance and forme.

Vpon the 15. of Mat.

Origen saith, the bread that is sanctified with the word of God, as touching the materiall substance thereof, goeth into the bellie and forth againe like other meates.

Iren. 4. booke cap. 34. against Valentinus.

Irenæus saith, that it hath two things in it, one earthly, and the other heauenly.

Ad ob Theod. Anathematis.

Cyril saith, our Sacraments auouch not the eating of a man.

1. booke of Epi.

Cyprian saith, the Lord calleth bread made of many graines, his bodie; and called wine made of many grapes, his bloud.

In that gospell whosoeuer speaketh a word &c.

Athanasius saith, Christ made mention of his ascension into heauen, that he might withdraw his disciples from corporall and fleshly eating.

Hom. 60. to the people of Antioch.

Chrysostome saith, God giueth vs things spirituall, vnder things visible and naturall. And againe, being sanctified, it is deliuered from the name of bread, and is exalted to the name of the Lords body, although the nature of the bread still remaine.

To Cæsarius the Mõk.

And because they beleeue that the Pope cannot erre, Pope Gelasius setteth too his hand, and sayth with the rest: Neither the substance of the bread, nor nature of the wine, cease to bee more then they were before.

Against Eutiches the Heretike.

Tell vs Papist, doe not these fathers speake as plaine as wee? Canst thou auouch Transubstantiation more flatly then they denie it? How had this heresie been chased, if the diuel had hatched it in their time?

Thus

Thus the Scriptures on the one ſide, and the Fathers on the other ſide, did ſo trouble three Archpapiſts, Biel, Tonſtall, and Fiſher, that Gabriel Biel ſaith, how the body of Chriſt is in the Sacrament, is not found in the Canon of the Bible. Vpon the Canon lect. 40.

Tonſtall ſayth, It had beene better to leaue euery man to his owne coniecture, as they were before the Councell of Laterane, than to bring in ſuch a queſtion. 1. Booke of the Sacra. p. 246.

Fiſher ſaith, No man can proue by the wordes of the Goſpell, that any Prieſt in theſe daies doth conſecrate the very bodie and bloud of Chriſt. Against the captiuity of Babilō, made by M. Luther.

Here is fulfilled, *Out of thine owne mouth I will condemne thee.* But wee will not carrie the matter ſo, becauſe a iudge muſt haue two eares, therefore now let them ſpeake. *Luk.* 19. 22.

Becauſe they cannot tell how the bread and wine ſhould bee turned into fleſh and bloud, and yet appeare bread and wine ſtil, they ſay it is a myracle: but how do they proue it? If they contend it is a myracle, they muſt ſhew vs a ſigne: for euery myracle may be ſeene, like al the myracles of Moſes, and Chriſt, and the Apoſtles: and therefore a myracle is called a ſigne, becauſe it may be ſeene like a ſigne, & the word ſignifieth a wonder. And the Iewes craning a myracle ſaid; *Shew vs a myracle:* as though they were taught to iudge of myracles by ſight. All which doth ſhewe that a myracle may be ſeene, but here no myracle is ſeene. The Papiſts allegatiōs for the real preſēce. *Exo.* 4. 8. & 21. *Exod.* 9.

Againe, a miracle (eſpecially in the time of the Goſpell) is an extraordinary thing, but they make this an ordinary thing: for if the bread and wine be turned into fleſh and bloud, then miracles are as common as Sacraments, and ſo becauſe they haue Maſſe euery day, the ſhould worke miracles euery day.

Laſtly, this ſeemeth ſtrange that Auguſtin (whom they ſo much honour) gathered all the miracles which are written in the ſcripture, and yet amongſt all, ſpeakes not of this: therfore then it was counted no miracle: but Paul ſpeakes of lying miracles, and this is one of them. 2. *Theſ.* 2. 9.

If they ſay that Chriſt can turne bread and wine into his body, and therefore he doth. Firſt, they muſt proue that he will, for they can do many things themſelues which they doe not, becauſe they will not: therefore it is an olde anſwere, that from *Can* to *Will* no argument followeth. The Leper did not ſay vnto Chriſt, If thou Obiection. Anſwer.

*Mar.*1.40. canst, thou wilt: but, *if thou wilt, thou canst.*

Obiection. But the question which they thinke cannot bee answered, like their inuincible Nauies, is this. If the bread be not his bodie, whie doth he call it his bodie? Resolue this knot, and all is cleare. Mark then, and we will loose it as well as we can: He saith, *This is my bodie*, as he saith after, *which is broken for you*. Why? his body was not broken before he suffered, how did he say then, *which is broken*, before it was broken? There is no sense of it but this, the bread was broken, and signified that his bodie should be broken.

Answer.

Now, as the breaking of the bread did signifie the breaking of his bodie, so the bread must needes signifie his bodie: but as his bodie was not broken indeede when the bread was broken, so the bread could not be his bodie indeed, for then his body should haue bin broken when the bread was broken: Yet let them obiect what they can.

Obiection. If (say they) the bread and wine bee not changed into his bodie and bloud, why dooth he speake so darklie? hee might haue spoken plainer.

Answer. I answere, though this seeme darke to Papistes, yet it was not darke to the Apostles, they vnderstood his meaning well inough, and all the rest for 1215. yeares after Christ before Transubstantiation was spoken of. If the Apostles had not vnderstoode his meaning, they would not sticke to aske him, as their manner was, vntill they were acquainted with Christes phrase, whensoeuer they doubted vpon any of his speeches, they were wont to come

Luke 8 9. vnto him and say; *Master, what is the meaning?* but they were vsed to such phrases: for it was Christs manner to teach by similitudes, shewing one thing by another, which is the plainest manner of teaching, and most vsed in holie scripture, especially in the types and shadowes of this Sacrament. For example, Christ cal-

*Mat.*26.17. leth the Lambe the passeouer, in place wherof this sacrament succeeded, and therefore presentlie after they had eaten the passe-ouer, Christ instituted this Sacrament to be vsed for it. Christ (I say) called the Lamb the Passe-ouer, and yet the Passe-ouer was this, an angell passed ouer the houses of the Israelites, and stroke the Egyptians: this was not a Lambe; and yet because a Lambe was

*Exo.*12.27. a signe of this Passe-ouer, as the bread and wine is of Christes bodie, therefore Christ called the Lambe the Passe-ouer, as hee calleth

deth the bread and wine his bodie.

Againe, Circumcision is called *the Couenant*, and yet Circumcision was nothing but the cutting away of a skinne: but the Couenant is, *In Abrahams seed all Nations shall bee blessed, I will bee their God, and they shall be my people, I will defend and saue them, & they shall serue and worship me.* This is not Circumcision, and yet as though circumcision were the couenant it selfe, it is called the couenant because it signifieth the couenant; so bread & wine are called Christs body, because they signifie Christs body. *Gen.17.13.* *Gen.12.3.*

Againe, Baptisme is called Regeneration, and yet Baptisme is a dipping of our bodies in water; but regeneration is the renuing of the mind to the image wherein it was created. This is not baptisme, and yet as though Baptisme were regeneration it selfe, it is called Regeneration, because it signifieth Regeneration: so the bread and wine are called Christes bodie, because they signifie Christs bodie. *Tit.3.5.* *1.Cor.6.11.*

Againe, the Cup is called the new Testament; and yet the cup is but a peece of mettall filled with wine: but the new testament is, *He which beleeueth in the sonne, shall be saued.* This is not a cup, and yet as though the Cup were the newe testament it selfe, it is called the newe testament, because it signifieth the newe testament: so the bread and wine are called Christes bodie, because they signifie Christs bodie. *Luk.22.20.* *Ioh.3.36.*

They which knew that the Lamb is not the Passe-ouer, though Christ called it the passe-ouer; that Circumcision is not the Couenant, though God calleth it the Couenant; that Baptisme is not Regeneration, though it bee called Regeneration; that the Cup is not the new testament, though Christ called it the newe testament; could they not as well vnderstand, that the bread and wine were not Christes bodie, though Christ called them his bodie? As they vnderstood these speeches, so they vnderstoode this speech: therefore they which say, that the bread and Wine are Christes body, because Christ saieth, *This is my body*; may as well say, that the Lamb is the passe-ouer, because Christ calleth it the passe-ouer; that Baptisme is Regeneration, because Paul calleth it Regeneration; that the cup is the new testamēt, because Christ calleth it the new testament. *Mat.26.26*

If euery Sacrament was called by the thing which it signified,

and yet neuer any Sacrament was taken for the thing it ſelf; what reaſon haue they to take this ſacrament for the thing it ſelfe, more than all the reſt? It is the conſent of all Writers, that a Sacrament is a ſigne, therfore not the thing ſignified: no more then the buſh at the doore is the wine in the ſeller. If I call the Prince a Phœnix, the vniuerſity a fountaine, the Court a Peacocke, the Citie a Sea, the Countrey an Hermite: why, can the Papiſtes vnderſtand me, and not vnderſtand Chriſt?

What a darke, and ſtrange, and intricate, and incredible ſpeech had this been for them to vnderſtand grofly, and literally? Would they thinke that they did eate Chriſts body, when his bodie ſtood before them, and he had told them before that his bodie was like their bodie? Nay this would haue required moe words, and made them come againe; with *Maſter, what is the meaning?* for they
Luk.9.8. were not ſo inſtructed yet before the reſurrection, to beleeue euerie thing without queſtioning if it were contrary to ſence and reaſon: but as they asked, who had giuen him any meate, when hee
Iohn 4.33. ſaid that hee had meate, and they could ſee none: ſo they would haue asked, what meat is this which we ſee not? How can euerie one of vs eate his body, and yet hee hath but one bodie, and that body is whole when we eat it? Loe, he ſtandeth before vs & ſaith, that his bodie is like vnto ours, and yet he takes bread and breaks
Luk.24.39. it, & giues it vnto vs to eat, and when we eat it, he ſaith, *This is my body*, & yet his body ſtandeth before vs ſtil. If his body be like ours (as he ſaith) how can it be eaten, & be there, for ours cannot? Thus they would haue queſtioned, if they had not beene vſed to ſuch phraſes: but as they could vnderſtand him, when he called himſelf a ſtone, a rocke, a doore, a windowe, and a vine: ſo they piekt out his meaning when he had ſayd that bread was his bodie: for hee had told them before, that he was *the bread of eternall life*.

Now the bread of eternal life is not eaten with teeth, for the bodie cannot eate ſpiritually, no more then the ſoule can eate corporally, and therefore he is ſuch a bread as is eaten with faith, and ſo himſelfe ſaith in the goſpell of Iohn. Marke this eating by faith,
Iohn 6.35. and all the ſtrife is ended. Fleſh and bloud indeede need not faith to chew them, for the teeth can chew them well enough. Therefore if the bread and wine were the bodie of Chriſt, then wee needs not faith to eate it, but al thoſe which haue teeth might eate

Chriſts

Christs bodie, yea the Mice might eate it as well as men, for they eate the same bread that we doe, as well after it is consecrated as before.

If this be not inough to batter the ruines of this vpstart Heresie, I will come to Interrogatories, and see whether they haue learned it by rote, or by reason.

If they grounde their Transubstantiation vpon these wordes of Christ *This is my bodie*, which he spake to his Disciples: I aske them, whether they receiue that bodie which was mortall, or that bodie which is glorified? because one of these bodies they must needes receiue, either his mortall bodie, or his glorified bodie. If they say that it is his mortall bodie, the mortal bodie will not profit them: for you see that mortall foode is but for this mortall life, neither hath Christ a mortall bodie now to communicate vnto them, because it is changed to an immortall bodie; therefore they cannot receaue the mortall bodie, because Christ hath not a mortall bodie to giue vnto them. If they say, that they receaue his glorified bodye, then they must flie from this Text: for at that time Christ had not any glorified bodie. *Mat.* 26. 26

Neither Christs mortall bodie can be in the Sacrament.

When this Sacrament was instituted, and Christ said, *This is my bodie*, his body was not glorified, because the Sacrament was instituted before his death, & his body was glorified after his resurrection. Therefore if they receiue the same body which the Apostles receiued, as they say they do, they cannot receiue a glorified body, because then Christ had not a glorified bodie to communicate vnto them.

Thus the rocks and sandes are of both sides them, they receiue a bodie neither mortall nor immortall: if Christ haue any such body, iudge you. Here they stand like a foole, which cannot tell on his tale. Nabuchadnezzer dreamed a dreame and knewe not what it meant. *Dan.* 4. 15.

Beside I aske them to whom Christ spake when he said, *This is my bodie?* Marke sayth, he spake to them, that is, to his disciples: well then, if these wordes, *This is my bodie*, were not spoken to the signes, but to the persons: not to the bread & wine, but to the Receiuers, as the wordes which follow, *Do this in remembrance of mee*: if these wordes were not spoken to the bread and wine, then it is plaine that they doe not change the nature of the Bread *Mar.* 14 24

Christ spak not to the bread and wine, but to his disciples.

and wine. If the nature of them be not altered, then the ſubſtance remaineth, and then wee receiue no other ſubſtance with them, becauſe two ſubſtances cannot be in one place.

More in the Lords Supper, then bread and wine.

What then, is there nothing in the ſacrament but bread and wine, like an hungrie nunſcion? Nay, wee ſay not that the Sacrament is nothing but a bare ſigne, or that you receiue no more thē you ſee: for Chriſt ſaith, that it is his body: and Paul ſaith, that it is the communion of Chriſts bodie and blood: Therefore there is more in ſacramentall bread, then in common bread; though the nature be not changed, yet the vſe is changed: it dooth not onlie nouriſh the bodie as it did before, but alſo it bringeth a breade with it which nouriſheth the ſoule: for as ſure as we receiue bred, ſo ſure wee receiue Chriſt; not onely the benefites of Chriſt, but Chriſt: although not in a popiſh manner, yet wee are ſo ioyned and vnited vnto him, euen as though wee were but one bodie with him.

1. *Cor.* 10. 16

A ſimilitude.

As the ſpouſe doth not marrie with the landes and goods, but with the man himſelfe, and being partaker of him, is made partaker of them: ſo the faithfull doe not onely marrie with Chriſts benefites, but with Chriſt himſelfe, and beeing partakers of him, they are made partakers of his benefites: for Chriſt may not in any wiſe bee diuided from his benefites, no more then the ſunne from his light.

Rom. 8. 32.

It is ſaid *The father gaue vs his ſonne*, and ſo the ſonne giueth vs himſelfe. For as the bread is a ſigne of his bodie, ſo the giuing of the bread, is a ſigne of the giuing of his bodie. Thus he lieth before vs like a Pellicane, which letteth her young ones ſucke her blood: ſo that we may ſay, the Lord inuited vs to ſupper, and hee himſelfe was our meate.

But if you aske how this is? I muſt aunſwere. It is a myſterie: but if I coulde tell it, it were no myſterie. Yet, as it is ſaide, when three men walked in the midſt of the furnace, *One like the ſonne of God walked amongſt them*: So, when the faithfull receiue the Bread and Wine, one like the ſonne of God ſeemeth to come vnto them, which fils them with peace, and ioye, and grace, that they maruell what it was which they receiued beſides bread and Wine.

Dan. 3. 25.

For example, thou makeſt a bargaine with thy neighbour for houſe

house or land, & receiuest in earnest a peece of gold: that which thou receiuest is but a peece of golde: but now it is a signe of thy bargaine, and if thou keepe not touch with him, happily it will claspe thee for all that thou art worth: so, that which thou receiuest is bread, but this bread is a signe of another matter which passeth bread. A similitude.

Again, thou hast an obligation in thy hand & I aske thee what hast thou there? and thou sayest, I haue here an hundred pounds: why (say I) there is nothing but paper, inke, and waxe: Oh, but by this (saist thou) I will recouer an hundreth pounds, and that is as good. So beloued, this is as good, that vnder these signes, you receiue the vertue of Christes body and bloud by faith, as if you did eate his body, and drinke his bloud indeede, which is horrible to thinke that any should deuoure their God, thinking thereby to worship him: neuer any heretike, nor Idolater, conceiued so grossely of their God before the Papist. We reade of a people which did eate men, but neuer of any people which did eat their God Another similitude.

All the Apostles say, that it was needefull that Christ should take our flesh: but no Apostle sayth, that it is needfull that wee should take Christs flesh; for all the blessings of Christ are apprehended by faith, and nothing fit to apprehend him whome wee see not, but faith: and therefore one of their owne pillers said, *Beleeue and thou hast eaten.* Faith dooth more in religion then the mouth, or else wee might say with the woman, *Blessed are the breasts which gaue thee sucke:* and so none should be blessed but Marie: but Marie was not blessed because Christ was in her body, but because Christ was in her hart: and lest this should seeme incredible vnto you, because Mary is called blessed among women; when Christ heard the woman say, *Blessed are the breastes which gaue thee sucke*, hee replyed vnto her, *Blessed are they which heare the word of God and keepe it: these are my brethren, and sisters, and mother*, saith Christ, as though the rest were no kinne to him in heauen, though they were kin in earth *Augustine* Luke 11.27 Luke 8.21.

Thus if Christ were in thy body, and thou shouldest say as this woman: *Blessed is the body that hath thee in it*, nay would Christ say, *Blessed is the heart that hath me in it.* If Marie were no whit better for hauing Christ in her armes, nor for hauing him in her

Note. bodie, howe much better art thou for hauing him in thy bellie, where thou canst not see him? Must the sunne needs come to vs, or else cannot his heat and light profite vs? nay it doth vs more
Ioh. 16 7. good, because it is so farre off: so this Sunne is gone from vs, that he might giue more light vnto vs, which made him say, *It is good*
Pro. 31. 29. *for you that I goe from you*: therefore away with this carnal eating of spirituall thinges. *Many daughters haue done vertuously, but thou* (saith Salomon) *surpassest them all.* So many heretikes haue spoken absurdly, but this surpasseth them all, that Christ must be applied like physick, as though his bloud could not profit vs, vnlesse we did drinke it, and swallow it as a potion.

Is this the Papists vnion with Christ? Is this the manner wherby we are made one flesh with Christ, to eate his flesh? nay, when he took our flesh vnto him, & was made man, then we were vnited to him in the flesh, & not now. Christ took our flesh, we take not his flesh, but beleeue that he took ours, therefore if you would know whether Christs body bee in the Sacrament, I say vnto you as Christ said vnto Thomas, touch, feele, and see. In visible things God hath appointed our eies to be iudges, for as the spirit discerneth spirituall obiectes, so sense discerneth sensible obiectes. As Christ taught Thomas to iudge of his body, so may wee; and so should they: therefore if you cannot see his bodie, nor feele his
Iohn 20. 27. bodie, you may gather by Christes saying to Thomas, that hee would not haue you beleeue that it is his body, for my body (saith Christ) may be seen and felt. And thus transubstantiation is found a lyar.

A way to knowe whether Christs body be in the sacrament.

Why christ calleth the bread his body.

Now, if you aske me why Christ calleth the signe by the name of the thing it selfe, I aske thee againe; Maist thou saye when thou seest the picture of the Queene, this is the Queene, and when thou seest the picture of a Lion, this is a Lion? and may not Christ say when he seeth a thing like his bodie, *This is my bodie?*

I shewed you before, that euery Sacrament is called by the name of the thing which it doth signifie, and therefore why should we stumble at this more then the rest? The reason why the signes haue the name of the thinges, is to strike a deeper reuerence in vs, to receiue this sacrament of Christ reuerently, syncerely, and holily, as if that Christ were there present in body and bloud himselfe.

And

And surely, as he which defaceth the Queenes seale is convicted of contempt and treason to her owne person: so hee which prophaneth these seales of Christ, dooth not worship Christ, but despite him, and that contempt shall be required of him, as if hee had contemned Christ himselfe. This is the reason why Christ calleth the signes of his bodie his body, to make vs take this Sacrament reuerently, because wee are apt to contemne it, as the Iewes did their Manna.

It followeth: *Do this in remembrance of me:* that is these signes shall be a remembrance of my death: when you break the bread you shall remember the wounding of my bodie: and when you drinke the wine you shall remember the sheading of my blood. If we doe this in remembrance of Christs bodie, which was broken like the bread, it is an argument that his body is not there, because remembrance is not of thinges present, but of things absent: we remember not, but we see that which is before vs. This might put the Papistes in remembrance that Christ is not sacrificed now, when wee doe but remember his sacrifice: this is not Christes sacrifice, but a remembrance of his sacrifice: hee was sacrificed before, and now it is applied, least his sacrifice should be in vaine. This was done once really, when he offered himself vpon the crosse, therfore that offering was called a sacrifice, because he was sacrificed indeed; but this offering is called a Sacrament, because it is but a signe of his sacrifice. *Verse* 24.

If Christ in this Sacrament were offered indeed, then it should be called a sacrifice as his once offering was: but because it is but a remembraunce of his sacrifice, therefore it is called a Sacrament. This is not a sacrifice of Christ, but a sacrifice of our selues. Least we should take it to be a sacrifice of Christ, Christ himselfe calleth it a remembrance of his sacrifice, *Doo this in my remembrance.* If Christs bodie were in the Sacrament, it were not a Sacrament but a sacrifice.

Here is our worke, as Christ hath done, so must we doe, so we minister, and so you receiue, wee can giue you nothing but that which we haue receiued from him, as Paul saith. Therfore if Christ did not giue his mortall body which stoode before them, and could not profit them; nor his glorified body, which was not glorified then, and when it was glorified, ascended vp into heauen, and there abideth: howe can these iugling Priestes make their God

God againe, which made them? They can no more turne wine into bloud, and bread into flesh, than they can command a gnat to become a camell: for it is a greater worke to make God, than to make the world. Therefore as Christ sayth, *When they tell you here is Christ, and there is Christ, beleeue them not:* So when they tell you that Christ is in heauen, and that Christ is in earth, in this place and that place, beleeue them not: For Elias ascension was a figure of Christs ascension: when Elias was ascended, yet some sought for his body vpon earth: so though Christ bee ascended, yet many seeke his body vpon earth: but as they could not finde Elias bodie, so these cannot finde Christes body, although they haue sought three hundred yeares.

Mat.24.23.

2.Kin.2.17.

But if his body were vpon earth, as they say, should we handle it, and touch it, now it is glorified? After his resurrection he said vnto Mary, *Touch me not*, because his body was glorified: that is, not to be touched with fingers any more, but with faith. Therefore we read of none which touched his body (after it was risen) but onely Thomas, to settle his faith.

Ioh.20.17.

Thus you see we need to suborne no witnesses, for euery word in this text which they alledge for transubstantiation, doth make against transubstantiation, whereby if Antichrist dooth signifie those which are against Christ, you see who may be called Antichrist. There is no question in Popery (excepte Purgatory the Popes publican and tasker) about which the Papistes are at such ciuill warres among themselues, as about this transubstantiation. They cannot tell when the change beginneth, nor what manner of change it is, nor how long the change continueth: some hang one way, and some another, like the Midianites, which fought one against another. And no maruell though their consciences stagger about it: for to shew you the right father of it, it was one of the dreames of Innocentius the third, in the yeare of our Lord, 1215. so many yeares passed before transubstantiation was named, and then a Pope set it first on foot: so it came out of Rome, the grandame of all heresies, and for want of scriptures, hath byn defended with fire and sword, and swallowed mo Martyrs then all the gulfes of the Papal sea beside.

Iudg.7.22.

A monster of his age.

Eight absurdities which follow Transubstantiation.

Now, when the doctrines of men go for scriptures you shal see how many errors rush into the Church: for grant but this to Pope Inno-

Innocentius as the Papists doe, that the bread and wine are changed into Christes body: First it will follow, that Christes body is not ascended vp to heauen, because it remaineth vpon earth, and so one of the articles of our faith shalbe falsified, which saith, *He is ascended into heauen:* or if he be ascended, and descended again, another article will be falsified, which sayth, *That he sitteth at the right hand of his father:* that is, as Peter sayth, he abideth in heauen. Secondly, it will follow, that Christ hath not a true body, but a fantasticall body, because it may bee in many places at one time: for if his body be in the Sacrament, he must needes haue so many bodies as there bee Sacramentes; nay he must haue so many bodies as there bee birres in euery Sacrament. Thirdly, it will followe, that his body is diuided from his soule, and consequently is a dead body, because the bread is onely chaunged into his body, and not into his soule. Fourthly, it will followe, that the wicked and prophane, and reprobate, may receiue Christ as well as the godly, because they haue a mouth to eate as well as the best. Fiftly, it will follow, that Christes sacrifice once for all, was not sufficient, because we must sacrifice him againe, and breake his bodie, and shed his bloud, as the Iewes crucified him vpon the crosse. Sixtlie, it will follow, that the bread being turned into the bodie of our Redeemer, hath a part of our redemption as well as Christ. Seuenthly, it will follow, that Christ did eate his own body: for all the fathers say, that he did eat the same bread which he gaue to his disciples. Lastly, it will followe, that a Massing Priest shall bee the creator of his Creator, because hee makes him which made him. All these absurdities are hatched of transubstantiation.

1 *Act.* 19. 11.
Rom. 8. 34.
Act. 3. 21.
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5 *Heb.* 9. 28. & 10. 12.
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Thus when men deuise Articles of their own, while they strike vpon the anuill, the sparkes flie in their face; and they are like the man which began to build, and could not finish it. When I see the Papist in so many absurdities for entertaining one errour, me thinkes he seemeth like a Collier, which is grimed with his owne coales. Therefore as in manners we should thinke of Peters saying, *Whether it is meet to obey God or men:* So in doctrines wee should thinke, whether it be meet to beleeue God or men. *Act.* 5. 29.

Thus you haue heard the Author of this Sacrament, *The Lord Iesus*; the time when it was instituted, *in the night that he was betraied* Conclusion

traied; the manner how it was instituted, *after thankesgiuing*: the end why it was instituted, *for a remembrance of his death*; & the discouery of Transubstantiation, one of the last heresies which Babilon hatched. Now, they which haue beene Patrones of it before, should do like the father and mother of an idolater, that is, lay the first hand vpon him to shorten his life. Thus I end: Thinke what account ye shall giue of that ye haue heard.

Deu. 13. 9. & 9.

The end of the first Sermon.

A TREATISE OF THE LORDES SVPPER.

The Second Sermon.

1. Cor. 11. 25. 26. 27. 28.

25 *After the same maner also he tooke the Cup when he had supped: saying, This Cup is the Newe Testament in my bloud, this doe as ofte as ye drinke it in remembrance of me.*

26 *For as often as ye shall eate this bread, and drinke this Cup, yee shew the Lords death till he come.*

27 *Wherefore, whosoeuer shall eate this bread, and drinke the Cup of the Lord vnworthily, shall be guiltie of the bodie and bloud of the Lord.*

28 *Let a man therefore examine himselfe, and so let him eate of this bread, and drinke of this cup.*

HEre I am to speake of the second seruice, as it were, at the Lordes table, and of that preparation, which is like the Wedding Garment, that euery man must bring to this banquet. These words are diuersly repeated of the Euangelistes. Heere it is said, *This cup is the New Testament in my bloud.* In Matthewe and in Mark it is said, *This cup is my bloud of the New Testament.* This is the first mention which Christ makes of a testament, as though now his promises deserued the name of a Testament, be-

Mat. 26. 28. *Mar.* 14. 24

cause

becauſe the ſeale is ſet vnto them, which before this Sacrament was not ſealed, but like a bare writing without a ſignet. This word Teſtament, doth imply a promiſe, & therefore teacheth vs, that the Sacrament doth confirme, & ſtrengthen, & nouriſh our faith, becauſe it ſealeth the promiſe which we ſhould beleeue.

Here is to be noted, that Chriſt doth not onely ſpeake of a Teſtament, but he calleth it a *New Teſtament:* which words neuer met together before, as though the Law were for the old man to mortifie him, and the Goſpel for the new man to comfort him againe: or, as if the old Teſtament had ſo waſht her face, & changed her apparell at Chriſts comming, that one would not thinke it the ſame, but a new Teſtament, becauſe euen now ſhe was ſhadowed with a thouſand Ceremonies, & now they are gone from her, like a miſt at the Sunne riſing. As Chriſt calleth Loue, *A new Commandement*, becauſe he renewed it like a law worne out of memorie; ſo he calleth the promiſe of ſaluation, a *new Teſtament*, becauſe as it was renewed to Sem, & after renewed to Abraham, and after renewed to Dauid, ſo now he renewed it againe, which ſhould be alway new and freſh vnto vs. Euery Teſtament is confirmed with bloud, the old Teſtamēt was confirmed by the bloud of Gotes, and Bullocks, and Rammes; but the new Teſtament is confirmed by the bloud of Chriſt: *My bloud* (ſaith Chriſt) *is the bloud of the new Teſtamēt:* nay, *This cup* (ſaith Chriſt) *is the new Teſtament.* You may ſee then that they may gather aſwell out of Chriſts words, that the cup is the new Teſtament, as that the wine is his bloud: for Chriſt ſaith, *This cup is the new Teſtament*, as well as hee ſayth, *this wine is my bloud*, or *this bread is my bodie.* Beſide, when Chriſt ſpeakes of a new teſtamēt, he implieth that the old teſtament is fulfilled; the ſacrifices and ceremonies of the Law did ſignifie Chriſt before he came, therefore they are fulfilled in his comming: no more Sacrifices, no mo Ceremonies, for the truth is come. Sacrifices and Ceremonies are honorably buried with the Prieſthood of Aaron, let them reſt: it is not lawfull to violate the ſepulchers of the dead, and take their bodies out of the earth, as the witch would raiſe Samuel out of his graue. Therefore they which retaine Ceremonies, which ſhould be abrogated, reliques of Iudaiſme, or reliques of Papiſme, may be ſayd to violate the ſepulchers of the dead, and diſturbe the deceaſed,

Ioh. 13. 34.

Heb. 9. 18.

Matth. 26.
Luk. 22. 20.

Heb. 8. 13.

For types and figures.

1. *Sa.* 28. 14.

ceaſed, like the witch, which preſumed to rayſe Samuel out of his graue.

This Teſtament is called a Teſtament in bloud, becauſe the Teſtament and Will of a man is confirmed, when the man is dead, ſo Chriſt confirmed his Teſtament by his death. Moſes
Leu.17.11. ſayth, that life is in the bloud; ſo the bloud of Chriſt is the life of this Teſtament. If Chriſts bloud had not been ſhed, this Teſtament made vnto vs, had been vnprofitable, as the Teſtament of a father is vnto his ſonne, if the father ſhould not die but liue: therefore the Apoſtle ſayth, without ſhedding of bloud, there is no
Heb.9.22. remiſſion of ſinnes. Therefore the teſtament or couenant of the remiſſion of our ſinnes, is called the teſtament in bloud: the bloud of Chriſt is the ſeale of the Teſtament, which wee haue to ſhewe vnto God, for the remiſſion of our ſinnes, and the two Sacraments are a ſeale of that bloud, to witneſſe that it was ſhed.

Againe, this is a matter regarded in Teſtaments and Wils; to the teſtament of him that is dead, no man addeth or detracteth, but as the teſtator made it, ſo it ſtandeth without alteration: ſo ſhould this teſtament of Chriſt, and this Sacrament of Chriſt, no
Deut.4.2. man ſhould alter it now he is dead, for he which addeth or de-
Rev.22.18. tracteth, hath a curſe in Gods booke.

Therefore Chriſt when hee inſtituted this Sacrament, commanded, *Doe this*; that is, doe as I doe: leaſt they ſhould ſwarue one whit from his owne manner: yet how many gawdes haue the Papiſts added to it, that hee which had heard Chriſt ſay, *Doe this in remembrance of mee*, and ſhould ſee how they handle the matter in their Maſſe, could ſee nothing to remember Chriſt by, but a vayle to hide Chriſt from him. Therefore this Com-
The Popiſh receiuing vnder one kind confuted. mandement was repeated againe, when he gaue the Wine, *Doe this, &c.*

As he commanded them to eate the Bread in remembrance of him: ſo hee commaunded them to drinke the Wine in remembrance of him: nay, hee ſpeakes more preciſely of the wine
Mat.26.27. than of the bread: for he ſayth of the wine, *Drinke you all of this*, which he ſayth not of the bread. Surely, Chriſt did foreſee that ſome proude Heretikes would doe otherwiſe after him, euen as it is come to paſſe: for the Papiſts doe breake this commandement

of

of Christ, as flatly as Saul brake the commaundement of Samuel. Samuel commanded him to kill the fat and the leane, Saul killed the leane but not the fatte; so Christ commiaundeth to receiue bread and wine: they teach to receiue bread, but not wine. Christ sayth, *Drinke you all of this:* they say, drink not all of this: Christ gaue the bread and wine to all; they giue the bread to all, and the wine to some: their Priests receiue all, but the people must content themselues with halfe: the Priest eates and drinks, but the people must not drink for spilling on their clothes. Is this the Church which cannot erre? Do they think to hemme Christ in their Masse, and shut his ordinance out of their Masse? The Souldiers diuided Christs coate, but these diuide his bodie, and separate the bread & wine which Christ hath ioyned. Paul speaketh of Heretikes which taught, *Touch not, taste not, handle not:* so these say, Touch not, taste not, handle not; when they should say, Touch, and taste, and handle. Of all Heresies either olde or new, there is none so iniurious to the common people, as the pasture of shauelings Poperie, for they may not reade the Scriptures, they may not come to Councels, they may not examine that which is taught them, they may not bee buried without a Mortuarie, they may not drinke at the Communion: as though their Priests were their Lords.

1. *Sam.* 15. 9

Mat. 27. 25.

Col. 2. 21.

How the popish priests doe iniure the people.

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Therefore we may say as a Heathen did, *There is no charitie in the Papists Sacrament:* because like Ananias, the priests keepe back that which they should distribute, & mangle the sacrifice as though Ely his sonnes had left their hooke to the Massing Friers.

Act. 5. 2.

1. *Sam.* 2. 13

Thus that ye may know who succeeded the Pharisies, they haue fulfilled that which the Pharisies did, that is, *By their own commandements, they haue made the commandement of God of no effect.* For whereas the purpose of Christ was to tie our faith wholly to himself, that we should not seek for any thing without him, knowing that the maintenance of this life hath need both of meat and drink, to teach vs that all sufficiencie is in himselfe: by bread and wine he sheweth, that he is in stead both of meat & drink, that is, instead of all: which signification is taken away where the wine is not giuen as well as the bread. Therefore as it is sayd of a horrible and odious crime, *consider the matter, and giue sentence:* so I wish al to consider this innouation, and giue sentence

Mar. 7. 13.

Iud. 19. 30.

of

of it. Can there be any cleerer contradiction to the word, or bolder checke to Chriſt, then when he ſayth; *Drinke ye all of this*; to ſay, drinke not all of this? It is euen as when God ſayd, *Ye ſhall dye*, the diuel ſayd, *ye ſhall not dye*. Shal we go now to a Councel, or a Father, or a Doctor, to enquire whether this doctrine be like Chriſts doctrine, I doe verely thinke that none is here ſo ſimple, but that hee ſeeth, that if any thing can bee contrarie to Chriſts ſpeech, this is contrarie to it: but this is only their detraction from the Sacrament.

Gen.2.17.

Now you ſhall heare their additions to the Sacrament: looke vpon their veſtures, and their geſtures, and their Altars, and their pixe, and their incenſe, and their beckes, and their nods, and their turnings, all this is more then Chriſt did: and therefore the Prophet may ſay againe, *Who hath required this of you?* Did Chriſt commaund you to doe more then he did, and not doe as he did? Therefore let them which haue eyes to ſee, bee thankfull for their light, when they heare how blind they were whom God gaue ouer to be ſeduced.

Eſay.1.12.

The fruit of this Sacramēt is noted in theſe words, *which is broken for you, which is ſhed for you* that is (as Matthew interpreteth) *ſhed for the remiſſion of ſinnes*. As all was made for vs, ſo all which Chriſt ſpake, he ſpake for vs, & all which Chriſt did, he did for vs, and all which Chriſt ſuffered, he ſuffered for vs, that the ſinnes of men might be forgiuen, & yet ſo few apprehend this benefit, that the way to heauen is called *A narrowe way*, as though all theſe paines did ranſome but a ſmall number, & certaine order of mē. All are not ſaued by Chriſts death, but all which are ſaued, are ſaued by Chriſts death: his death is ſufficient to ſaue al, as the ſunne is ſufficient to lighten all: but if any man wink, the ſunne wil not giue him light: ſo if any man contemne, and will not receiue Chriſt, he wil not thruſt him into heauen, but euery man wil haue that which he chuſeth, (as Dauid ſaith) *Bleſſing to him that loueth bleſſing, and curſing to him that loueth curſing*.

Verſ.24.
Mat.26.28.
Gen.1.
2.Cor.4.15.
Matt.7.13.
Pſal.119.17

There wants not a hand to giue, but a hand to take, *I would*, (ſayth Chriſt) *but you would not*. Stretch forth thy hand, and here is Chriſts hand, which takes Gods hand, and mās hand, & ioynes them together, and then the remiſſion of ſinnes is ſealed. This is the Will and Teſtament of Chriſt.

Matth.23.

He

He had no goods, nor landes, nor money to giue by his testament. A rich man when he dieth, bestoweth the money which he hath gathered, and forgiueth many debts which are owing him, but Christ hath nothing to giue, nor any thing to forgiue. The Lord of al had leaſt of all, and he might say like his seruant Peter, *gold & siluer haue I none*, no not a graue to burie his body in, but the graue that Ioseph made for himselfe, serued to burie Christ. His father was a Carpēter, but neuer made any house for himself: his mother lay in a stable for want of a chamber: his disciple was fain to borow xx. pence for him of a fish: therfore whē one offered *master I will follow thee*, thinking to gain by his seruice, like retayners to noble men; he replyed vnto him, *The Foxes haue holes, and the fowles haue nests, but the son of man hath not a house to hide his head*, shewing that the beasts & fowles were richer then he, therfore when hee had nothing to giue, hee gaue himselfe and when he had no debters to forgiue, hee forgaue his enemies. What then, this is a poore and weake Testament, which gaue nothing? oh the goodlieſt testament that euer was made, for it bringeth to vs the remission of sins: is it such a matter to forgiue sins? Yea, the greateſt benefit in al the world, nay, a greater benefit then al the world: for thus it stood, thou hadst committed high treason against the Queenes person, thou art detected, apprehended, accused, conuicted, and condemned vpon it to be hanged, and drawn, quartered and thy quarters to bee set vp for a spectacle, like a carkasse which thou hast seen hanging vpon a gibbet, and the crowes pecking vpon it. What a horror and shaking to thy mind, to think of that day, when all these torments, and shame and feare shall surprise thee at once, which would make thee quake and tremble, if thou shouldest see but another so dismembred before thy face? Thou hast no comfort now but this, when I haue suffered I shalbe free, before to morrow at this time, al my pain wil be paſt, though my shame continue, and my children be beggers. What grace, what fauour, what mercy, now to pardon thee all this, and saue thy life, and set thee at libertie, as though thou hadst neuer offended? So I and thou, and euery one heere had committed treason against the king of kings, and stoode condemned for it, not to suffer, and then bee free, like them which breake the lawes of men: but to suffer and suffer, and euer to suffer all that the diuels would

Acts 3.6. *Mar.* 15.46 *Mat* 13.55. *Luk.* 2.16. *Mat.* 17.27. *Luk.* 9.57. *Luke* 23.34

A similitude of mans estate

heape vpon vs.

His words are not so, but the effect of his words.

Then came the mercie of God for Christ, which shedde his blood, like an vmpire betweene God and vs, and said as Esay said to Hezechia, *Thou shalt not die but liue, loose him and let him goe, for he is mine. So wee were stayed like the widowes sonne, when he was caried to his graue. This is the benefite of Christs death, and this Sacrament is the remembrance of it, and therefore whensoeuer wee receiue it, this addition commeth with it, *Which is shed for the remission of sinnes:* our faulte was so heynous and grieuous, that no ransome could counteruaile it, vnlesse God himselfe had suffered for vs.

2. *Kin.* 20. 5
Luk. 7. 15.
Mat. 26. 28.

Being in this extremitie, neither man, nor Angel, offered his life for vs, but the Prince himselfe, which should haue crucified vs, came to be crucified of vs for vs, that wee might say with stedfast fayth, *I beleeue the remission of sinnes*, not the satisfaction of sinnes, but the remission of sinnes. Marke this distinction against popish merits of works or penance, Christ hath satisfied and not we, wee are remitted, and not Christ: therefore we say in our confession, *I beleeue the remission of sinnes*, which I may call the mercifull Article, because it is the quintessence, and sweetnesse of the twelue. Therefore who but Antichrist durst depraue it? If there bee a satisfaction for our sinnes by our workes, or by our pilgrimages, or by our Masses, or by our penance, let Christ neuer be called a forgiuer, but an exchanger, like the Pope, which selleth his pardons.

The mercifull article.

Wretched creatures which will not receiue the Lord, when he comes to their doore. Christ saith; *Take for nothing*, and they say no, we will not take, but buy. Vile, base, miserable men, disdaine to take grace of God without satisfaction, but they wil cope with the Lord, and giue him so many pilgrimages, fast so many dayes, heare so many Masses, and pay so many workes for it, vntill they haue done as much good as they haue done euill. Our sinnes are infinite, and God is infinite: but our workes are finite, in number and measure; how can they answere then to that which exceedeth number and measure? Therefore bee content with Ioseph's brethren, to take your money againe, and say that you haue come for nothing, that is, you are saued for nothing, or else when you say *I beleeue the remission of sinnes*, you lie vnto God, because you do not

Reuel. 21. 6.
Gen. 42. 25

not beleeue the remission of sinnes, but satisfaction for sinnes, like the Papists.

It followeth, *As often as ye shall eate this bread, and drink this cuppe, ye shall shew the Lords death till he come.* Here are three inuincible arguments against Popish transubstantiation, like the three witnesses, vnder which euery word doth stand. *Verse.26.* Three arguments against Transubstantiation in one verse

First we are said to eate bread; then it is not flesh, but bread. Secondly, we are saide to shew the Lords death; then it is but a shewe or representation of his death. Thirdly, it is sayd, vntill he come; if he be to come, then he is not come: if he bee come, how can we say, vntil he come? The effect of this verse was shewed in these wordes, *Do this in remembrance of me.* For to say, *Do this in remembrance of me*, & to say, *So oft as you do this, you shewe my death*, is much at one: so that if you call this Sacrament a shew of Christs death, as it is called here, then it is not Christ; or if you call it a remembrance of Christ, as it is called there, yet it is not Christ, but a shew or remembrance of Christ: but this is such a shew and remembrance, that the next verse saith, *Who soeuer receiueth it vnworthily, is guiltie of the body and blood of Christ.* *Dan.17.6.* *Verse.27.*

Will ye know who receiueth vnworthily? in the nine & twentith verse, Paul sayth; hee discerneth not the Lords body: that is, which putteth no difference betweene this bread and other, but eateth like a childe, the meate which he knoweth not: and after the bread seemeth stones to him, and the wine poison, because his conscience telleth him, I haue receiued vnworthily, before I could say like Dauid, *My hart is prepared. My sheep* (saith Christ) *know my voice:* as they discerne Christes words, so they discerne Christs body, and therefore so often as they come to the Lordes table, they seeme to come into the Lordes presence: there they greete, and kisse, and imbrace one another with affections, which none can know but they that feele, like Iohn which leaped in the wombe, so soone as Christ came neere him. What it is to receiue vnworthily. *Ioh.10.27.* *Luke.1.41.* How receiuers may be guiltie of Christs death.

Will ye knowe beside, what it is to bee guiltie of the bodie and blood of Christ? euen as Iudas was guiltie for betraying him, and Pilate for deliuering him, and the Iewes for crucifying him: so they are guiltie which receiue this Sacrament vnworthily, as Pilate and Caiphas and Iudas were. If they bee guiltie of Christes death, they are guiltie of their owne death too; as if they had *Mar.14.44.* *Mat 25.15.* *Mar.15.25*

committed two murthers: and therefore Paul saith after, that ma-
Verse 30. ny of the Corinthians died, only for the vnworthy receiuing of this
sacrament. As the Word is the sauour of death to them which re-
1 Cor. 2. 16. ceiue it vnworthily: so the Sacrament is the sauour of death to the
which receiue it vnworthily: it neuer goeth into their mouth, but
they are traitors *ipso facto*, and may say to Hell, this day haue I ta-
How we should be prepared before we come to the Lords table. ken possession of thee, because I am guilty of Christs blood. Ther-
fore it followeth immediatly, *Let a mã examine himself before he eate of this bread, or drinke of this wine:* as if hee shoulde saye,
If hee which receiueth this Sacrament vnworthily, bee guiltie of
Christs death, like Iudas which hanged himselfe; if these signes be
receiued to saluation or damnation, like the Worde; the next les-
son is to examine your selues before you receiue, least you receiue
like the sonne of perdition, which swallowed the bread and the
Ioh. 13. 17. Diuell together. Therefore: *Let a man examine himselfe, and so let him eate:* that is, let him examine first, and receiue after: for if we
should receiue the bread of the earth reuerently, how should wee
1. Sa. 9 13. receiue the bread of heauen? When Iehonadab came to Iehu his
2. King. 10. 15. chariot, he said, *Is thy heart vpright as my heart is toward thee?* So
when we come to the Lords table, he would haue our hearts vp-
Iam. 2. 2. right to him, as his heart is to vs: for who feasteth his enemies and
mockers? The golden Ring sitteth highest at our table, but the
Wedding garment sitteth highest at this table. It is safer eating
with vnwashen hands, then with an vnwashen heart. The Iewes
were taught to choose the Lambe of the Passe-ouer on the tenth
Exod. 12. 3. and. 6. day of the first moneth, in which month they came out of Egypt.
and on the fourteenth day after they were taught to eate him: so
they had foure daies respite betweene the choosing and the kil-
ling, to prepare and sanctifie themselues for the passe-ouer, which
was a signe of the Lords Supper. This admonished them, that the
matter (now to be performed) was very waightie, and therefore
they were deeply to consider it: for now was the action & summe
of all saluation in handling. If they did prepare themselues so,
before they did receyue the figure of this Sacrament, howe
should wee bee prepared before wee receiue the Sacrament it
2. Chro. 35. selfe? Therefore as Iosiah commaundeth the Leuites to pre-
pare the people: so Paule aduiseth the people to prepare
themselues, that is, to examine whether they haue faith, and
loue,

loue, and repentance before they come to this feaſt. By this all may ſee: firſt, that Paul would haue euery laye man skilfull in the Scripture, that hee be able to examine himſelfe by it; for this admonition is not to them which miniſter the Sacrament, but to all which receiue the Sacrament. And the rule by which wee muſt examine our ſelues, is the lawe which we ſhould obey: therefore if the rule bee vnknowne, the examination muſt be vndone. Our doctrine muſt be examined by the doctrine of the Prophets and Apoſtles; our prayers muſt bee examined by the ſixe petitions of Chriſtes prayer; our beleefe muſt bee examined by the twelue Articles of faith; our life muſt be examined by the ten commandements of the Lawe. Now, he which hath his Touch-ſtone may trie gold from copper; but he which hath it not, takes one for the other: therefore, before Pauls *Examine*, you had need to learne Chriſts *Search, Search the Scriptures*, and they will lighten you to ſearch your ſelues. This is the doctrine with which I will ende, and the neceſſarie poynte for which I choſe this Text, to teach you (if I coulde) that Chriſtian Arte howe to examine your ſelues.

All are bound to know the ſcriptures. *Act.* 17.11. Note. *Exod.* 20.1. &c. 2. *Cor.* 13.5. *Ioh.* 5.39.

Let a man examine himſelfe before he eate. Here is firſt an examination: ſecondly, an examination of our ſelues: thirdly, an examination before we come to the Sacrament. Touching the firſt, here Paule ſaith, *Examine your ſelues*, but in 2. Corinth. 13. hee doubleth his charge, *Proue your ſelues*; and againe at next word, *Examine your ſelues*: as if he ſhould ſay, this worke muſt be done when it is done, becauſe it is neuer throughly done; and therefore we muſt double our examination, as Paul doubleth his counſel. If a man ſuſpect his enemie, hee will trie him with a queſtion; If that will not ſearch him, he will put forth another; if that be ſpied, hee will mooue another, like one which putteth diuerſe keyes into a locke vntill it open: ſo hee which examineth, muſt try and try, prooue and prooue, ſearch and ſearch: for the Angell of darkeneſſe is like an Angell of light, and we haue no way to diſcouer him, but that of Iohn: *Trie the ſpirites*. God examineth with trials, the diuell examineth with temptations, the worlde examineth with perſecutions: wee which are thus examined, had neede to examine too. If any man skill not what *Examining* meaneth, the very worde *Examine* is ſo pregnant, that it prompteth

Ver 28. The diuiſion. 2. *Cor.* 11.14 1. *Iohn*, 4.1.

teth vs how we ſhould examine: for it ſignifieth to put our ſelues vnto the Touch-ſtone, as if wee would trie Golde from Copper.

A deſcription of true examinatiõ

Therefore one ſaith, that Examination is the eye of the ſoule, whereby ſhee ſeeth her ſelfe, and her ſafetie, and her danger, and her way which ſhe walketh, and her pace which ſhe holdeth, and the end to which ſhe tendeth: ſhe lookes into her glaſſe and ſpyeth euery ſpot in her face, how all her graces are ſtained; then ſhe takes the water of life, and waſheth her blots away. After ſhee lookes againe, and beholdeth all her gifes, her fayth, feare, loue, patience, meekeneſſe, and marketh how euery one dooth flouriſh or wither. If they fade and decay, that ſhee feeleth a conſumption; then ſhee takes preſeruatiues and reſtoratiues of prayer, and counſaile, and repentance, before the ſickeneſſe growe. Thus euery day ſhee letteth downe a bucket into her heart, to ſee what water it bringeth vp, leaſt ſhe ſhould corrupt within, and periſh ſodainly.

To heare, and read, and pray, and faſt, and communicate, is a worke of manie: but to examine thoſe workes is the faſhion of few: and therefore Ieremie complaineth, *No man ſaith, what haue I done?* as if he ſhould ſay, No man examineth himſelfe. And therefore in all the ſcripture it is ſaid but of one, *That hee feared all his workes:* as though he durſt not thinke, nor ſpeake, nor doe any thing before hee had examined what it was, from whence it came, and whether it went: ſo the more precious treaſure is deeper hid in the ground.

Ier.3.6.

Iob.9.28.

Mat.13.14.

1.Theſ.5.21

The ſecond poynt is to *Examine our ſelues:* Paul ſaith, *Trie all things*, much more ſhould wee trie our ſelues. The good ſower doth ſow his owne ground, but the bad ſower dooth ſow another mans ground, as the diuell did. The Diſciples of Chriſt ſaid, *Maſter, is it I?* not, Maſter is it he? The Diſciples of Iohn asked, *Maſter, what ſhall we doe?* not Maſter, what ſhall they doe? We muſt obey ſome, and heare others, and admoniſh others, and loue all; but examine our ſelues. That which wee applie vnto others, the Apoſtle applieth vnto our ſelues: for when wee ſpeake of an examiner, we intend one which examineth other; when wee ſpeake of an accuſer, wee intend one which accuſeth other; when wee ſpeake of a Iudge, wee meane one that iudgeth others: but the ſcripture crieth, *Examine thy ſelfe, accuſe thy ſelfe, iudge thy ſelfe;*

Mat.13.25.

Mat.26.12

Luk.3.10.

1.Cor.11.13

that

that is, bee not curious to search a moate in thy brothers eye, but pull out the beame which is in thine owne eie. This dooth shew that they which sit in Gods chayre to iudge others, commonly haue greater fault themselues, then they whom they vse to iudge; and therefore Christ calleth their fault a beame, and the others a moate. This made Dauid say, *Examine thy heart:* thy heart is thine owne heart, therefore thou must examine whether thou pray, whether thou watch, whether thou fast; and not whether he pray, whether he watch, whether hee fast, as the Pharisie examined the Publicane, least thou haue Peters checke, when he examined what Iohn should doe, Christ said, *What is that to thee? follow thou me.* Thou art a priuate man and hast a priuate examination, therefore let thy question be, *What haue I done?* and make thy Anatomie of thy selfe.

Mat.7.3. *Psal.4.4.* *Luk.18.11.* *Iohn 21.22.*

See beloued, we may not beleeue our selues, before wee haue examined our selues: for wee are false harted, and the notablest cousoner that deceyueth most, for one time that hee deceiueth others, tenne times deceyueth himselfe. Because the flesh is a wily seruant, and will lie like Gehezi to his Master, and face him that it hath not sinned, when it commeth from sinne: therefore as Elisha examined his seruaunt, so the soule must examine her seruaunt, that is, man must bee iealous of himselfe, and take himselfe for a lyer, for a flatterer, for a dissembler, vntill he be throughly acquainted with himselfe: for no man is so often beguiled as by himselfe, by trusting his double heart, and taking his owne worde without further trial. If Paul had bid vs examine others, we would haue sifted them like Satan. *Satan hath desired to sift thee,* (sayth Christ to Peter) so wee haue a desire to sift others. Euen Peter which was sifted of Satan, longed to sift Iohn, and knowe what hee should doe, before hee hearkened to his owne charge. Therefore the help of examination is a needefull preseruatiue, although we were as sound as Peter. They which are suspected of a crime, do not examine themselues, but are examined of others, least they should bee partiall: but a Christian must examine himselfe of his crime, and bee his owne iudge, his owne accuser, and his owne condemner: for no man knoweth the spirite of man, but the spirit which is in man, which will condemne him if hee bee guiltie, and tell him all that he hath done, and with what

2.Kin.5.25 *2.Kin.5.26* *Luke 22.31* *1.Cor.2.11.*

minde he did it, and what he deserueth for it. This is the priuat arraignment, or close sessions, when Conscience sits in her chaire to examine, and accuse, and iudge, and condemne her selfe, because she will not be condemned of God.

Thus holy men haue kept their sessions at home, and made their harts the fore-man of the Iurie, and examined themselues as wee examined others, the feare of the Lord stood at the doore of their soules, to examine euery thought before it went in, & at the doore of their lips, to examin euery word before it wēt out, wherby they escaped a thousand sinnes which wee commit, as though we had no other worke. So thou shouldest sit in iudgement of thy selfe, and call thy thoughts, and speeches, and actions, to giue in euidence against thee, whether thou be a Christian or an Infidell, a sonne, or a bastarde, a seruaunt, or a rebell, a Protestant, or an hypocrite: if thou finde not faith, nor feare, nor loue, nor zeale, when thou examinest thy self, let no man make thee beleeue that thou art holy, that thou art sanctified, that thou art a christiā, that thou art a beleeuer, that thou art a Gospeller, because thou art worse then thou seemest thy selfe, for euery man is partial to himselfe when he is most humbled.

Therefore if my heart tell mee that I doe loue God, whome shall I beleeue before my selfe? As Salomon sayth, *No man can searche the heart of the king:* so Paule sayth: *No man knoweth the spirit of any man, but the spirite which is in man:* that is, no man feeleth the heart of man so well as himselfe. And yet himselfe although hee haue liued with it euer since hee was borne, doth not know his owne heart, vnlesse hee examine it narrowly, no more then he knoweth his owne bones, or his veines, or his sinewes, or his arteries, or his muscles, howe many are in his bodie, or where they lie, or what they doe.

Pro.25.3. *1.Cor.2.11.*

This seemes strange that a man should not knowe his owne heart: yet it is true that the best of all doth not knowe his owne heart, though he hath dwelt with it from his mothers wombe. For Christ saith to his disciples, euen to his Disciples, *you knowe not of what spirite you are*, that is, you thinke better of your selues then you are, and know not what the clocke striketh within. There is a zeale without knowledge, and there is a knowledge without zeale; there is a faith without obedience, and there is an obedi-

Luk.9.55.

ence

ence without fayth; there is a loue without feare, and there is a feare without loue, and both are hypocrites. Therefore as Dalilah ſearched where Sampſons ſtrength laye, ſo let euery man ſearch where his weakeneſſe lyeth, and alway be filling the emptie gap. *Iudg.16.6.*

Nowe this examination muſt goe before vs to the Sacrament. Euery meate worketh according as it is digeſted, and this meate worketh according as it is receiued. Therefore when Chriſt had taught what we ſhould doe in receyuing the Sacrament, nowe Paul ſheweth what we ſhould doe before we receyue the Sacrament. *Let a man examine himſelfe.* But ſome will come before they examine themſelues: and therefore as the Prieſts of the lawe had authoritie to put by lame and blinde Sacrifices, ſo the miniſters of the Goſpell haue power to put by lame and blinde receyuers, and he which doth not ſo, giueth a ſword into their hands to kill themſelues. If the Paſtor would vſe this examination duely, it were the onely way to make euery one examine himſelfe, leaſt he be put by like *Non proficients.* As Iephtah diſcerned the Ephramites, becauſe when they ſhould pronoũce Shibboleth, they pronounceth Sibboleth; ſo al which cannot pronounce Chriſt, that is giue a reaſon of their faith, are to be thruſt from this table.

There is a hearing, and a preparatiue before hearing. There is a praying, and a preparatiue before praying. There is a receiuing, & a preparatiue before receiuing; which if it be wanting, the receyuer receyueth vncomfortablie, the praier prayeth idlely, the hearer heareth vnfruitfully, like thoſe which doe eate before hunger, and drinke before thirſt. *Luk.8.18. Eccle.4.17.*

This preparatiue before hearing, and praying, and receiuing, dooth ſignifie that there is a kinde of phyſicke in theſe three, for preparatiues are miniſtred alwayes before phyſicke, and as the preparatiue which goeth before, maketh way to the Phyſicke, or elſe it would do no good but hurt: ſo vnleſſe examination go before the Sacrament, we ſeale vp the threatnings which are written againſt vs, in ſtead of the promiſes which are made vnto vs: for the Sacrament is a ſeale, and therefore ſealeth good or euill, as euery other ſeale doth.

The preparatiue before wee receiue, is to *Examine.* As Iohn was the fore-runner of Chriſt, ſo examination is the forerunner of *Luke 1.76.* The ſecond examination.

Iob.1.5. of the Sacrament, like the Harbinger which rideth before to prepare the room. For if Iob commanded his sons to sanctifie themselues before they did come to his sacrifice, how shuld we sanctifie our selues before we come to Christs Sacrament, wherein we Luk.22.12. are commaunded to doe as the Lord himselfe did which instituted it? It is saide that the Chamber wherein Christ did institute this sacrament, was trimmed; the chamber wherein the Apostles receiued this sacrament, was trimmed: If Iudas chamber, his inner chamber had beene trimmed so too, he had receyued this sacrament with as much comfort as the other disciples did: but because his heart was not trimmed: therefore hee was the firſt which was condemned for the vnworthie receyuing of the Sacrament.

Gen.3.6. Adam did not thinke that death had beene in an apple, so you woulde not thinke that death shoulde bee in bread: but as a coale hath fire in it, beside the coale it selfe, which fire dooth either warme, or burne; so this meate hath another meat in it, beside that which is seene, which doth either saue, or destroy: therefore hee which commeth to this spirituall meate, must examine whether he haue a spirituall mouth, as well as a carnall mouth, or else he shal receiue no more then he seeth, & that which he seeth not shall destroy him.

Mar.2.22. *No man* (sayth Christ) *putteth new wine into old vessels, lest the vessels breake, and the wine leake.* This wine is new wine, therefore put it into new vessels, holy vessels, sanctified vessels, or else it will leake forth and breake the vessell, and thou shalt haue no more taste of it, then while the reliſh of bread is in thy mouth. When Christ commeth to our house, shal we not look whether our chãber be trimmed, as the chamber was trimmed against his comming to the Passe-ouer? But how shall we trim it?

When a man takes an office, he examineth his substance; when hee takes a trade, he examineth his skill: when he goeth to fight, hee examineth his strength: but these wants are no wantes when he goeth to the sacrament. Wilt thou knowe nowe vpon what articles thou must enquire at that time, that is, how thou shouldest examine thy selfe.

1.Thes.5.16 Iob.9.28. As some prayer may be at al times, and some reioicing may be at all times; so some examination is at all times. Thus Iob examined

ned himselfe euery day, nay, euery houre, because he scanned all that he did.

But there is a speciall examination before the Sacrament, because it is the bread which is receiued to saluation, or damnation; because it is the feast, to which whosoeuer commeth without his wedding garment, shall be cast into vtter darkenesse; because it is a seale which sealeth a curse or a blessing. 1. *Cor.* 11. 29. *Mat.* 22. 11.

Therefore hauing obserued that examination is the necessariest lesson in Christianity, and lesse knowne than other, I haue studied since my sermon to lay downe three examinations which you should vse at all times, and a speciall examination, for the Communicants Catechisme, which leadeth immediatly to the Sacrament as guest is handed to the Table. In the first examination I wil shew thee a rule how thou shalt try others spirits, & how thou shalt trie trie thine owne.

Thou shalt trie straunge spirites by their manner of speaking, plainely, or doubtfully, boldly or fearefully, therefore wee reade that the oracles of the heathen had a double meaning, & that the false Prophets neuer spake boldly, but where their patrons were ready to flesh them. 1 The first examination vpō the markes of true spirits, & the false, in our selues or others.

By the proportion of faith: for euery heresie is contrary to some article of our beleefe, as euery sin is against some of the ten commandements. 1. *Kin.* 22. 11 2

By the euent of their speeches; for they take not effect, as it is said in the 18. chapter of Deuteronomie, and therefore they are called false Prophets. 3 *Deu.* 18. 22. *Mat.* 7. 15.

By their fruits: for none of the false Prophets were good men. 4

By their successe: for if they bee not of God they will come to nought, as the Arrians, and Manichees, and Pelagians are vanished, as if they had neuer been: so time shall weare out euery doctrine that is not truth. This is thy rule to trie other spirits. *Mat.* 7. 16. 5

Thou shalt trie thine owne spirit by the motions that it hath to good or euill. For as a good stomacke turneth al that it eates into good nutriment: and a bad stomack turneth all that it eates into raw humors: so likewise a good mind conuerteth all that it heareth and all that it seeth, and all that it feeleth, vnto some profite: but a bad mind maketh a temptation of euery thing: therefore it is said, *To the cleane all things are cleane*, and so, to the vncleane 1. *Rom.* 14. 14. *Tit.* 1. 15.

nothing

nothing is cleane: that is, they defile themselues with euery thing.

2 Secondly, by the first cause, or preparation which thou hadst vnto it: for whatsoeuer it be, thy thoughts will bee where thou lo-
Mat.6.21. uest: to verifie that saying; *Where a mans treasure is, there wilbe his hart:* for lightly, the beginning is a picture of the end, and the act is like the thought which set it a worke.

3 Thirdly, by the manner of the consolation in it, whether it be of knowledge, or ignorance, whether it bee constant, or mutable, calme, or boysterous, simple, or mixt: for as a cleere fountaine yeeldeth cleere streames, so a pure heart hath pure ioyes.

4 Fourthly, whether it bring to Christ, or take any thing from him to thy selfe, like all the partes of Poperie, which mangle his honor either to angels, or to saints, or to pope, or to images. If it abide all these questions, and draw thee not from any good, then thou mayst say it is from God, water the seede, O Lorde, which thou hast sowen. This is the fruit of thy first examination. In the second by making thee discerne whether another bee a Christian, I will teach thee to knowe whether thy selfe be a Christian; which that thou maist reach too, obserue this direction, and thou shalt see of what side thou art.

The second examination vpō the differences betweene the wicked and the godly.

It must needes be, that they which walke to contrarie endes, should goe diuers wayes: therefore there be moe differences betweene the children of God and the children of the worlde, than there be betweene men and beasts.

1 First they are distinguished in *wil*: for the wicked striue to bring Gods will to their will, like Balaam, which when hee had an answere, stayed for another; but the faithfull labour to bring their
Num.22.19 will to Gods wil, like Christ which sayd; *Not as I will but as thou*
Mat.26.36. *wilt.*

2 They are distinguished in *Faith: All men haue not faith* (saith
2.Thes.3.2. Paul) *but the iust liue by faith:* as if he should say, the iust beleeue,
Rom.1.17. and the vniust beleeue not. The iust beleeue, and apply that they
Iam.2.19. beleeue to themselues: the wicked may beleeue like the diuels, but their faith is like the gadding hen, which caryeth her egges to other, and neuer layeth at home; so they beleeue that other shalbe saued, but not themselues.

3 They are distinguished in *Hope:* for because the wicked hope not for any mendes of God, therefore they neuer deferre their reward

reward; but if they do any good, they are trumpets of it themselues, for feare it should not bee blazed enough: and therefore Christ said, that the Pharisies had their reward alreadie, because they were boasters of their workes: and if they do not good but euill, yet they would bee magnified as much for euill, as other are for good. But the faithfull are likened to handmaids, which wait their reward; *Their left hand seeth not when their right hand doth wel*, and they are afraide to take honour of men, for losing their honour with God, like Iohn Baptist, which made his vertues meaner than they were, and debased himselfe, when hee might haue got a name aboue his Lord. *Matth.* 6. 2. 2. *Ioh.* 3. 2. *Psal.* 123. 2. *Matth.* 6. 3. *Iohn* 1. 22.

They are distinguished in *obedience*: therfore Christ teacheth vs. to iudge men by their fruit, as an vnfallible rule: for the euill tree will bring forth euill fruit, and the good tree good fruit, & neither can change his propertie, although the euill fruite is sometimes beautifull, and the good fruite sometime blasted. All slip, but in the wicked one sinne teacheth another, and in the faithfull one sinne preuenteth another. *Mat.* 7. 17.

They are distinguished in *Repentance*: for the wicked doe but weepe for their sinnes past, but the godly purpose to sin no more: so Pharaoh, Saul, and Iudas said, *I haue sinned* but Shadrach, Meshech, and Abednego said, *We will not sinne*: therefore the heart of the godly is called *a contrite heart*, but the heart of the wicked is called *a heart that cannot repent*. Beside, as Christ cast out a legion of diuels at once, so the godly would be purged for all their sinnes together, but the wicked neuer consent to leaue all, but as Naaman said, *Let the Lord spare me in this*, so euer hee excepteth one sinne, which is his beloued sinne; like Herode, which reformed manie thinges, and yet woulde not leaue his brothers wife. *Exod.* 10. 16 1. *Sa.* 15. 30. *Mat.* 27. 3. *Dan.* 3. 18. *Psal.* 51. 17. *Rom.* 2. 5. *Luke* 8. 30. 2. *Kin.* 5. 18 *Mat.* 14. 3.

They are distinguished in *Charitie*: for yee shall neuer see the wicked loue their enemies; and therefore when the Pharisies could not loue their enemies, they taught that men might hate their enemies: and Christ speaking of Publicanes and sinners, exhorteth his disciples not to loue like the, because they loued none but their friends. 6 *Mat.* 5. 43. *Luke* 6. 32.

They are distinguished in *Prayer*: for the wicked cannot pray, therefore Dauid sayth, *They call not vpon the Lord*: as if they had not

*Psal.*144. not the *spirit of prayer*: and therefore Christ calleth their prayer
*Zach.*12.10. *babling*, for they thinke not of God when they speake vnto him.
Rom. 8.16. 8 They are distinguished in *Patience*: no hypocrite can beare
*Mat.*6.7. the crosse, but sayth like Cain, *It is heauier then I can suffer*: but
*Gen.*4.13. Paul and Silas sing in prison: for a faithfull man would haue som-
*Act.*16.25. thing to humble him, and reioyceth to beare his masters markes,
*Gal.*6.17. because the wounds of a louer are sweete.

9 They are distinguished in the *vse of aduersitie*: for this is a proper and peculiar marke of Gods children, to profite by affliction: and therefore we reade not in all the punishments of the wicked,
*Psal.*119.71 that one of them said like Dauid, *It is good for me that I haue byn afflicted.*

10. They are distinguished in *Humilitie*: for the wicked are not
*Exo.*8.8.15 humbled before the crosse, like Pharaoh that neuer sorrowed, but
*Mat.*11.29 when he suffered: but the Apostles learned humility of their master, before their persecution came.

11. They are distinguished in their *iudgement of the worde*: for to the wicked it seemeth the hardest, and simplest, and vnpleasantest
1.*Cor.*1.18. booke that is: and therefore Paul sayth, *that it is foolishnesse vnto them*: But to the godly, it seemeth the wisest, and eloquentest, and sweetest, and easiest booke of all others, as though GOD
*Gen.*27.20. did suddenly bring the vnderstanding of it to them, as Iacob said
*Ioh.*7.17. of his Venison: according to that, *Hee that will doe his will, shall know his doctrine.*

12. They are distinguished in their *Iudgement of God*: the wicked are perswaded nowe and then of Gods mercie for the present
*Exo.*15.20. time while they feele it, as the Iewes praysed him alwaies, when he did as they would haue him; but they cannot perswade themselues, that GOD will be mercifull to them still, like Iob, which
*Iob.*13.15. sayde, *Though the Lorde kill mee, yet will I trust in him*: there-
*Pro.*14.32. fore the hope of the righteous is called *hope in death*. Beside, if
*Pro.*23.18. the wicked loue God, it is but for his benefites, as Saul loued him
1.*Sam.*10.6 for his kingdome. And this is alwayes to bee noted, that in the wicked, the feare of Hell, is greater than is their hope of Heauen: but in the faithfull, the hope of Heauen is greater then their feare of Hell.

13 They are distinguished in their *Delights*: for the sport of the vn-
*Dan.*5.4. godly is folly, like Belshazzars, and therefore when they are sicke

or

or troubled, they neuer runne to the Word for comfort, as though Gods promise pertained not to them; but to feastes or tables, or tales, or musicke, as Saul did to the harp. But al the delights of the godly are like Dauids daunce about the Arke; they are neuer merry, but when they are dooing well; nor at peace, but when their prayers haue ouercome God, like Iacob. 1.Sa.16.23. 2.Sa.6.14. Gen.32.28.

They are distinguished in their opinions of death: for the faithfull long to be dissolued, and although they might liue euer in continuall prosperity, yet they would not stay so long out of heauen: but the wicked would neuer bee dissolued, because death comes alwaies vnto them like a iaylor to hale vnto prison, as Achab said to Michaiah, *That he neuer prophesied good to him.* Hereby a man shall know whether he haue faith: for if he do beleeue the promises, he will be glad to receiue them. 14 Phil.1.23. Luk.2.29. 1.Kin.22.8.

They are distinguished in their *sence of sinne*, wicked men feele the lothsomenesse of their vices, but none but the faithfull feele the defects of their righteousnesse. The naturall man neuer complaineth of his good workes, but vaunteth of them: but a godly man findeth fault with his prayers, and his almes, & his watches, like Isaiah, that sayde, his righteousnesse was like a menstruous cloth. As Christ met the tempter in the wilderne, a place of prayer, and fasting, and meditation: so a godly man meeteth the tempter in his prayers, and in his fasts, and in his meditations, that is, he finds some lette, or spotte, or want in all his deuotions. Therefore vnlesse thy righteousnesse mislike thee as well as thy prophanenes know that yet thou art no further than the wicked. 15 Esa.64.6. Psal.16.2. Mat.4.12.

They are distinguished in their *Endes*, for the children of God propose the glory of God, and leuell all their thoughts and speeches, and actions, as if they were messengers sent to carrie him presents of honor. 16

Thus did Dauid when he sayd, *All that is within me, praise the Lord.* As though himselfe had rather bee without praise, then his maister, but the children of the world, set vp their owne glory for their marke, like Nabuchadnezzar, which sayd, *For the honour of my maiesty.* Dan.4.27. Therefore they speak, and looke, & walke, as if they did say to their tongue, and eyes, and feete, and apparell, as Saul sayd to Samuel, *Honour me before this people.* Psal.103.1. Dan.4.27. 1.Sa.15.30.

Lastly, they are distinguished in *Perseuerance*, for the zeale of 17

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Exod 2.38. the wicked lasteth not, and therefore God sayth, *They are soone turned out of the way*: but the zeale of the faithfull was represented by the fire of the temple, which neuer went out. By these differences thou maist see how much thou doost differ from the wicked, or whether thou be of their band.

Leuit. 6.12.

The 3. examination. Mat. 4.9. Then come to the third examination: as the Diuell tempteth thee, to see what thou wilt do for him, so thou must tempt thy self, and get of thy soule what it would do for God, and what it would suffer for him, which hath suffered death for it. Therefore here wee will set downe certaine interrogatories, whereof thou shalt examine it.

First, whether thou hast the heart of Ioshua to worship God; as boldely as thou doest, though all the world did renounce him, and euery one did mocke thee as they did Noah, while hee built the Arke?

Ioshu. 24.15.

Mat 26.70. Whether thou wouldest not deny Christ as Peter did, if thou were in Peters straights, and nothing to succour thee but policie?

Ioshu. 7.8.1. Whether thou wouldest not steale, if thou didst see a booty as fit as Achan, which thou mightest catch vp, and no man spie thee?

2. Kin 5.16. Whether thou wouldest refuse a bribe, like Elisha, if thou didst meete with one which were as willing and able to giue it as Naaman?

Luk. 16.6. Although this is a parable, yet it carieth the signification of a historie. Whether thou wouldst not deceiue, if thou were in such an office as the false Steward, whose master referred all vnto him, and knew not when he kept any thing backe?

2. Sa 11.4. Whether thou wouldest not fulfill thy lust as Dauid did, if thou haddest his opportunitie and allurement, and mightest doe it without danger of law like a king, as Dauid might?

Gen 12.13. Gen. 20.2. Whether thou wouldest not tell a lie, as Abraham did, if it stood vpon thy life, which made him twise dissemble that his wife was his sister, least he should dye for her beautie?

Mat 4.9. Finally, if it should be said vnto thee, as the diuell said to Christ, *All these will I giue thee, if thou wilt fal downe and worship me*: that is no more, but if thou wilt sin, whether thou wouldst yeeld or no?

Psa. 66.18. If thou hast sinned thus and thus before, I will not say, therefore the Lord wil not heare thee. But Dauid saith, *If I regard wickednesse in my heart, the Lord will not heare mee*, that is, if for any cause a man purpose and carry a mind to sin when he is tempted,

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the Lord is ſo farre from helping him, that he will ſtand like Baal, as though he did not heare him; for hee hath a traytors minde as deepe as any, which thinkes, for a Dukedome I would betray my Prince, though he neuer play the traytor in his life. Thus you haue heard how to trie ſpirits, and how to diſcerne a Chriſtian from an hypocrite, and how to appoſe your hearts, that ye may be ſure to iudge rightly what ye are. *1. Kin.* 18. 26

Now we come to that examination, which is the Epitome or abridgement of all theſe, for memorie is ſhort, and all are not of one ſtrength: but ſome runne, and ſome goe, and ſome creep, and all do well, ſo long as they ſtriue to perfection. The matters wherof principallie the minde ſhould bee examined before the ſacrament, are theſe. The 4. examination. *Heb.* 6. 1.

Firſt, whether thou haue faith, not onlie to beleeue that Chriſt died, but that he died for thee: for as the ſcripture called him a redeemer, ſo Iob calleth him his redeemer. The receiuers articles.

1 The ſecond article is, whether thou be in charitie, not whether thou loue them which loue thee, but whether thou loue them which hate thee: for Chriſt commandeth vs, *To loue our enemies.* *Eſai.* 59 20. *Iob.* 19. 25.

2 The third article is, whether thou repent, not for thy open and groſſe ſins, but for thy ſecret ſinnes and pettie ſins, becauſe Chriſt ſaith, *That we muſt giue account for euery idle word.* *Mat.* 5. 44. *Mat.* 12. 36

3 The fourth article is, whether thou reſolue, not to ſin againe for any cauſe, but to amend thy euil life, not when age commeth, or for a ſpurt, but to begin now, and laſt til death, for Chriſt is *Alpha* and *Omega*, both the beginning, and the end, as wel in our liuing, as in our being, which hath made no promiſe to them which begin, but to them which perſeuer. *Reu.* 22. 13. *Reuel.* 2. 11.

5 The laſt article is, whether thou canſt finde in thy heart to dye for Chriſt, as Chriſt died for thee: for we are bid not onelie to follow him, but to beare his croſſe: and therefore we are called ſeruants, to ſhew how we ſhould obeie; and we are called ſouldiors, to ſhew how we ſhould ſuffer. *Luke* 12. 38 2. *Tim.* 3. 4.

These are the receiuers articles, whereof his conſcience muſt be examined before he receiue this Sacrament: happy is he which can ſay, *All theſe haue I kept:* for the Doue was not ſo welcome to Noah, as this man is to Chriſt. But if thou finde not theſe affections within, but a neaſt of vices, leaue thine offering at the *Mat.* 19. 20 *Gen.* 8. 11. *Mat.* 5. 24.

Altar, and returne to thine examination againe: for thou art not a
Mat.22.11 fit ghest to sup with the Lorde, vntill thou haue on this *Wedding garment.*

How is it then, that some regard their other garmentes more than this? Paule saith, *Examine your selues*, & they examine their apparel, if they haue new cloathes in the countrey, then they are readie to receiue. I haue knowne many kept from the Sacrament a whole yeare togither by their maisters, for nothing, but for want of a new sute to set them forth with their fellowes.

The preparation of countrie folke before they receiue.

Others respect whether it be a faire daye, that they may walke after seruice, making that daye, vppon which they receiue, like a schollers thursdaye, which he loues better then all the dayes in the weeke, onelie because it is his playe daye. Thus like the Iewes, *They sit down to eate and rise vp to playe*, that as Christ calleth the Pharisies praier *Babling*, Math.6.7. so their receiuing may be called dallieng.

When they haue the sacrament in their bellie, they thinke that al is wel, as Micah, when he had a Leuit in his house, thought that God loued him: but as the Leuit did not profite him, because hee
Iudg.17. receiued nothing but the Leuit, so the bread and wine doe them no good, because they receiue nothing but bread and wine for want of faith. Maruell not then if you haue not felt that comfort after the sacrament, which you looked for, for it is comfortable to none but to them which prepare their hearts and examine themselues before, because it is not the mouth, but the heart which receiueth comfort.

Now it may bee that the most which are here haue brought a mouth and not a heart, these goe awaie from the Sacrament to
Ioh.13.30. despight Christ, as Iudas went from the sacrament to betraye him.

The other goe away like one which hath receiued a chearefull countenance of the Prince, al his thoughts are ioy, and the countenance of the prince is still in his eye. As hee which hath eaten sweet meat, hath a sweet breath: so they which haue eaten christ, al their sayings and dooings are sweet, like a perfume to men, and incense to God: their peace of conscience, and ioy of heart, and desire to doe good, will tell them whether they haue receiued the bare signes, or the thing signified.

Euerie

Euerie one which receiueth this ſacrament, ſhall feele himſelfe better after it, like the Apoſtles: or elſe he ſhal finde himſelf worſe after it, like Iudas. Hereby ye ſhall know whether ye haue receiued like the Apoſtles, or like Iudas. Thus we haue ended the doctrine of the Lords Supper. Now if you cannot remember all that I haue ſaid, yet remember the Text: that is, Examine your ſelues before you receiue this ſacrament hereafter. How a man ſhall know whether he haue receiued well.

FINIS.

THE EXAMINATION OF VSVRIE, IN TWO SERMONS.

To The Reader.

HEre thou haſt the Sermons which haue been often deſired, becauſe of the matter fit for this Citie. One ſaith, that he would neuer ſpeake to Vſurers, and Bribemongers, but when they bee vpon their death beds: for he which liueth by ſinne, reſolueth to ſinne, that he may liue. But when hee goeth to hanging, Iudas himſelfe wil ſay, I haue ſinned. *If I ſpeak not to Vſurers vpō their death bed, yet I ſpeake to vſurers which ſhall lie on their death bed. Three things do giue me hope. One is, that all hearts are in the hands of God, to call them at what houre he liſt, and therefore Saule may become an Apoſtle.* Mat. 27. 4. Act. 9 13.

The next is, that the third crow doth waken moe than the former, and therefore after the crowing of other, this crow may happily be heard.

The laſt is, that there is no ſinne, but ſome men haue been reclaimed from it, and ſo may vſurers from their ſinne. 1. Sa. 17. 51.

Therefore go my booke like Dauid againſt Goliah and fight the Lords battels againſt Vſurers. The Lord giue that ſucceſſe to his doctrine in theſe leaues, that it may conſume Vſurers, as Ioſhuah droue out the Chananites before him. If I could take but this one weed out of the Londoners garden, I were anſwered for my health, and my ſtrength ſpent amongſt them. Read with thy beſt minde, and thou ſhalt profit more. Ioſh. 5. 1.

Thine. H. S.

THE EXAMINATION OF VSVRIE.

THE FIRST SERMON.

Psal. 15. verse. 1. & 5.

1. *Lord, who shall dwel in thy Tabernacle? Who shal rest in thine holie mountaine?*

5. *He that giueth not his monie to vsurie.*

Verse. 1.

THese two verses must now be considered together, becausse one is the question; and the other is the answer: Dauid demaunds who shall come to heauen? and God tels him that Vsurers shall not come thither: as if he should say they goe to hell. Therefore

1. *Tim.* 6. 17 as Paule taught *Timothie* to warne thē which are rich, as though they had more need to bee warned than other: so this sentence seemeth to be penned for a warning to the rich, becausse it strikes vpon the rich mans vice.

I haue spoken of Briberie and Symonie, and now I must speak of their sister Vsurie. Many times haue I thought to speak of this theame, but the arguments which are alleadged for it, haue made me doubtfull what to say in it, becausse it hath gone as it were vnder protection. At last you see it falleth into my text, and therefore now I cannot bauke it any longer. Therefore if any here haue fauoured this occupation before, let him now submit his thoughts to Gods thoughtes, for I will alledge nothing against it, but that which is built vpon the rocke.

Vsurie is the sin which God wil trie now whether you loue better than his word: that is, whether you will leaue it if he forbid it. For if he flatlie forbid it, and yet you wilfullie retaine it, then you loue Vsurie better than Gods worde. Therefore one saith well, that our Vsurers are heretikes, becausse after many admonitions, yet they maintaine their error, and persist in it obstinatelie as papists do in poperie. For this cause I am glad, that I haue an occasion to gripple with this sin where it hath made so many spoyles, and where it hath so many patrones: for it is said, that there bee moe of this profession in this Citie, then there be in all the Lande beside,

Vsurers heretikes.

beside. There bee certaine sins, which are like an vnreasonable enimie, which will not bee reconciled to death; and this is one of these euerlasting sinnes, which liue and dye with a man. For when hee hath resigned his pride, and his enuie, and his lust, yet Vsurie remaineth with him, and he saith as Naaman saide; *Let the Lord be mercifull vnto me in this*, let me haue a dispensation for this; as though this were a necessarie sinne, and he could not liue without it. There bee three sins which are counted no sins, and yet they doe more hurt then al their fellowes; and those are Briberie, Non-residencie, and Vsurie: these three (because they are gainefull) are turned from sinnes to occupations. 2. *Kin.* 5. 18. Three sins counted no sinnes.

How many of this Citie for all that they are vsurers, yet would be counted honest men, and woulde faine haue Vsurie esteemed as a trade: whereas, if it were not so gainefull, it would bee counted as great a sin as any other, and so it is counted of all but them which liue by it. This is the nature of pleasure and profit, to make sins seeme no sins if wee gaine any thing by them: but the more gainefull a sin is, the more dangerous it is; and the more gainefull vsurie is, the more dangerous it is. I will speake the more of it, because happily you shall not heare of this matter againe.

First I will define what vsurie is: Secondlie, I will shewe you what Vsurie dooth signifie: Thirdly, I will shew the vnlawfulnes of it: Fourthlie, I will shew the kindnes of it: Fiftlie, I will shew the arguments which are alleadged for it: Sixtlie, I will shew the punishment of it: Seuenthlie, I will shew you what opinion we should hold of them, which doe not lend vpon vsurie, but borow vpon vsurie: Lastly, I will shew you what they should doe which haue got their riches by Vsurie. The contents of this Treatise.

Touching the first, Vsurie is that gaine which is gotten by lending, for the vse of the thing which a man lendeth, couenaunting before with the borrower, to receiue more than was borrowed: and therefore one cals the vsurer a legall theefe, because before he steale he tels the party how much he wil steale, as though he stole by law. This word *more*, comes in like a sixt finger, which makes a monster, because it is more then should bee. Another defining Vsurie, calleth it the contrarie to Charitie: for Paul saith, *Loue seeketh not her own*, but vsurie seeketh anothers that is not her owne; therefore vsurie is far from loue: but *God is loue* saith Iohn, therfore Vsurie is far from God too. The definition of Vsurie. Vsurers steale by law. 1. *Ioh* 4. 8.

Now, all the commaundements of God are fulfilled by loue; which Christ noteth, when he draweth all the commandements to one commaundement, which is, *Loue God aboue al things, and thy neighbour as thy selfe:* as if hee should saye, hee which loueth God, will keepe all the commaundements which respect God, and he which loueth his neighbour, will keepe all the commaundements which respect his neighbour: therefore to maintain loue, God forbiddeth all things which hinder this loue, and amongest the rest here he forbiddeth Vsurie, as one of her deadliest enemies. For a man cannot loue and bee a Vsurer, because vsurie is a kinde of crueltie, and a kind of extortion, and a kind of persecution, and therefore the want of loue dooth make vsurers: for if there were Loue, there would bee no vsurie, no deceite, no extortion, no slandering, no reuenging, no oppression: but wee should liue in peace and ioye, and contentment like the Angels; whereby you see that all our sinnes are against our selues: for if there were no deceite, then we should not be deceiued: if there were no slaunder, then we should not bee slaundered; if there were no enuie, then wee should not bee enuied; if there were no extortion, then we should not be iniured; if there were no vsurie, then we should not bee oppressed. Therefore Gods lawe had been better for vs than our owne law: for if his lawe did stand, then we should not be deceiued, nor slaundered, nor enuied, nor iniured, nor oppressed. God hath commaunded euery man to lende freely, and who would not borrow freely? Therefore they which brought in vsurie, brought in a law against themselues.

Mat.22.37

Luk.6.35.

The first Vsurers which we read of, were the Iewes, which were forbidden to be vsurers: yet for want of faith and loue, Ezechiel and Nehemiah doe shew, how the Iewes, euen the Iewes which receiued this law from God himselfe, did swarue from it, as they did from the rest. First, they did lend vpon vsurie to strangers, after they began to lend vpon Vsurie to their brethren: and nowe there be no such vsurers vpon earth, as the Iewes which were forbidden to be vsurers: whereby you may see how the malice of man hath turned mercie into crueltie. For whereas lending was commanded for the benefite of men, vsurie hath turned it to the vndooing of men: for they take when they seeme to giue, they hurt when they seeme to helpe, they damage when they seeme to

Eze.18.12.
Neke.2.5.

Deu.15.10.

vantage:

vantage: therefore it is well noted, that vſurie hath her name of biting: and ſhe may well ſignifie byting, for many haue not only beene bitten by it, but deuoured by it, that is, conſumed all that they haue. Therefore, as the Apoſtle ſaith, *If you bite one another take heed ye be not deuoured one of another*: ſo I may ſay, If you be Vſurers one to another, take heede you bee not deuoured one of another, for vſurers are biters. Gal. 5. 15.

As the name of the deuill doth declare what an enemie hee is; ſo the name of vſurie dooth declare what an enemy ſhee is. That you may knowe vſury for a biter, her name dooth ſignifie biting. If there were one biting vſurie, and another healing vſury, then vſury ſhould haue two names, one of biting, and another of healing: but all vſurie ſignifieth biting, to ſhew that all vſury is vnlawfull. Becauſe it ſignifieth an aduerſarie Neſchec.

Now you haue heard what vſurie is, and of what it is deriued, you ſhall heare the vnlawfulnes of it.

1 The vnlawfulnes of Vſurie.

Firſt, it is againſt the lawe of charity, becauſe charity biddeth vs to giue euery man his owne, and to require no more then our owne: but vſury requireth more then our owne, and giues not to other their owne. Charity reioyceth to communicate her goods to other, and Vſury reioyceth to gather other mens goods to her ſelfe.

2 Secondly, it is againſt the Law of Nations: for euery Nation hath ſome lawe againſt vſury, and ſome reſtraint againſt vſurers, as you ſhal heare when we ſpeake of the puniſhment.

3 A ſimilitude. Thirdly, as it is againſt the lawe of Nations, ſo it is againſt the lawe of Nature, that is, the naturall compaſſion which ſhould be among men. You ſee a riuer when it goeth by an empty place, it will not paſſe vntill it hath filled that empty place, and then it goeth forward to another empty place and filleth it, and ſo to another empty place and filleth it, alwaies filling the places which are empty, ſo ſhould wee, the rich ſhould fill the poore, the full ſhould fill the hungrie, they which abound ſhould fil them which want, for the rich are but Gods Amners, and their riches are committed to them of God to diſtribute and doe good as God dooth himſelfe. As the water is charitable after a ſorte, ſo is the aire: for it goeth vnto emptie places too, and filleth them as the Water doth. Nature cannot abide that any place ſhould be emptie, and

therefore the aire though it be a light body, and ſo naturally aſcendeth vpward, yet rather then any place in the earth ſhould be emptie, the aire wil deſcend as it were from his throne, and go into caues, into dens, and into dungeons, to fil them. If the rich were ſo good to their empty brethren, as the aire & water are to other empty things: as there is no empty place in the worlde, ſo there ſhould be no empty perſon in the worlde: that is, the rich in Iſrael would fill the poore in Iſrael. But the rich make the poore to fill them: for Vſurers feed vpon the poore, euen as great fiſhes deuour the ſmall. Therefore he which ſaid, *Let there not be a begger in Iſ-*
Deut. 15. 4. *rael*, ſaid too, Let there not be an Vſurer in Iſrael; for if there be Vſurers in Iſraell, there will bee beggers in Iſraell, for Vſurers make beggers, euen as Lawyers make quarellers.

4 Fourthly, it is againſt the law of God. Firſt it is forbidden in Exodus 22. where it is ſaid, *If thou lend money vnto my people, that is, to the poore with thee, thou ſhalt not oppreſſe them with Vſurie*: here is Vſury called oppreſſion; therefore if oppreſſion bee a ſinne, Vſury is a ſinne too. Secondly, it is forbidden in Leuit. 25. 26. where it is ſaid, *Thou ſhalt not giue thy money to Vſurie, nor lend thy vittailes for increaſe*: here you may ſee, that men may be Vſurers of vittailes and other things, as wel as of money. Thirdly, it is forbidden in the 23. chapter of Deuteronomium, where it is ſaid, *Thou ſhalt not lend vnto thy brother vpon Vſurie*. And leaſt you ſhould ſay, that he meaneth but one kind of vſurie, hee ſheweth that hee meaneth all kindes of vſurie: for after in the verſe 19. hee ſayth, *As vſurie of monie, vſurie of vittailes, vſurie of corne, or vſury of any thing that is giuen to vſurie*: becauſe ſome are not vſurers of money, but ſome are vſurers of vittailes, ſome are vſurers of cloth, ſome are vſurers of corne, ſome are vſurers of wine, ſome are vſurers of oyle, and ſome of one thing, and ſome of another, & none would be counted vſurers but they which lend money vpon vſurie, therefore GOD forbiddeth ſo preciſely vſurie of any thing, ſhewing that all vſurie is vnlawfull.

It is a miſerable occupation to liue by ſinne, and a great comfort to a man when hee looketh vpon his golde and ſiluer, and his heart telleth him, al this is wel gotten, and when he lyeth vpon his death-bed, and muſt leaue all to his children, hee can ſay vnto them, I leaue you mine owne: but the Vſurer cannot ſay, I leaue

you

you mine owne, but I leaue you other mens; therefore the vſurer can neuer die in peace, becauſe if hee die before hee make reſtitution, he dieth in his ſinne.

When Chriſt rayſed Lazarus from death, after hee had laine foure dayes in the graue, hee wept ſo ouer his Sepulchre, that the ſtanders about ſayd one to another: *See how hee loued him:* As it may be ſayd of Chriſt, ſee how he loueth vs, ſo it ſhould be ſaid of vs, ſee how they loue one another. For Chriſt ſaid to his Diſciples, *Loue one another as I haue loued you:* but it may be ſaid of the Vſurer, ſee how he hateth other, and loueth himſelfe. For when he ſaith that he lendeth for compaſſion, hee meaneth for compaſſion of himſelfe, that he may gaine by his pittie. The Vſurer loueth the borrower, as the Iuie loueth the Oke: the Iuie loueth the Oke to growe vp by it, ſo the vſurer loueth the borrower to grow rich by him. The Iuie claſpeth the Oke like a louer, but it claſpeth out all the iuyce and ſappe, that the Oke cannot thriue after: ſo the Vſurer lendeth like a friende, but hee couenanteth like an enemie, for he claſpeth the borrower with ſuch bands, that euer after hee diminiſheth as faſt as the Vſurer increaſeth.

Iohn. 11.34

Iohn. 13.24

Chriſt expounding the commaundement which forbiddeth to ſteale, ſayth; *Lend freelie:* ſhewing that Vſurie becauſe ſhee lendeth not freely, is a kinde of theft, and the Vſurers a kinde of theeues, for elſe this expoſition were not right. Therefore Zacheus, as though hee had ſtolne other mens goods, when hee beganne to repent, hee reſtored them againe foure folde, euen as theeues are inioyned to reſtore foure folde for that which they haue ſtolne, ſo Zacheus reſtored foure folde, as though hee had ſtolne. It ſeemeth that Zacheus was no great theefe, becauſe hee reſtored foure folde for all that hee had gotten wrongfully, for hee got but the fourth parte of his goodes wrongfully at the moſt, or elſe hee could not haue reſtored foure folde againe. But nowe, if ſome ſhould reſtore foure folde for all that they haue gotten wrongfullie, they ſhould reſtore more then they haue, becauſe all which Vſurers get, they get wrongfullie: for their occupation is a ſinne, and therefore one ſayth: Becauſe they cannot reſtore foure folde here, they ſhall ſuffer an hundred folde hereafter.

Vnderſtand that his ſermon vpon the mount, is an expoſition of the commaundements, or elſe the Text will not ſeeme to implie this. *Luk.* 19 8. In ſome kinde of theft. *Exod.* 22.

Amaziah is forbidden to ſtrengthen himſelfe with the armies 2. *Chron.* 25.

of

of Israel, onely because Israell had offended GOD; if Amaziah might not ioyne the armies of Israel with his armies to strengthen him, dareſt thou ioyne the goods of the poore with thy goods to inrich thee? When God ſet Adam his worke, hee ſaide; *In the* Gen.3.19. *ſweat of thy browes thou ſhalt liue:* not in the ſweat of his browes, but in the ſweat of thy browes: but the Vſurer liueth in the ſweat of his browes, & her browes; that is, by the paines, and cares, and labours of another, for he taketh no paines himſelfe, but onely expecteth the time when his intereſt will come in, like the bellie which doth no worke, and yet eateth all the meate.

When God had finiſhed his Creation, he ſaid vnto man, and Gen.1.28. vnto beaſts, and vnto fiſhes, *Increaſe and multiplie*, but he neuer ſaid vnto money, increaſe and multiplie, becauſe it is a dead thing, which hath no ſeede, and therefore is not fit to ingender. There- Gen. 36 42. fore he which ſaith to his money, Increaſe and multiplie, begetteth a monſtrous birth, like Anah, which deuiſed a creature which God had not created before. Chriſt ſayth to his Diſciples: *If you* Mat.5.46. *loue but them which loue you, what are you better then the Publicanes? for they loue their brethren:* ſo I may ſay, if you will lend to none but to them which will pay you vſurie for it, what are you better then the Iewes? for the Iewes would lend for vſurie; and if you be no better then the Iewes, then you ſhall ſpeede no better Mar.5.29. thē they. For as Chriſt ſaid, *Except your righteouſnes do exceed the righteouſnes of the Phariſies, your rewarde ſhall not exceed the reward of the Phariſies:* ſo except your charity doe exceede the charity of the Iewes, your reward ſhal not exceed the rewarde of the Iewes. All this doth ſhew, that the Vſurer is like Eſau, of whome Mal.1.3. God ſaid, *Eſau haue I hated.* Now in the 112. Pſalme, you ſhall Verſe 5. ſee who is like Iacob, of whom God ſayth, *Iacob haue I loued:* for there Dauid ſayth, *A good man is mercifull and lendeth*, & ſtraight vpon it he ſetteth this crowne, *Hee ſhall neuer be moued, but bee had in perpetuall remembrance:* as if hee ſhould ſaye, this is the good mans vſury, this is his increaſe, euen a good name, and euerlaſting ioy. Againe, in the 23. of Exodus it is ſaide, *Lend vnto* Mal.3.10. *him which wanteth, without vſury, that the Lorde may bleſſe thee:* as if hee ſhould ſay, Let the Lorde pay the increaſe, feare not to bee loſers by dooing good, for GOD hath giuen his worde to requite it himſelfe. As hee ſayth to them which were afraide to

pay

pay tithes, and offer sacrifice, *Trie me if I will not powre downe a blessing vpon you:* so hee seemeth to say vnto them which are afraid to lend, Trie me if I will not powre downe a blessing vpon you. Whom will you trust, if you doe not trust your Creator, your Father, your Redeemer, your Preseruer, and your Sauiour? Deu. 23. 10

Now you haue heard the vnfaithfulnesse of Vsurie, you shall heare how many kindes there be of it. As other Crafts are called Mysteries, so I may fitly call it, The Mysterie of Vsurie, for they haue deuised moe sorts of Vsury, then there be trickes at cardes: I cannot reckon half, and I am afraid to shew you all, least I should teach you to be Vsurers, while I dissuade you from Vsury. Yet I will bring forth some; and the same reasons which are alleadged against these, shall condemne all the rest. The kindes of Vsurers.

Some wil not take Vsurie, but they will haue the vse of your 1
Pasture, or your lande, or your Orcharde, or your teame, or your kine, vntill you pay the money againe, which in that time will grow to a greater gaine to the Vsurer, and a greater losse to the borrower, than if he had paid more money then other Vsurers are wont to take.

Some will not take vsury, but they will take plate, and vessell, 2
and tapistrie and bedding and other houshould stuffe, to vse and weare vntill their money come home, which will lose more in the wearing, thã the interest of the money would come to. This vsury is forbidden in the 2. of Amos, where God complayneth, saying, *They lye downe vpon the clothes which are laid to pledge:* shewing, that we should not lie downe vpon such clothes, that is, we shuld not vse or weare the thing which is laid to pledge.

Some will take no Vsurie, but they will take a pawne which is 3
better then the money which they lend, and then they will couenant, that if he bring not the monie again by such a day, he forfetteth his pawne: which daye the Vsurer knoweth that the poore man is not able to keep, and so keepeth the pawne for his money, which is woorth twise his money. This Vsurie is forbidden in Leuiticus 25. where it is said; *Thou shalt not take Vsurie or vauntage:* As if hee should say, thou shalt not take the forfeyture, for then thou takest vauntage, when thou takest more then thou lendest.

Some will not take Vsurie, but they will buy something at a 4
small

ſmal price,and then couenant with the borrower, that he buy the ſame againe of the ſame price at ſuch a day: which day the vſurer knoweth that the borrower is not able to keepe, and ſo hee getteth for a little,that which the other might haue ſold for much more. This vſury is condemned in the firſt chapter to the Theſſalonians,the fourth verſe, where it is ſaid, *Let no man defraude or circumuent his brethren in any thing.*

5 Some wil not take vſurie,but they will lend out their money to occupiers,vpon condition to be partakers in their gaines,but not in their loſſes: So one takes al the paines, and abideth al the venture,& the other that takes no paines,reapeth half the profit. This vſury is forbidden in 2.Theſ.chap.3.verſe 10. where it is ſaid; *He which will not worke,let him not eate.*

6 Some wil not take vſury,but if he be a labourer,or a Maſon,or a Carpenter,which borroweth of him,he will couenant with him for ſo many daies worke,he ſhal labour with him ſo many daies, or ſo many weekes for no money but the lone of money. This vſury is condemned in Luke 10.7. where it is ſaide, *The labourer is worthy of his hire.*

7 Some wil not take vſury,but if you haue not preſent money to pay for their wares, they will ſet a high price of them, for the forbearing of the time,and ſo they doe not only ſell their wares, but they ſell time too: that is,they do not only ſell their owne,but they ſell Gods owne. Therefore one ſayth of theſe,when he ſelleth the day,he ſelleth the light, and when he ſelleth the night, hee ſelleth reſt: therefore when he would haue the light of heauen, and the reſt of Paradiſe,it ſhall be ſaid vnto him, that hee hath ſolde both alreadie. For he ſold light when he ſold the day,and he ſolde reſt when he ſold the night: and therefore now hee can haue neither light nor reſt. Hereafter let not the Londoners ſay,that they giue time,but that they ſell time.

8 There be other vſurers which wil not lend themſelues,but giue leaue to their wiues, and they play like huckſters, that is, euery moneth a peny for a ſhilling,which is one hundreth for another in the yeare.

9 But that I was informed of them ſince this Sermon was preached, I had left out our capitall Vſurers, which will not lend any money, becauſe they dare not require ſo much gaine as they would

would haue; but if you would borrow an hundred pound, they will giue you wares worth threeſcore pound, & you ſhall anſwer them an hundred pound for it. Theſe are the Vſurers generall, which lurke about the Citie like Rats, and Weſels, and Fulmers, of whom may be ſayd the ſame which is ſayd of the diuels, *They ſeeke whom they may deuoure.* 1. Pet. 5. 8.

There be other couſins to Vſurers, which are not counted Vſurers; ſuch as take money for that which they ſhould giue freelie; ſuch as take as much for a counterfeit as for the beſt; ſuch as take a fee of a client, and doe him no pleaſure: ſuch as take money for Maſſes, and Dirges, & Trentals, and Pardons, & ſuch like drugs, which doe no more good than fire out of the chimney. This is a kind of vſurie and deceit beſide, which one day they will caſt away, as Iudas did his thirtie pence. Vſurers couſins.

Now haue you heard the kindes of Vſurie, you ſhall heare the arguments which are deuiſed for Vſurie. Obiections made by Vſurers.

Sinne is neuer compleat vntil it be excuſed: this is the vantage which the diuell getteth by euery ſinne, whenſoeuer he can faſtē any temptation vpon vs, we giue him a ſinne for it, and an excuſe to boot, as Adam our father did. Firſt he ſinned, and then hee excuſed: ſo firſt we ſin, and then we excuſe, firſt a Vſurer, and then an excuſer: therefore euery Vſurer will defend vſurie with his tongue, though he condemne it with his conſcience. If the Image makers of Epheſus had not liued by Images, they would haue ſpoken for Images no more than the reſt: for none ſtood for Images, but the Image makers: ſo if the Vſurers did not liue by vſurie, they would ſpeake for vſurie no more than the reſt, for none ſtands for vſurie, but Vſurers. Gen. 3. Act. 19. 25.

It is an eaſie matter (if a man be diſpoſed) to ſpeake ſomething for euery vice, as ſome defend the Stewes, ſome defend Nonreſidencie, ſome defend ſwearing by my faith, ſome defend bowling vpon the Sabbath, and ſome defend vſurie: but, *Will you pleade for Baall?* (ſaith Ioaſh) that is, Wil you plead for ſinne which wil pleade againſt you? A ſinne is a ſinne when it is defended: nay, a ſinne is two ſinnes when it is defended: for, *Hee which breaketh one of the leaſt Commaundements* (ſayth Chriſt) and teacheth others to doe ſo, *is the leaſt in the kingdome of Heauen.* A Squire of low degree, is a Squire of no degree: ſo the leaſt in the kingdome Iudg. 6. 31. Matt. 5. 19.

dome of heauen, is none of the kingdome of heauen.

Who then is the least in the kingdom of heauen? not he which breaketh the least of the Commandements, but he which teacheth others to doe so: that is, he which by defending, and excusing, and mincing, and extenuating his sinne, incourageth others to sinne too.

To defend Vsurie, they distinguish vpon it, as they distinguish of lying. As they say, there is a pernicious lye, and an officious lye, and a merry lye, & a godly lye: so they say, there is the marchants vsurie, and the strangers vsurie, and the widdowes vsurie, and the Orphanes vsurie, and the poore mans vsurie, and the biting vsury, and the charitable vsurie, and the necessarie vsurie. As God sayd, *Gen.2.* *Ye shall dye*; and the woman sayd, *peraduenture ye shall dye*; and the serpent sayd, *ye shall not dye*: so there bee three opinions of vsurie. Some say like God, *thou shalt dye*; they thinke that Vsurie is vtterly vnlawful, because God hath vtterly forbidde it: some say like to the woman, *peraduenture thou shalt dye*; they doubt whether Vsurie be vtterly vnlawfull or no, because it is so much tolerated: some say like the serpent, *thou shalt not dye*; they thinke that Vsurie is lawfull, because it is gainfull, as Saule thought, that the Idolaters beasts should not bee killed, because they were fat. But as hee was commaunded to kill the fat beasts, as well as the leane beasts: euen so wee are commaunded to kill fatte sinnes as well as leane sinnes, gainefull sinnes as well as prodigall sinnes.

Three opinions of vsurie. *Gen.3.* *1.Sam.15.9*

Obiections for Vsurie.

They which plead for vsurie, obiect these arguments. First they say, God dooth allowe some kinde of vsurie: for in Deut. 23. it is sayd, *Of a stranger thou maiest take vsurie.* I perceiue no scripture speaketh for vsurers. *Of a stranger* (sayth God) *thou maiest take vsurie:* but thou takest vsurie of thy brother; therefore this condemneth thee, because thou vsest thy brother like a stranger. Here *stranger* doth signifie the Iewes enemies, whom they were commaunded to destroy: therefore marke how much this maketh against vsurie, which they obiect for vsurie. God dooth not licence the Iewes to take vsurie of any but their enemies, whom they might kill. They might not be vsurers vnto any, but to them of whom they might bee destroyers; whom they might slay, of them onely they might take vsurie: shewing that vsurie is a kind

of

of puniſhment, and ſuch a kinde of puniſhment, as if wee are to kill a man, it were a verie fit puniſhment for him: and therefore the Iewes might take vſure of none, but them whom they might kill. I hope vſurers will alleadge this ſcripture no more.

Secondly, they ſay they lend for compaſſion, and ſo make vſu- 2
rie a worke of Charitie. This were charitie not to bee partakers in our gaines, but to be partakers in our loſſes: but Vſurers will bee partakers in our gaines, but not in our loſſes; nay, though wee loſe yet they will gaine. Is this charitie? it is Vſurers charitie

Thirdly they ſay, if hee gaine and I gaine too, is not this well? 3
may hee not conſider my friendſhip, and be thankfull? Yes, hee may bee thankfull: but no man is bound to bee thankefull, but when he hath receiued a good turne, then he is tried whether hee will be thankeful or no, and if he requite thy courteſie, then he is thankefull; but if thou bind him to requite it, then thou art couetous.

Fourthly they ſay, Vſurie is neceſſarie for Orphanes, and wid- 4
dowes, & ſtrangers, which haue no other way to get their liuing, and therfore ſome vſurie muſt be tolerated. If vſury bee neceſſary for vs, how did the Iewes without it? Did God thinke it good for the ſtate of their Common-weale to be without Vſurers: and is it good for the ſtate of our Common-weale to haue Vſurers? this is wiſedome againſt God.

Fiftly they ſay, if I may not gaine by the money which I lend, 5
I will lend no more, but keepe my money to my ſelfe: nay, that is as bad to keepe thy money from them which need, as to lend thy money for vſurie; For Chriſt ſaith, *From him which borroweth turne not awaie thy face:* Therefore thou art bound to lend. As he *Mat.* 5. 42.
hath a curſe in Prou. 11. which keepeth his corne when he ſhould ſell it vnto them which hunger; ſo hee hath a curſe in Ezech. 18. which keepeth his money when he ſhould lend it vnto them which want.

Sixtly they ſay, becauſe vſurie comes of biting, the biting vſu- 6
rie is onely forbidden, and none but the biting vſurie: why then all vſurie is forbidden, for all vſurie commeth of biting, ſo the wiſe God hath giuen it a name to condeme it.

Laſtly, they alleadge the lawe of the lande for it, and ſaye the 7.
Queenes ſtatute dooth allowe vs to take vpon vſurie tenne in the hun-

hundred. Theſe are like the Iewes, which ſaid, *We haue a law and by our lawe he ſhall die:* when they could not ſay by Gods lawe he ſhall die, then they ſaid, *by our lawe he ſhall die:* ſo when they can not ſay by Gods law we may take Vſurie, they ſay by mans lawe we may take vſurie, this is the pooreſt defence of all the reſt: for if Gods lawe forbid thee, can any lawe of man excuſe thee? As it would not ſerue Adam to ſay, *The woman bad mee*, ſo it will not ſerue the Vſurer to ſay, the lawe dooth licence mee: for though peraduēture our law doth tolerate more then ſhuld be tolerated, yet I would haue you know, that our law dooth not allow ten in the hundred, nor fiue in the hundred, nor one in the hundred, nor any Vſurie at all: but there is a reſtraint in our lawe, that no vſurer take aboue ten in the hundred; it doth not allowe ten in the hundred, but puniſheth that tyrant which exacteth aboue ten in the hundred. It is much like that toleration which we read of diuorces: for the hardneſſe of mens hearts, Chriſt ſayth that Moſes did ſuffer the man and wife to part aſunder: ſo for the hardnes of mēs harts, our Moſes, our Prince is faine to ſuffer as it were a kind of vſurie, becauſe otherwiſe no man would lend.

Iohn 19.7.

*Gen.*3.

*Mat.*19.7.

Theſe are the beſt excuſes which our Vſurers haue to plead for themſelues, againſt they come before the tribunall ſeate of God, and if their reaſons will not ſtand before men, nor their own conſcience, how will they ſtand before the Lord? and yet hee which ſpeaketh to theſe, maketh himſelfe a mocke. Chriſt preached manie ſermons, & was neuer ſcorned at any, but when he preached againſt couetouſneſſe, then it is ſaide, that he was mocked: ſhewing, that theſe kind of men are moſt incorrigible, and wedded to their ſin till death make them part. Yet (for their greater condemnation) wee are commaunded to ſpeake to them which will not heare: of which number, is euery reader of this ſermon, if he be a Vſurer after.

Luk. 16.14.

*Ezek.*2.5.

What the Vſurer is like.

Now you long to heare what the Vſurer is like. To what ſhall I liken this generation? they are like a Butlers boxe; for as all the Counters at laſt come to the Butler, ſo all the money at laſt commeth to the Vſurer: ten after ten, and ten after ten, and tenne to ten, till at laſt he receiue not onely ten for an hundred, but an hundred for ten: this is the onely difference, that the Butler can receiue no more then hee deliuered, but the Vſurer receiueth more

then

then hee deliuereth. They are euen like a moath that eateth a hole in cloth, so vsurie eateth a hole in siluer. If you haue a peece of siluer which is as much as an hundreth pounds, in one yeare vsurie will eat a hole in it as big as ten pounds: in two yeares she will eat a hole as big as twentie pounds, in three yeares she will eat a hole as big as thirtie poundes. Nay, now they say, he is but a bad husband, which cannot eate a hole as bigge as fiftie poundes in a yeare: that is, which cannot gaine halfe in halfe: how many holes haue these moathes eaten in poore mens garments? they are like Nonresidents, that is, such bad members, that no man speaketh for but themselues: as no man standeth for nonresidencie, but hee which is a Nonresident, or he which would be a Nonresident, so no man standeth for vsurie, but he which is an vsurer, or he which would be an vsurer.

They are like Iesabel, which said, *Let mee alone, I haue a way.* If there be no waie to liue (saith the false Steward) I know what to doe, I will deceiue: so if there bee no way to liue (saith the vsurer) I know what to doe, I will oppresse. If I cannot liue by buying, nor by selling, nor by flattering, nor by labouring, I will liue by oppression. But as one in his Comment speakes to the false Steward; Thou saiest, I know what to doe, but doost thou know what thou shalt suffer? So I say to vsurers, you say you know what to doe but doe ye know what ye shal suffer? Indeed he knoweth not what to doe, which knoweth not to doe vvell: and therfore Christ said of his persecutors, *That they knew not what they did.* Here I will end the first daies examination. Novv I may conclude vvith Paul, *I haue not spoken, but the Lord:* and therefore as the Lorde said vnto Saul that hee persecuted him; so they vvhich resist this doctrine, doe contemne him, and not me.

1 Kin. 22. 7.

Luke 16. 4.

Luke 23. 34.

1. Cor. 7. 10. Act. 9. 22.

The end of the first Sermon.

THE EXAMINATION OF VSVRIE.

THE SECOND SERMON.

IT remaineth that wee ſpeake of the Vſurers puniſhment: Then, what may bee thought of them which doo not take vſurie, but giue Vſurie. Laſtlie what they ſhould doe, which haue got their riches by vſurie.

The puniſhments of Vſurers.

1 To begin with the puniſhment, not onelie Gods law, but euen the cannon law, doth ſo condemne vſurie, that firſt it dooth excommunicate him from the Church, as though hee had no communion with ſaints.

2 Secondly, it doth detayne him from the ſacraments, as though he had no communion with Chriſt.

3 Thirdly, it doth depriue him of his Sepulchre, and will not ſuffer him to be buried, as though hee were not worthie to lie in the earth, but to lie in hell.

4 Laſtlie, it maketh his will to be no will, as though his goodes were not his owne: For nothing is ours, but that which wee haue rightlie got: and therefore we ſay, It is mine by right, as though it were not ours, vnleſſe it be ours by right. This is the iudgement of mans law.

Now you ſhall heare the iudgement of Gods lawe. A Vſurer doth receiue two incomes, one of the borrower, and another of the reuenger: of the borrower he lookes for gaine, but of the reuenger he lookes for puniſhment. Therefore all the ſcripture propheſieth euil vnto him, as Michaiah did to Achab. Salomon ſaith:

Pro. 28. 8. *He which increaſeth his riches by Vſurie, gathereth for thē which will be mercifull to the poore.* As if he ſhould ſay, when he hath loden himſelfe like a Cart, hee ſhall be vnloden like a Cart againe, and they ſhall inherit his monie, for whom he did neuer gather it. For he which is vnmercifull to the poore, meaneth not to gather for them which will be mercifull to the poore. But Salomon ſaith: That they ſhal be his heires, which will bee mercifull, as hee was vnmercifull.

Now

Nowe marke whether this prophesie of Salomon bee true, I know not how many in this Citie doe increase by vsurie, but this prophesie seemeth to be verified of many: for it is noted, that the riches and lands of Aldermen and marchants, and other in London, do not last so long, nor indure so well, as the riches and lands of other in the countrey, and that their children doe not proue so well as others, nor come to that place in the Common weale, which for their wealth their parents looked that they should come to. I can giue no reason for it, but the reason of Salomon, *Hee which increaseth by Vsury, gathereth for them which wilbe mercifull to the poore:* that is, their riches shall goe from their heires to Gods heires, according to that, *The riches of the sinner is laid vp for the righteous:* that is, the righteous shall enioy that which the wicked gathereth. Pro.31.22.

All riches are vncertaine, but the riches which are euill gotten, are most vncertaine: they may bee called moueable goodes, for they are very moueable, like the cloudes which neuer rest till they fall as they climed. God sayth, that hee will smite the vsurer with his fist, not with the palme of his hande, but with his fist, which giueth a greater blow. As his hands were shut against the poore, so Gods hands shalbe shut against him, that his punishment may be like his sinne. But if you will heare their finall sentence, Dauid sayth here; *That they shall not dwell in Gods Temple, nor rest in his holy mountaine.* Then wee will seeke no more punishmentes, for this punishment is al punishments. If they shall not come to heauen, whose then shall those riches be? Nay, whose then shall the honor bee when that day commeth? If hee shall not rest in heauen, then he shall rest in hell, where no rest is. Then, sayth one, the Vsurer shall cry vnto his children, Cursed bee you my Children, because you were the cause of these torments, for least you should be poore I was an Vsurer, and robbed other, to leaue riches vnto you. To whome the children shall reply againe, nay, cursed bee you father, for you were the cause of our torments, for if you had not left vs other mens goods, we had not kept other mens goods. Eze.22.13. Note.

Thus when they are cursed of God, they shal curse one another: curse the Lord for condemning them, curse their sinnes for accusing them, curse their Parents for begetting them, & curse themselues because they cannot helpe themselues. As they which

are bleſſed do nothing but bleſſe, ſo they which are accurſed, doe nothing but curſe.

This is the ſecond vſury which the Vſurer ſhal receiue of God, after hee hath receiued vſury of men: then the name of Vſury ſhalbe fulfilled, as it ſignifieth biting; ſo when it hath bitten other, it ſhall bite the vſurer too, and neuer reſt biting; then they ſhall wiſh that they could reſtore againe as Zacheus did, and ſhall not reſtore, becauſe their money is gone. Therefore if Chriſt be come to your heartes, as hee came to Zaccheus houſe, reſtore nowe as Zaccheus did, and eſcape this iudgement. This is the ende of the Vſurer and his money, if they ſtay together till death, yet at laſt there ſhall be a diuiſion. The diuell ſhall take his ſoule; the earth ſhall take his body, the ſtrangers ſhall take his goodes, and the mourners ſhal reioice vnder their blacks, and ſay, Wickedneſſe is come to the graue.

Luke 19.

Note.

Therefore, if thou wouldſt not be counted an vſurer then, refrain to be a vſurer now, for they which are vſurers now, ſhall be counted vſurers then. Thus you haue heard the Vſurers payment.

Whether it be vnlawful to giue Vſurie.

Now if you will know whether it be vnlawful to giue vſurie, as it is vnlawfull to take vſury, I wiſh that you coulde reſolue your ſelues that I might not ſpeake of it: for I haue heard ſome preachers ſay, that there be ſome truths which they would be loath to preach: and ſo there bee ſome truthes which I would be loath to preach, becauſe many heare by halues, and ſome for malice or ignorance, will take thinges otherwiſe then they are ſpoken, yet becauſe I haue promiſed, I will ſpeake ſomething of it.

Well then, may wee neither take vſury, nor giue vſury? I know that Ieremie ſayth, *I haue not lent vppon vſurie to others, neither haue others lent vpon vſury to me:* as though both were vnlawful, not onely to take vſury, but to giue vſury. But thereby Ieremie doth ſignifie that he was no medler in the worlde, whereby they ſhould enuy him like other men, and therefore hee cleareth himſelfe chiefly from vſury, becauſe Vſurers were moſt enuied. And to ſhew that he was not an vſurer, hee ſaith that he was not a borrower, which is more lawful than to be a vſurer: like a man which ſaith, I do neither hate him nor know him. Why it was lawfull to know him, but to proue that he did not hate him, he ſaith, he doth not know him.

Ier. 15. 10.

1. Obiect.

Anſwer.

So

So Ieremie, to proue that he had not lent vpon vſurie, doth ſay, that hee neuer borrowed vpon Vſurie, which many will doe that will not lend. The beſt Expoſitors giue this ſence of it. I know beſide, that Chriſt did caſt forth the buiers out of the Temple, as well as the ſellers: But that was not for buying, but for buying in the Temple, where they ſhould not buie, but pray: or elſe it was as lawfull to buie any thing, as it is lawfull to vſe it. 2. Obiect. Anſwere.

I knowe beſide, that it is a common ſaying, if there were no buiers, there would bee no ſellers, if there were no bribe-giuers, there would be no bribe-takers. But in this caſe it may be rather ſaid, if there were no takers there would bee no giuers: for the giuer dooth not make the receiuer to take, but the receiuer dooth make the giuer to giue, becauſe he will not lend, vnleſſe the other will giue him for the loane: therefore as wee ſaye the receiuer makes the theefe: ſo I may ſay, the receiuer of vſurie makes the giuer of vſurie. 3. Obiectiō. Anſwere.

Therefore I would bee loath to compare them which are conſtrained to borrow vpon vſurie, vnto them which did buie in the Temple, and were not conſtrained more then they which ſold in the Temple. Much leſſe may I compare them which giue vſurie, vnto them which take vſurie: for there is a great oddes betweene them, as there is betweene giuing and taking, or betweene couetouſneſſe and neceſſitie, for one is couetouſneſſe, and the other is neceſſitie. He which lendeth for vſurie, lendeth for couetouſnes, but he which borroweth vpon vſurie, borroweth for neceſſity.

Now, for neceſſitie God hath allowed many things; as, for neceſſitie it was lawfull for Adams ſonnes to marrie with Adams daughters, becauſe there were no other Women; for neceſſitie it was lawfull for Dauid to eate the ſhew-bread, becauſe he had no other foode; for neceſſitie it was lawfull to worke, and heale, and fight vpon the Sabbaoth, which was not lawfull but for neceſſitie: therefore for neceſſitie why may not a man paye more then hee borrowed? ſeeing no ſcripture dooth forbid vs to paye more then we borrowed, but to require more thē we lend. Some doo thinke, that as God did vſe the ambition of Abſolon, and the malice of Pharao, & the trechery of Iudas vnto good; ſo men may vſe the couetouſnes of vſurers vnto good, that is, to helpe at a need when a man is like to be vndone, and his children caſt away, and 1. Sa. 21. 6. Luk. 13. 10.

his leaſe forfeited, and many inconueniences beſide like to enſue, which you know better than I, vnleſſe he haue preſent money at ſome time to preuent a miſchiefe. For example hereof, I may
Gen 31.53. alleadge how Iacob did vſe the ſinne of Laban. Laban did euill in ſwearing by Idols, but Iacob did not euill in receiuing ſuch an oath of him, though it was an vnlawfull oath: ſo though the Vſurer do euill in taking vſurie, yet a man doth not euill in giuing Vſurie. Beſide, I may alleadge the example of Abraham and A-
Gen.21.31. bimelech: Abraham made a couenant with Abimelech; to confirme this couenant, Abraham ſware, and Abimelech ſware: Abraham ſware by the true God, but Abimelech ſware by his falſe Gods; and yet Abraham did receiue this oath and ſinned not. So, if her maieſtie and the Turke ſhoulde make a couenant, the Turke would not ſweare as the Queene would ſweare? for the Queene would ſweare by the Lord, but the Turke would ſwear by Mahomet. If it be lawfull then to receiue ſuch an oth, though it be an vnlawfull oath, why may it not be lawfull for me to giue more then I borowed, though it bee vnlawfull for the vſurer to take more then hee lended. Beſide, a prynce may not pardon a wilfull murtherer, yet I thinke that no man will ſay in haſt, that he which hath committed murther may not take a pardon. As this vnlawful giuing doth not make the taking vnlawfull ſo the other vnlawfull taking doth not mak the giuing vnlawfull. Beſides, it is lawfull to ſuffer iuiurie, though it be vnlawfull to offer iniurie: it is lawfull to ſuffer iniurie, as Chriſt paide tribute, which
Mat.17.17. was iniurie: but it is not lawfull to offer iniurie, becauſe there are ſix commandements againſt it.

Now, to take vſurie, is (as it were) to offer iniurie; but to giue Vſurie, is (as it were) to ſuffer iniurie; therefore, though I may not take more then I lended, yet I may giue more than I borrowed.

Moreouer, I may compare giuing of vſurie, to ſwearing: if a man ſweare without a cauſe, he ſinneth; but if hee ſweare as the Worde teacheth him to ſweare, he ſinneth not: ſo, if a man borrowe vpon vſurie, and borrow without cauſe, he ſinneth, becauſe he feedeth the Vſurer; but elſe, as a man may ſweare in ſome caſe, ſo in ſome caſe a man may borrow vpon vſurie, that is, in caſe of neceſſitie, when a man muſt needes borrow, and can borrowe of none but Vſurers.

Laſtlie,

Laſtly, I may alledge, that vſurie and vſurer, are neuer reade in the ſcripture, but they ſignifie him that takes vſury, not him which giues vſurie: and therefore the ſcripture ſeemeth to forbid taking, but not giuing.

Many reaſons more are alledged, which I cannot refute, and therefore I will not contradict them: yet I meane not to decide the queſtion becauſe I will not be miſtaken. But if ſome ſhould come vnto me in that neceſſity and extremitie which I can imagine, and aske; May I borrow money of theſe vſurers to ſaue my life, or my credite, or my liuing, ſeeing no man will lend me freelie? I would anſwere him as the Prophet anſwered Naaman: neither do, nor do not, but *goe in peace*, I will not forbidde thee, nor I will not condemne thee, but if thy conſcience condemne thee not, I thinke thy ſinne one of the leaſt ſins: and as Naaman praied, *Lord be mercifull vnto me in this*, ſo I thinke the Lord will be mercifull vnto thee in this. But if thy conſcience goe againſt it, then do it not; for it is ſin to thee, though it be free for another, becauſe whatſoeuer is not done of faith, is ſinne. I charge you in the feare of God, that you doe not miſtake that which is ſaide, for I know no learned Preacher, nor learned writer of other mind. Yet leaſt you ſhould miſtake the matter, as I diſtinguiſhed of lenders, ſo I will diſtinguiſh of borrowers. 1. *Reg.* 5. 18. *Rom.* 14. 23.

If ſome may borrow vpon vſury, it doth not follow that al may borrow vpon vſury, becauſe all haue not the like cauſe; therefore doe not ſay that I teach you to borrowe vpon Vſury, for I thinke that the moſt in this cittie which borrow vpon vſurie, ſhould not borrowe as they doe, becaue they rather maintaine vſurie, then ſupply their neceſſitie. Some I know borrow for meere neceſſity; if any may be allowed, thoſe are they: but there is a kinde of borrowers in this Cittie, which feede vſurers as the bellowes kindle the fire, ſo they haue no neeede to borrowe, but becauſe they would be rich, and richer, and richeſt of all: therefore they will imploy all the monie which they can borrowe, thinking to gette more by the vſe of it, then the vſury of it doth come to. This maketh them ſell their wares ſo deare, becauſe they muſt not onely gaine the price, but the intereſt beſide, and more then the intereſt too, or elſe they gaine nothing. Theſe borrowers are in another predicament then thoſe which borrow for neceſſitie: & therefore Diuers kindes of borrowers.

if they bee not olde enough to anſwere for themſelues, I am too young to anſwer for them. There are other borrowers (as I haue heard) which for ſome ſecret cauſe would ſeeme barer & needier then they are, either becauſe they would not bee charged deeplie with ſubſidies, or elſe becauſe they would compound with their Creditors for a little: therefore they will haue alwaies ſomething for vſurie, that their Creditors may think them bare of money, or that other may pitie them in their charges. Theſe are like thoſe Foxes which haue wealth enough to pay their debts, & yet lie in priſon becauſe they would defraud their Creditors. I doubt not but there bee more ſorts, then I knowe, I cannot hunt euery corner, becauſe I want experience. But this is my concluſion, I would haue no man pay intereſt vnto Vſurers but for neceſſitie, euen as a trauailer giueth his purſe vnto a theefe, becauſe he can not chuſe. Thus you heard what I can ſay of them which take vſurie, and them which giue vſurie.

Note.

What Vſurers ſhould doe with their gaines

Now you would vnderſtand the laſt queſtion; if you haue bin vſurers already, what you ſhould do with that money which you haue gained by Vſurie. Surely, euen as Zaccheus did, reſtore it againe. If you cannot ſay as Samuel ſayd, *Whoſe goods haue I taken?* thē you muſt ſay as Zaccheus ſayd, *Whoſe goods haue I kept?* The beſt thing is to doe no man wrong; but the next to that is, to make him amends. This God ſignifieth when he ſayth, *Put away the execrable thing from you:* that is, Let no vnlawfull thing ſtay in your hands, like the wedge of Achan, which hee had got by ſinne, the ſame lawe ſeruеth for all which is got wrongfully, which was inſtituted againſt theeues, *Reſtore it againe:* the reaſon of this law is, becauſe the ſinne is not remitted, vntill the debt be reſtored.

1. *Sam.* 12.3
Luke 19.8.
Ioſh. 6.18.
Exod. 22.

For as humilitie is the repentance of pride, and abſtinence is the repentance of ſurfet, and almes is the repentāce of couetouſneſſe, and forgiueneſſe is the repentance of malice ſo reſtitution is the repentance of vſurie. As he which is not humble, doth not repent his pride; he which doth not abſtaine, doth not repent his gluttonie; he which doth not forgiue, dooth not repent his malice, ſo hee which doth not reſtore, dooth not repent his vſurie: for how can he bee ſayd to repent for his vſurie, which liueth by vſurie ſtill? therefore Daniel ſayth to Nabuchadnezzar, *Breake*

Dan. 4.24.

off

off thy ſinnes by righteouſneſſe, ſhewing that nothing but righteouſneſſe can breake vnrighteouſneſſe. As diſeaſes are healed by the contrarie, ſo pride is healed by humilitie, gluttonie by abſtinence, malice by forgiueneſſe, couetouſneſſe by almes, and vſury by reſtoring. This Paul calleth, *The reuenge of a Chriſtian*, when he takes reuenge vpon his ſins, and puniſheth his luſtes, ſo that he maketh them do contrary to that which they would doe. Therefore you muſt reſtore that which you haue gotte by vſurie, or elſe you doe not repent of your vſurie. 2. Cor. 7. 3.

As a Cammell when he comes home caſteth off his burden at the doore, that he may enter into his ſtable, ſo they which are laden with other mens goods, when they go to Heauen, muſt leaue their burthen where they had it, leaſt they be too groſſe to get in at the narrow gate. But as the Diſciples of Chriſt ſayd, *This is a hard ſpeech:* ſo to them which haue got moſt that they haue by vnlawfull meanes, this is a hard ſpeech, to bid them reſtore it againe: there be two great rubs in the way. Ioh. 6. 60.

Two Obiections.

Firſt, the loſſe which they ſhal ſuſtaine, if they reſtore againe al which they haue got vniuſtly: Then the difficultie to reſtore it againe to the right parties. If you aske me as Amaziah asked the Prophet, *How ſhall we doe for thoſe hundred talents?* How ſhall I liue when all is gone that I haue gotte wrongfully? I can ſay no more then the Prophet ſayd to him, *The Lord is able to giue thee more then this.* Zaccheus did not feare how hee ſhould liue, but Zaccheus did feare to offende: ſo thou ſhouldeſt not feare to reſtore other mens goodes, but thou ſhouldeſt feare to keepe other mens good: and as Zaccheus liued when he had reſtored, ſo thou ſhalt liue when thou haſt reſtored. He which ſaith, *Trie mee if I will not powre downe a bleſſing*, trie him whether he will not poure downe a bleſſing; for hee hath promiſed to bleſſe the Lender as well as the Sacrificer. Hee which is the Lord of all, can giue thee more wealth then thou needeſt, but if you cannot reſtore to the owner, nor to his heires, then giue it to the poore, for they are the next heires, and repent that thou haſt kept it ſo long: but in no wiſe thou mayeſt keepe it vnto thy ſelfe, becauſe it is none of thine. 2. Cro. 25. 9. Luk. 19. Mal. 3. 10. Deu. 15. 10.

When Hezechia was like to dye, Eſay ſayd vnto him, *Set thy thinges in order before thou die.* That which he aduiſed him, hee aduiſeth Eſay 38. 6.

acquiseth all, set your things in order before you die. What is this to set thinges in order, but to restore vnto euery one his owne? When thou bequeatheſt thy bodie to the earth, then thy bodie is set in order: when thou bequeatheſt thy soule to God, then thy soule is set in order: when thou bequeatheſt thy goods to the owners, then thy goods are set in order: therefore if thou die with other mens goods in thy hand, then thou dieſt before thou haſt set thinges in order, and then thou dyeſt in thy sinnes, and then no promise in all the scriptures appertaineth vnto thee, because nothing is promised vnto sinners, but vnto penitent sinners.

Therefore that you may not die in your sinnes, it is necessarie to make restitution before you die, or else you die in your sinne, and are crossed out of all the ioyes of Heauen. Wherefore as Abner
2.Sam.2.26 said to Ioab; *Knowest thou not that it will be bitternes in the latter end?* So remember whether this course will be sweete or bitter in the end. If they be condemned which giue not their owne goods to them which need, like the rich glutton, how can they be saued which draw other mens goods from them, that haue more deede of theirs?

Thus you haue heard the definition of Vsurie, and the deriuation of it, and the vnlawfulneſse of it, and the kindes of it, and the punishment of it, and the arguments which are alledged for it, & what may be thought of them which doe not take vsury, but giue vsurie, and what they should doe which haue got their liuing by vsurie?

Now seeing you may not bee Vsurers to men, let euerie man
Mat.19.26. hereafter be an vsurer to God, which promiseth; If thou leaue father, or mother, or wife, or children, or house, or land for him; not ten in the hundred, but an hundred for tenne, nay an hundred for one, and in the world to come life euerlasting: that is a thousand for one. That we may receiue this vsurie, let vs pray that the words which wee haue heard out of this Psalme, may dwell with vs till we dwell in heauen.

FINIS.

THE

THE BENEFITE OF Contentation.

To the Reader.



Earing how fast this Sermon hath vttered, and yet how miserablie it hath been abused in printing, as it were with whole lims cut off at once, and cleane left out, I haue taken a little paines (as my sickenes gaue me leaue) both to perfect the matter and to correct the print. Now as the Angel said to Iohn, Take this Booke and eate it, *so I wish that thou hadst so digested this doctrine, that all the parts of thy bodie and soule were strengthened by it. But if al this wil not make thee content with that thou hast, sorrow that thy couetousnesse is greater then others: and neuer loue thy selfe vntill thou canst find in thy heart to be blessed.* Reu. 10.20

Farewell.

Thine. H. S.

THE BENEFITE OF Contentation.

1.Tim.6.6.

Godlineſſe is great gaine, if a man bee content with that he hath.

BEcauſe when wee preach, we knowe not whether we ſhall preach againe, my care is to chuſe fit and proper texts to ſpeake that which I would ſpeake, and that which is neceſſary for you to heare. Therefore, thinking with my ſelfe what doctrine were fitteſt for you, I ſought for a text which ſpeakes againſt couetouſneſſe, which I may call the Londoners ſinne. Although GOD hath giuen you more then other, which ſhould turne couetouſneſſe into thankefulneſſe, yet as the Iuie groweth with the Oake, ſo couetouſneſſe hath growne with riches, euerie man wiſheth the Philoſophers ſtone, and who is within theſe wals, that thinks he hath enough, though there be ſo manie that haue too much? As the Iſraelites murmured as much when they had Manna, as when they were without it, ſo they which haue riches, couet as much as they which are without them: that conferring your minds and your wealth together, I may truely ſay, this Cittie is rich if it were not couetous. This is the diuell which bewitcheth you, to thinke that you haue not enough, when you haue more than you need. If you cannot chooſe but couet riches, I will ſhew you riches which you may couet, *Godlineſſe is great riches.*

*Exod.*15.2. *Num.*11.4.

In which words, as Iacob craued of his wiues and his ſeruants, to giue him their idols, that hee might burie them: ſo Paule craueth your couetouſneſſe, that he might bury it. And that ye might be no loſers, hee offereth you the vantage: in ſtead of gaine, hee propoſeth great gaine. *Godlineſſe is great gaine*, as if hee ſhould ſay, Will you couet little gaine before great? You haue founde little ioye in money, you ſhall find great ioye in the holy Ghoſt: you haue founde little peace in the worlde, you ſhall finde great peace, contentation and quietneſſe in your conſcience. Thus ſeeing the World ſtriue and contend for the world, like beggers thruſting

*Gen.*5.34.

thrusting at a dole, Lawyer against Lawyer, brother against brother, neighbor against neighbor, for the golden Apple, that poore Naboth cannot hold his owne, because so many Achabs are sicke for his vineyarde: when hee had found the disease, like a skilfull Phisition, hee goeth about to picke out the greedie worme which maketh men so hungry, and setteth such a glasse before them that will make a shilling seeme as great as a pound, a cottage seeme as faire as a pallace, and a plough seeme as goodly as a Diadem, that hee which hath but twenty pounds shalbe as merry as hee which hath an hundred: and he which hath an hundred, shall be as iocund as he which hath a thousand: and he which hath a thousand, shalbe as well contented as he which hath a million: euen as Daniel did thriue with water & pulse, as wel as the rest did with their wine and iunkets. *Dan.* 1.12.

This is the vertue and operation of these wordes; If you heare them with the same spirit that Paul wrote them, they will so work vpon your hearts, that you shall goe away euery man contented with that which he hath, like Zacheus, which before hee had seene Christ, knew nothing but to scrape; but as soone as he had heard Christ, all his minde was set vpon giuing. This was not the first day that Zacheus seemed rich to others, but this was the first day that Zacheus seemed rich vnto himself, when riches seemed dung, and godlinesse seemed riches. Christ doth not will other to giue all their goods away to the poore, as hee bad the yong man, to see what he would do, but hee which forbad him to keepe his riches, forbids vs to loue riches which makes our riches seeme pouertie. When ye contemne riches yee shall seeme rich, because no man hath inough but he which is contented: but if ye couet & grone, and thirst, as Iacob gaue Ruben a blessing, but said, *Thou shalt not be excellent*, so God may giue you riches, but he saith, *You shal not be satisfied:* for ye will be couetous vntill ye be religious. Hee that will haue contentation, must leaue his couetousnes in pawne for it. This is the spirit which we would cast out, if ye will leaue but this one sinne behind, you shall depart out of the Church like Naamã out of Iordan, as if you had bin washed, and all your sinnes swept away like the scales from Pauls eies. For what hath brought vsury, simony, bribery, cruelty, subtilty, enuie, strife, and deceit, into this Citie: and made euery house an Inne, and euery shoppe a market *Luke* 19.8. *Mat.* 19.21. 1. *Tim.* 6.6. *Gen.* 49.4. 2. *Kin.* 5 14 *Act* 9.18.

of

of lyes and fraud, but the ſuperfluous loue of money? Name couetouſnes, & thou haſt named the mother of all theſe miſchiefes: other ſinnes are but hirelings vnto this ſinne. Vſurie, and briberie, and ſimony, and extortion, and deceit, and lies, and othes, are factors to couetouſneſſe: and ſerue for Porters to fetch and bring her liuing in. As the receiuer maketh a theefe, ſo couetouſneſſe maketh an Vſurer, and Extortioner, and Deceyuer, becauſe ſhee receiueth the bootie which they ſteale. Euen as Rachel cryed to her husband, *Giue me children or elſe I die:* ſo Couetouſnes crieth vnto Vſury, and Bribery, and Simonie, and Crueltie, and Deceite, and Lyes, Giue mee riches or elſe I die: howe they may ſaue a little, and how they may get much, and howe they may prolong life, is euery mans dreame, from ſunne to ſunne, ſo long as they haue a knee to bowe vnto Baal: ſo many vices budde out of this one, that it is called, *The roote of all euill*, as if hee would ſaye, the ſpawne of all ſinnes.

Gen.30.1.

Rom.11.
1.Tim.6.10

Take away couetouſneſſe, and he will ſell his wares as cheape as he; he will bring vp his children as vertuouſly as he; he will refuſe bribes as earneſtly as he; he will ſuccour the poore as heartily as he; he will come to the Church as lightly as hee. If yee could feele the pulſe of euery heart, what makes Gehezi to take the bribe which Eliſha refuſed? What makes Demetrius to ſpeak for images, which Paul condemned? What makes Nabal denie Dauid that which Abigail gaue him? What makes Iudas grudge the oyle which Mary tendered? Nothing but couetouſnes. Whē thou ſhouldſt giue, ſhe ſaith it is too much; when thou ſhouldſt receiue, ſhe ſaith it is too little; when thou ſhouldſt remit, ſhee ſayth it is too great; when thou ſhouldſt repent, ſhee ſayth it is too ſoone; when thou ſhouldeſt heare, ſhe ſaith it is too farre: like Pharaoh, which found one buſineſſe or other to occupie the Iewes, when they ſhould ſerue God.

1.King.5.17
Act.19.24.
1.Sam.5.10
Mat.26.6.

Exod.5.6.

Thus euery labour hath an ende, but couetouſneſſe hath none; like a ſuter in law, which thinkes to haue an end this Tearme and that Tearme, and the Lawyer which ſhoulde procure his peace, prolongeth his ſtrife; becauſe hee hath an action to his purſe, as his aduerſarie hath to his lande: ſo hee which is ſet on coueting, doth drinke brine, which makes him thirſt more, and ſeeth no hauen till hee arriue at death: when he hath lied, hee is ready to lye

againe;

againe; when he hath ſworne, he is readie to ſweare againe; when he hath deceiued, hee is readie to deceiue againe; when the daye is paſt, he would it were to begin againe; when the Yearme is ended, he wiſheth it were to come againe; and though his houſe bee full, and his ſhop full, and his coffers full, and his purſe full; yet his heart is not full, but lanke and emptie, like the diſeaſe which wee call the Wolfe, that is alwaies eating, and yet keepes the bodie leane. The Ant doth eat the food which ſhe findeth, the lion doth refreſh himſelfe with the pray that hee taketh: but the couetous man lieth by his money, as a ſicke man ſits by his meate, and hath no power to take it, but to looke vpon it, like the prince to whome Eliſha ſaide, that he ſhould ſee the corne with his eyes, but none ſhould come within his mouth. Thus the couetous man makes a foole of himſelfe, he coueteth to couet, he gathereth to gather, he laboureth to labour, he careth to care; as though his office were to fill a coffer full of Angels, and then to die; like an Aſſe which carrieth treaſures on his back al day, and at night they are taken frō him, which did him no good but loade him. How happie were ſome, if they knew not golde from lead? *If thou be wiſe* (ſayth Salomon) *thou ſhalt be wiſe for thy ſelfe*: but he which is couetous, is couetous againſt himſelfe. For what a plague is this (vnleſſe one would kill himſelfe) for a man to ſpend all his life in carking, and pining, and ſcraping, (as though he ſhuld doe nothing but gather in this world, to ſpend in the next) vnleſſe hee be ſure that he ſhall come againe when he is dead, to eate thoſe ſcraps which hee hath gotten with all this ſtirre? Therefore couetouſneſſe may well be called *miſerie*, and the couetous *miſerable*: for they are miſerable indeede.

2. King. 7. 2.

Pro. 9. 12.

Of them which ſeeme to bee wiſe, there bee no ſuch fooles in the world, as they which loue money better than themſelues: but this is the iudgement of GOD, that they which deceyue others, deceyue themſelues, and liue like Cain which was a vagabond vpon his owne lande; ſo they are beggers in the middeſt of their wealth: for though they haue vnderſtanding to knowe riches, and a minde to ſeeke them, and witte to finde them, and policie to keepe them, and life to poſſeſſe them; yet they haue ſuch a falſe ſight and bleare eye, that when their riches lye before them, they ſeeme pouertie, and hee which hath not halfe ſo much,

Gen. 4. 14.

much ſeemeth farre richer than they.

Will you know how this commeth to paſſe? To ſhew that the couetous men belong to Hell, they are like Hell while they liue. Hell is neuer filled, and they are neuer ſatisfied: but as the Horſ-
Pro. 25.15. leach cryeth, *Giue, giue:* ſo their heartes crie, *Bring, bring:* and though the tempter ſhould ſay to them as hee ſayd to Chriſt, *All*
Mat. 4. 9. *theſe I will giue thee,* yet all will not content them, no more then
Iude. 6. heauen contented him.

Luk. 16.14. But as the Glutton in Hell deſired a droppe of Water, and yet a whole Riuer would not ſatisfie him; for if a droppe had beene granted him, hee would haue deſired a droppe more, and a drop more, and a drop to that, ſo they will lye and ſweare, and deceiue for a droppe of riches. The Diuel needs not offer them all, as hee did to Chriſt, for they will ſerue him for leſſe: but if hee could giue them all, all would not content them, no more than the worlde contented Alexander: for it is againſt the name and nature of couetouſneſſe, to be content, as it is againſt the name and nature of Contentation to be couetous. Therefore one ſayth, that no mans heart is like the couetous mans hearte, for his heart is without a bottome.

A prentiſe is bound but for nine yeares, and then he is free: but if
Gen 5.15. the couetous might liue longer than Methuſhelah, yet they would neuer be free-men, but bound prentiſes to the worlde, while they haue a foote out of the graue.

It is a wonder to ſee: as the Diuell compaſſeth about ſeeking
1. *Pet.* 5.18. whome hee may deuoure: ſo men compaſſe about, ſeeking what they may deuoure. Such loue is betweene men and money, that
Pro. 1.13. they which profeſſe good will vnto it with their hearts, will not take ſo much paines for their life, as they take for gaine: therefore no maruaile if they haue no leyſure to ſanctifie themſelues, which haue no leyſure at any time to refreſh themſelues.

Chriſt knewe what hee ſpake when hee ſaide, *No man can*
Mat. 16.24 *ſerue two Maſters:* meaning GOD, and the Worlde; becauſe each woulde haue all. As the Angell and the Diuell ſtroue for
Iude. 9. Moſes bodie, not who ſhould haue a part, but who ſhould haue the whole; ſo they ſtriue ſtill for our ſoules, who ſhall haue all.
1. *Ioh.* 2.15. Therefore the Apoſtle ſayeth, *The loue of this worlde is enmitie to GOD:* ſignifying ſuch emulation betweene theſe two, that

God

God cannot abide the worlde ſhould haue a part, and the world on the other ſide cannot abide that GOD ſhould haue a part. Therefore the loue of the worlde muſt needes bee enmitie to GOD, and therefore the louers of the worlde muſt needs be enemies to God: and ſo no couetous man is Gods ſeruant, but Gods enemie.

For this cauſe Paule in the fifth Chapter of his Epiſtle to the Epheſians and fifth verſe, calleth couetouſneſſe *Idolatrie*, which is the moſt contrarie ſinne to God; becauſe as treaſon ſetteth vp another King in the Kings place, ſo Idolatrie ſetteth vp another God in Gods place. This worde dooth ſignifie that the couetous make ſo much of money, that they euen worſhip it in their hearts, and would doe as much for it as the Idolaters doe for their Idols.

Paul ſeeing ſuch ſinnes committed, and ſuch paines taken for gaine, thought with himſelfe; If they could bee perſwaded that Godlineſſe is gaine, it is like they would take as much paines for Godlineſſe, as they take for gaine: therfore he taketh vpō him to prooue this ſtraunge Paradox, that *Godlineſſe is gaine*, againſt all them in the verſe before, which holde that gaine is Godlineſſe. Theſe two opinions are very contrary, and here are many againſt one.

A man would thinke that Paul ſhould bee very eloquent and ſharpe witted, and that he had neede to vſe ſome Logicke, for he hath choſen a hard text. What Paul? will you prooue that *Godlineſſe is gaine?* You ſhall haue moe opponents againſt you then Michaiah had when he forbad Achab to fight. If you had take the former verſe, which ſayth that *Gaine is Godlineſſe*, then you ſhuld haue had matters and examples enough: the Merchant, & Mercer, and Lawyer, and Landlord, and Patron, and al, would come in and ſpeake for Gaine, as the Epheſians cryed for Diana: but if you will be croſſe to all, and preach, *Godlineſſe is gaine*, to them which account gaine Godlineſſe, men wil thinke of you as Feſtus did, that you ſpeake you knowe not what. Theſe leſſons are for Paul himſelfe. 1. *Kin.* 22. 17. *Act.* 19. 28. *Act.* 26. 24.

As Chriſt ſayth, *All doe not receiue this worde*, ſo all doe not count this gaine but loſſe. Wee count him rich which hath his Barnes full like the Churle, his Coffers full like the Glutton, his *Mat.* 19. 11

table full like Belshazzar, his stable full like Salomon, his grounds full like Iob, his purse full like Crœsus. You speake against your Master, for Christ sent word vnto Iohn, that the poore receiue the Gospel, as though the godly were of the poorer sort, and Da-

Psal.73.12. uid calleth the wicked rich, *they prosper and flourish*, saith he, their seede blasteth not, their Cow casteth not: as if he should say, It is not as you take it Paul, that godlines doth make men rich; for this I haue obserued in my time, that the wicked bee the wealthiest, and good Lazarus is the poore man, and wicked Diues is the rich man.

Againe wee reade, that the Officers were asked, which of the Pharisies or of the Rulers did follow Christ, yet these were counted rich men though they had no godlines: and if we should examine your owne selfe, it seemes you were no great rich man for all your godlinesse, when you did worke with your handes for your liuing: therefore if godlinesse bee such gaine, how happe-

Iohn.3.4. neth it that your share is no better? So they which are like Nicodemus, when Christ saith, that they must be borne againe; thinke that he can haue no other meaning, but that they must returne againe into their mothers wombe: and when he calles himselfe

Iohn.6. Bread, that hee must needes meane such bread as they dine with.

Mat.20.20 As the Iewes hearing the Prophets speake so often of Christes kingdome, and call him a King, looked for a temporal King, that should bring them peace, and ioy, and glory, and make them like Kings themselues: so the carnall eares, when they heare of a kingdome, and treasures, and riches, straight their mindes run vpon earthly, and worldly, and transitorie things, such as they loue,

Iohn.4.3. to whom Paule answereth as Christ answered his Disciples, *I haue another meate which you know not of*: so there are other riches which you know not of. I said not, that *Godlinesse* is earthly, or worldly, or transitorie gaine, but *great gaine*. He will not only proue *Godlinesse* to be *gaine*, but *great gaine*: as if he should say, more gainfull then your wares, and rents, and fines, and interest; as though he would make the Lawyer, and Merchant, and Mercer, and Draper, and Patron, and Landlord, and all the men of riches beleeue, that godlinesse will make them rich farre sooner than couetousnesse.

I feare

I feare this saying may be renewed, *If a man tell you, you will not beleeue it: nay if God tell you, yet you will not beleeue it.* As the Lord looked downe vpon earth, to see if any did regard him, and saith, *There is not one:* so this sentence may goe from Court to citie, from citie to countrie, and say there is scarce one in a towne that will subscribe vnto it, *Many* (sayth Dauid) *aske who will shew vs any good?* meaning riches, and honour, and pleasure, which are not good. But when he came to goodnesse it selfe, he leaues out *Many*, and prayeth in his owne person, *Lord lift vp the light of thy countenance vpon vs*, as though none would ioyne with him. Yet *wisedom is iustified of her owne children*, and the godly count godlinesse gaine. *Abac.* 1.5. *Psal.* 14 2. & 43 2. *Psa.* 4.6. *Mat.* 11.19.

To make vs loue godlinesse, he calleth it by the name of that we loue most, that is, *Gaine*; as the father calleth his sonne which he would loue more then the rest, by his owne name, to put him in minde of such a loue as hee beareth to himselfe. Here we may see, that God doth not commaund men to bee godly onely because it makes for his glorie, but because godlinesse is profitable to vs. For godlinesse is not called gaine, in respect of God, but in respect of vs: it is gaine to vs, but it is dutie to him. So it is not called a health in respect of vs, because it is the health of our soules, so it is not called a kingdome in respect of God, but in respect of vs, because we are intituled to the kingdome by this difference from the reprobates. *Luke* 1.51. *Pro.* 3.8. *Mat.* 6.33.

Put all the good things in the world togither, and the goodnesse of all is found in godlinesse; and therfore godlinesse is called by the names of those things that mē count best, to shew that the godly are as wel, as merrie, as content with their loue toward God, and Gods loue toward them, as other are with health and wealth, and pleasures. Therefore it is sayd of the godlie; *The feare of the Lord is his treasure.* Therefore sayth Ieremie, *The Lord is my portion*, as though he desired nothing else. And therefore it is said of Moses; *that he esteemed the rebuke of Christ greater riches thē all the treasures of Egypt.* If crosses be riches, as Moses thought, what riches are in godlines? But is this all the harueſt? shall godlines be all the godly mans riches? Nay (saith Paul) *Godlines hath the promises of this life, & of the life to come:* that is, the godly shall do well in heauen and here too. And therefore Christ *Esay* 45.26. *Lam.* 3.24. *Heb.* 11.26. 1. *Tim.* 4.8.

Matt.6.33. saith, *Firſt ſeeke the kingdome of God, and all the reſt ſhall be caſt*
Ruth.2.16. *vpon you*, euen as the ſheaues fell before Ruth: ſo riches ſhall fall in your way, as they did to Abraham, and Lot, and Iacob, & Iob, and Ioſeph, riches were caſt to them, they knew not how, but as if God had ſayd, be rich, and they were rich ſtraight. For all good things were created for the good, & therfore they are called good becauſe the good God created them for good men, to good purpoſes: and therefore as Iacob got the bleſſing, ſo he got the inheritance alſo, to ſhew, that as the faithful haue the inward bleſſing, ſo they haue the outward bleſſing too, when they are good for them. For (ſayth Dauid) *They which ſeeke the Lord ſhall want nothing that is good.* Now God knowes better then wee what is good for vs: as the Nurſe knoweth better then the childe, when the milke is readie for it. Therefore Chriſt ſayth in Matthew 6.32 *Your heauēly father knoweth what you haue need of.* He ſaith not, that we know what we haue need of, but that our Father knoweth: as if he ſhould ſay, When you haue need of health, your father will ſend you health: when you haue neede of riches, your Father will ſend you riches: when you haue need of libertie, your Father will ſend you libertie: for he ſaith not only that his Father knoweth what wee haue neede of, but that *Hee will giue vs the thing which we neede*, Matth.7.verſ.11.

Gen.27.8. Pſal.34.10. Mat.6.32. Mar.7.11.

Therefore as children take no care for their apparell, what clothes they ſhall weare, nor for their victuals, what meate they ſhall eate, but leaue this care for their fathers, ſo ſaith Chriſt, *Take you no care, for my father careth for you.*

Mat 6.31. Pſal.55.22.

He was not cōtent to call *Godlines gaine*, but he calleth it *great gaine*, as if he would ſay, gaine, and more then gaine: riches and better then riches, a kingdome, & greater then a kingdome. As when the Prophets would diſtinguiſh betweene the idoll Gods, and the liuing God, they call him the *great God*: ſo the gaine of godlines, is called *great gaine*. The riches of the world are called earthly, tranſitorie, ſnares, thornes, dung, as though they were not worthie to be counted riches: and therefore to draw the earneſt loue of men from them, the holy Ghoſt brings them in with ſuch names of diſdaine, to diſgrace them with their louers: but when he comes to Godlineſſe, which is the riches of the ſoule, hee calleth it great riches, heauenly riches, vnreaſonable riches, euerlaſting

Deu.12.17. Mar.4.7. 1.Tim.6.9. Phil.3.1. Pro.3.15. Pro.4.9. & 13

lasting riches, with all the names of honour, and all the names of pleasure, and all the names of happinesse. As a woman trimmes and deckes her selfe with an hundred ornaments, onely to make her amiable, so the holy Ghost setteth out Godlinesse with names of honour, and names of pleasure, and names of happinesse, as it were in her Iewels, with letters of commendation, to make her be beloued. Lest any riches should compare with godlinesse, he giues it a name aboue other, and calleth it great riches, as if he would make a distinction betweene riches and riches: betweene the gaine of couetousnesse, and the gaine of godlinesse: the peace of the worlde, and the peace of conscience: the ioye of riches, & the ioy of the holy Ghost. The worldly men haue a kind of peace, & ioy and riches, but I cannot call it great, because they haue not inough, they are not contēted as the godly are, therefore only godlines hath this honor, to be called great riches. The gaine of couetousnesse is nothing but wealth: but the gaine of godlinesse is wealth, and peace, and ioy, and loue of God, and the remission of sinnes, and euerlasting life: therefore onely godlinesse hath this honor to be called *Great gaine.* Riches make bate, but godlines makes peace: riches breed couetousnesse, but godlinesse brings contentation: riches make men vnwilling to die, but godlinesse makes men readie to die: riches often hurt the owner, but godlinesse profiteth the owner and other: Therefore onely godlines hath this honor, to be called great riches. Such gaine, such ioy, such peace is in godlinesse, and yet no man couets it: for this is the qualitie of vertue, it seemeth nothing vnto a man vntill he hath it, as Salomon saith of the buier, while he is buying he dispraiseth the thing which he buieth, and saith; *It is naught*, it is not woorth the price which ye aske: but when he hath bought it, so soone as he is gone he boasteth of his peni-worths, and saith it is better than his money. So godlines, before a man haue it, hee saith it is not wor h his labour, and thinks euery houre too much that hee spendeth about it: but when he hath found it, hee would not lose it againe for all the world, because he is now come to that which followeth; *To be contented with that he hath.*

Pro. 3. 13. & 18.

Cant. 4. 1.

Gen. 13. 6.

Pro. 20. 14.

Heere Paule sheweth with what a man should bee contented, not with a thousande poundes, nor a hundred poundes, nor twentie poundes, but with that he hath: and there is great

reason why hee should so; because no man knoweth what is fit for him, so well as his Carver. And therefore euery one should esteeme so reuerently of God, that hee thinke nothing better for him (for that present time) then that which God measureth forth vnto him.

*Mat.*17.27. For when Christ had no money, hee was contented, and when he wanted money to pay tribute, he sent for no more than he needed: hee might haue commaunded twentie poundes, as well as twentie pence. But to shew that wee should desire no more than will serue our turne, he would haue no more then serued his turne. Now, because Contentation is of such a nature, that it can please it selfe with powerty, as wel as riches: Therfore it is called the great gaine, as though it had all, which it wanted.

And this Contentment (saith the Apostle Paul) we owe to godlinesse, because it is not possible for a wicked man to be cõtented: for as he is not satisfied with sinne, so hee is satisfied with nothing. Riches come, and yet the man is not pleased: honour comes, and yet the man is not pleased: libertie comes, and yet the man is not pleased: pleasure comes, and yet the man is not pleased, vntil God come, and then he saith, *My cup is full.*

*Psal.*23.6.

Shew vs thy Father (saith Philip) *and it sufficeth*, Ioh. 14.7. Nay shew vs thy truth, and it sufficeth. *Now my soule* (saith the Churle) *take thy rest*: Nay, now my soule take thy rest, for thou hast laid vp for many yeares.

The godly man hath found that which all the world doth seek, that is, inough. Euery word may be defined, and euery thing may be measured, but inough cãnot be measured, nor defined, it changeth euery yeare: when we had nothing, we thought it inough if we might obtaine lesse than we haue; when we come to more, we thought of another inough: now we haue more, we dreame of an other inough: so inough is alwayes to come, though too much be there alreadie. For as Oyle kindleth the fire which it seemes to quench, so riches come as though they would make a man contented, and make a man more couetous. Therfore seeing Contentation was neuer found in riches, the Apostle teacheth to seeke it in godlinesse, saying: *Godlinesse is riches:* as though it did not only make a man contented, but make a man contented with it selfe. He speaketh as though he had found a new kind of riches, which the

the world neuer thought of, that are of such a nature, that they wil satisfie a mã like the water that Christ spake of, *He that drinks of this water shall thirst no more*: so they that tast of these riches shall couet no more: but as the holy Ghost filled all the house, so the grace and peace, and ioye of the holy Ghost filleth all the heart, that as Ioseph had no need of Astronomy, because he had the spirite of prophesie; so he which hath contentation, hath little need of riches, he thinkes not of the Philosophers Stone, nor the gold of Ophyr, nor the mynes of India; but hee hath his *quietus est*, without suite of lawe, for hee retayneth a peace-maker within, which would make all Lawyers preachers, if men were so wise to take counsell of it. When the law is ended, if the man bee not content, he is in trouble still; when his disease is cured, if he be not content, he is sicke still; when his want is supplied, if he be not content, he is in want still; when bondage is turned into libertie, if hee be not content, he is in bondage still; but though he be in law, and sicknesse, and pouerty, and bondage, yet if he bee content, he is free, and rich and merry, and quiet: euen as Adam was warme though he had no cloathes. Such a commaunder is Contentation, that whersoeuer she setteth her foote, an hundred blessings waite vpon her: in euery disease she is a Phisition, in euery strife shee is a Lawyer, in euery doubt she is a Preacher, in euery griefe she is a comforter: like a sweete perfume, which taketh away the euil sent and leaueth a pleasant sent for it. As the Vnicorn dippeth his horn in the fountaine, and maketh the waters which were corrupte and noysome, cleere and wholesome vpon the sodaine: so, whatsoeuer estate Godlinesse comes vnto, it sayth like the Apostles, *Peace bee to this house*, peace bee to this heart, peace bee to this man.

John 4.13.

Act. 2.2.

Gen. 44.15.

1. *Kin.* 2?.

Gen. 2.25.

They liken it to the fiue loaues and two fishes wherewith Christ fed fiue thousand persons, and yet there were twelue baskets full of that which was lefte, which could not fill one basket when it was whole. Thus their little feast was made a great feast: so the godly though they haue but little for themselues, yet they haue something for other, like the Widowes Mite, that they may say as the Disciples said to Christ, they want nothing though they haue nothing.

Luke 5.9.

Mar. 12.42. *Luke* 21.35.

Contentation wanteth nothing, and a good heart is woorth

Luk.4.32. all. For if she want bread, she can say as Christ said, *I haue another bread*: if she want riches, shee can say, I haue other riches: if shee want strength, shee can say, I haue other strength: if shee want friends, she can say, I haue other friends. Thus the godly finde all within, that the godlesse seeke without.

Therefore, if you see a man contented with that which he hath, it is a great signe that godlinesse is entered into him: for the heart *2. Cor.3.16.* of man was made a temple of God, & nothing can fill it but God *Phil.4.12.* alone. Therefore Paul saieth after his conuersion, that which hee could neuer say before his conuersiō, *I haue learned to be content*. First he learned godlinesse, then godlinesse taught him contentation. Now (saith Paul) *I haue learned to be content*, as though this were a lesson for euery Christian to learne, *to be content*. For thus he must thinke, that as God said to Moses, when he could not ob- *Deu.3.16.* taine leaue to goe to Canaan, *Let this suffice thee to see Canaan*: so whatsoeuer he giueth, he giueth this charge with it, *Let this suffice* *Ier.10.19.* *thee*. As Ieremie saith, *This is my sorrow, and I will beare it*; so thou must say, This is my portion, & I will take it. This is the signe whe- *1. Tim.6.17* ther godlinesse be in a man, if he haue ioy of that which he hath; for the things that God giueth to the righteous, Paul sayth hee giueth them that to inioy, that is, if he haue much, hee can say with *Phil.4.12.* Paul, *I haue learned to abound*: if he haue but little, he can say with Paul, *I haue learned to want*: that is, if he haue much, as Abraham, and Lot, and Iacob, and Iob, and Ioseph, yet it cannot corrupt *Iohn 21.11.* his mind; but as the net was full of fishes, and yet did not rent, because they cast it at Christes commaundement: so though the godly bee full of riches, his heart is not rent, his minde not troubled, his countenance not changed, because he remembreth these things were giuen him to doe good, as Hester thought of her ho- *Hest.4.14.* nour: if hee haue little, it is like the oile which serued the widow as litle as it was: *for a little to the righteous* (saith Dauid) *is better thē* *2. Kin 4.7.* *great riches to the vngodly*: For when a man hath found the hea- *Psal 37.16.* uenly riches, he careth not for earthly riches, no more than he that walketh in the Sunne, thinks whether the Moone shine, or no, because he hath no need of her light. Therefore wee conclude with *Mat.5.6.* Christ, *Blessed are they which thirst after righteousnes, for they shal be satisfied*: not they which thirst after riches, nor they which thirst after honor, nor they which thirst after pleasure; they shall not be

satisfied

satisfied but thirst more, as the ambitious, voluptuous and couetous do: but they that thirst after righteousnesse, shall be satisfied, though they haue no riches, nor honor nor ple: sure. If ye ask like the Virgin, *How can this be?* I answer, euen as Adam was warme without cloathes; so God doth satisfie many men without riches. Though he was naked, yet he did not see his nakednes, so long as he was innocent: but when he began to rebell, then he began to want cloathes; so though a man be poore, yet he doth not see his pouertie, so long as he is contented: but when he begins to couet, then he begins to want riches, and from that day the curse (in the first of Agge. 6.) takes hold vpon him, *Ye eate, but you haue not enough; ye drink, but you are not satisfied; ye cloath your selues, but you are not warme.* Indeed the couetous mã seemeth to draw the world to him with cords, his coffers are of load-stones, his hands like nettes, his fingers like lime-twigs, here it comes, and there it comes; one would think that this mã should be happie one day. When the churles barnes were full, he bad his soule rest, thinking to gaine rest by couetousnesse, that he might say, riches gain rest as well as godlinesse: but see what happened; that night when he began to take his rest, riches, and rest, and soule, and all, were taken from him. Did he not gaine faire? Would he haue taken such paines if he had thought of such rest? Couetousnesse may gaine riches, but it cannot gaine rest: ye may thinke like this churle to rest, when your barnes, and shops, and coffers are full: but yee shall finde it true which Esay saith, *There is no rest to the vngodlie.* Therefore the wise man to preuent any hope of rest, or honor, or profit by sinne, speakes as though he had tried, *A man cannot be established by iniquitie:* therefore he cannot be quieted nor satisfied by the gaine of deceit, or bribes, or lyes, or vsurie, which is iniquitie; therefore blessed is the man whome godlinesse doth make rich: For, *When the blessing of the Lord maketh rich* (sayth Salomon) *he doth adde no sorrow to it, but* (saith he) *the reuenewes of the wicked is trouble*; as though his money were care. Wherefore let Patron, and Landlord, and Lawyer, and all say now, that Paule hath chosen the better riches, which theese, nor moath, nor canker can corrupt: these are the riches at last which we must dwell with, when all the rest which we haue lyed for, and sworne for, and fretted for, and cousoned for, and broken our sleepe for,

Gen. 2. 25.

Esay 48. 22.

Pro. 12. 3.

Pro. 10. 22.

and

and loſt many ſermons for, forſake vs, like ſeruants which change their maſters: then godlineſſe ſhall ſeeme as great gaine to vs as it did to Paul, and he which loued the world moſt, would giue all that he hath for a dram of faith, that hee might bee ſure to goe to heauen when he is dead, though he went towards hell ſo long as he liued. Here then is an anſwere to them which aske, *What profit is it to ſerue God?* How happie was Barzillai that would not bee exalted? What quiet had the Shunamite, which cared not for preferment? When did the diſciples ſeeme ſo rich, as when they were willing to leaue all? This ſhall be your gaine, when you are Vſurers of godlineſſe. Is not the word gone forth yet, which hath killed couetouſneſſe, that I may ende my Sermon? Either you go away contented, or els you goe away condemned of your owne conſcience. Before, you were vexed with couetouſneſſe, but now the world ſhal vex you too; for you ſhal neuer couet, nor lie, nor deceiue hereafter, but a ſergeant ſhal arreſt you vpon it, and ſome ſentence which you haue heard, ſhall gnaw you at the heart with a Memorandum of hell, that ye ſhall wiſh; Oh that I could abandon this ſinne, or elſe that I had neuer heard that warning, that makes it a corraſiue vnto me before I can leaue it. If they which are greedie ſtill, could ſee what peace, and reſt, and ioy go home with them which are contented (although they may ſay with Peter, *Gold and ſiluer haue I none*) euery man would bee a ſuter to godlineſſe, that he might haue the dowrie of contentation. If any here be couetous ſtill, let him alway thinke why Dauid prayeth, *Turne my heart vnto thy law, and not vnto couetouſnes*, he might haue named pride, or anger, or luſt: but to ſhew that no ſinne did ſo keepe his thoughts from the law, as couetouſnes when it came vpon him, he ſayth, *Turne my heart vnto thy law, and not vnto couetouſneſſe*, as though a man could not be couetous, and haue leiſure to think vpon any good. But as Iohn baptized with water, ſo I can but teach you with words. Now you haue heard what contentation is, you muſt pray to another to giue it you.

Mat. 3. 14.
2. *Sa.* 19. 33.
2 *King* 4 13
Luk. 5. 11.
Act. 3. 6.
Pſal. 119.
Luke 3. 21.

It is ſaid of this citie, that many Citizens of London haue good willes, but bad deedes, that is, you do no good vntill ye dye. Firſt, ye are vngodly that you may be rich, & then you part frō ſome of your riches, to excuſe you for your vngodlines. It may bee that ſome here haue ſet down in their wils; Whē I die, I bequeath 100 pounds

pounds to a Colledge, and 100. pounds to an hospitall, and 100. gownes to poore men. I do marueil that you giue no more when you are at that point, for Iudas when he died returned all againe: so ye die, and thinke when ye are gone, that God wil take this for a quittance. Be not deceiued, for God doth not looke vpon that which you doe for feare, but vpon that which ye doe for loue. If you can finde in your heart to do good while you are in health, as Zacheus did, then God hath respect to your offering; but before God harken how you giue your riches, first he examines how ye came by them: for a man may be hanged for stealing the money which he giueth to the poore, because if he should count godlinesse gaine, much more should he care to gaine by godly means. Thus you see the fruites of godlinesse, and the fruites of couetousnesse, to stay Balaam posting for a bribe, and the sonnes of Zebede suing for preferment, least seeking for asses, they lose a better kingdome then Saul found.

Mat. 27. 3. *2. Cor.* 9. 7. *Luke* 19. 8. *Nu* 22. 17. *1. Sam.* 10. 1

If you be couetous, you shall neuer haue enough, though you haue too much, but when yee pray, *Thy kingdome come*, ye shall wish, my kingdome come. If ye be godlie, ye shall haue enough, though ye seeme to haue nothing: like the Smyrnians, of whom GOD sayd; *I know thy powertie: but thou art rich.* Therefore what counsell shall I giue you, but as Christ counselled his Disciples, Be not friends to riches, but make you friends of riches, and know this, that if ye cannot say as Paul saith; *I haue learned to be content*, Godlines is not yet come to your house: for the companion of Godlines is Contentation, which (when she comes) will bring you all things. Therefore as Christ sayth; *If the sonne make you free, you shall be free indeed:* so I say, if Godlinesse make you rich, ye shall be rich indeede. The Lord Iesus make you doers of that ye haue heard.

Luke. 11. 2. *Reuel.* 2. 9. *Phil.* 4. 12. *Iohn.* 8. 46.

FINIS.

THE AFFINITIE OF the Faithfull.

Luke 8.

19 *Then came to him his Mother, and his Brethren, and could not come neere him for the preaſe.*

20 *And it was tolde him by certaine which ſaid, thy Mother and thy Brethren ſtand without, and would ſee thee.*

21 *But he anſwered and ſaid vnto them, My mother and my brethren are theſe which heare the word of God, and doe it.*

HEre is Chriſt preaching, a great preaſe hearing, his Mother and his Friends interrupting, and Chriſt againe withſtanding the interruption, with a comfortable doctrine of his mercies towarde them which heare the word of God, and doe it. When Chriſt was about a good worke, and many were gathered together to heare him, the diuell thought with himſelfe, as the Prieſts & Sadduces did in the fourthof the Acts; If I let him alone thus, all the world will follow him, and I ſhall be like Rachell without children: therefore deuiſing the likelieſt policie to fruſtrate and diſgrace but one of his Sermons, thereby to make the people more vnwilling to heare him againe; as he ſet Eue vpon Adam, and made Iobs wife his inſtrument, when he could not hit it himſelfe: ſo he ſendeth Chriſts Mother, & putteth it in the minde of his kinſmen to come vnto him at that inſtant, when he was in this holie exerciſe, and call vpon him while he was preaching, to come away, and goe with them.

Gen.3.6.
Iob.2.9.

Chriſt ſeeing the ſerpents dealing, how he had made his mother his tempter, that al his Auditorie might go away emptie, and ſay, where they came; Wee heard the man which is called Ieſus, and hee began to preach vnto vs with ſuch words as though hee would carrie vs to Heauen; but in the middeſt of his Sermon came his mother and brethren to him, that it might bee knowne

what

what a Kinſman they had: and ſo ſoone as hee heard that they were come, ſuddenly he brake off his Sermon and ſlipt away frō vs to go & make merrie with them. Chriſt, I ſay, ſeeing this traine layd by Sathan to diſgrace him, (as he doth all his Miniſters) did not leaue of ſpeaking, as they thought he would: but as if God had appoynted all this to credit and renown him; that which was noyſed here to interrupt his doctrine, he taketh for an occaſion to teach another doctrine, that there is a neerer cōiunction between Chriſt and the faithfull, then betweene the mother & the ſonne, which are one fleſh. Therefore when they ſay, Thy mother and thy brethren are come to ſpeake with thee, he pointed to his hearers and ſaith; *Theſe are my mother, and my brethren, which heare the word of God, and do it:* as if he ſhould ſay, I haue a mother indeed which brought me foorth, but in reſpect of thē which heare the word of God, and do it, ſhe is like a ſtepmother, and theſe are like a naturall mother.

With this wiſe anſwer he quieted the Auditors, and made them heare him better thē they did before. For now they thought with themſelues, what man is this which loueth vs more then his mother? his mother called him, and yet he would not go from vs: his brethren ſtay for him, and hee maketh as he did not know them, but ſaith, *Who is my mother? who are my brethren?*

Thus Chriſt ſtood vp as it were in an indignation againſt Sathan, and ſayd; Sathan, this ſermon was not begun for thee, neither ſhall it end for thee: this work was not done for my mother, neither ſhall it be left for my mother. Thus he caught the diuell with his owne bait, and made the people more louing and attentiue towards him, by that which Sathan thought to diſgrace him. He was ſo armed with the ſpirit, that let the diuell tempt him, or the woman tempt him, or princes tempt him, all is one.

Here are two doubts: the firſt is, the difference betweene the Euangeliſts: For Matthew ſaith that one brought this meſſage: Marke and Luke attribute it to mo; both may ſtand: for the word which his mother gaue of calling him foorth, was receiued of the reſt, and ſo paſſed amongſt many till it came to Chriſt: ſo that one may bee ſayd to bring this meſſage, becauſe one noyſed it firſt: and many may be ſaid to bring this meſſage, becauſe many noyſed it after. *Mat.* 12.47. *Mar.* 3.31. *Luke* 8.20.

The

The second doubt is, because Christ had no brethren, how they said; *Thy brethren would speake with thee?*

You must vnderstand that they which are here called Christes brethren, were his Cousins by the mothers side: that is, her sisters children: for there were three Maries, & these three were sisters: Mary the virgin, Mary the mother of Iames, & Mary the daughter of Cleophas, whose sons these were: their names were Iames, Ioseph, Iudas, and Simon; and they are called the Lords brethren, because they were kin vnto him. Therefore note that in the holie scripture there bee foure sorts of brethren: Brethren by nature, so
Gen 27.30. Esau and Iacob were called brethrē, because they had one father, and one mother: Brethren by nation, so all the Iewes are called
Deu.15 12 brethren, because they were of one Countrey: Brethren by consanguinitie, so all are called brethren which are of one familie, and
Gen.13.8. so Abraham called Lot his brother, and Sarai his sister, because
Gen 12.13. they were of one line: Brethren by profession, so all Christians
Mat.23. are called brethren, because they are of one Religion: These were brethren of the third order, that is, of consanguinitie, because they were of one familie.

Now when his Mother, and his Brethren were come to see him, it is sayd, that they could not come neere him for the preasse. Here were Auditors enough: Christ flowed now with Disciples, that his mother could haue no roome to heare him, but after a while it was low water againe.

Mat.26.31. When the shepheard was strooken, the sheep was scattered: when he preached in the streetes, and in the Temple, and in the fieldes, then many flocked after him: but when hee preached vpon the Crosse, then they left him, which sayd they would neuer forsake him: then there was as great a preasse to see him dye, as there was here to heare him preach: and many of these which seemed like brethren and sisters, were his betraiers, and his accusers,
Matth.27. and his persecutors, so inconstant we are in our zeale, more than in any thing else.

Thus much of their comming and calling to Christ, now to the doctrine which lieth in it.

Heere bee two speakers: one sayth, *Thy Mother and thy Brethren are come to speake with thee:* the other sayth, *These are my Mother, and Brethren, which heare the word of God, and doe*

doe it. The ſcope of the Euangeliſt is this: Firſt, that Chriſt would not hinder his doctrine for mother, or brethren, or any kinſman: Then, to ſhewe that there is a neerer coniunction betweene our Sauiour Chriſt and the faithfull, then between the mother and the ſonne.

The firſt is written for our inſtruction, and the latter is written for our comfort. Touching the firſt, he which teacheth vs to honour our father and mother, doth not teach vs here to contemne father and mother, becauſe hee ſpeakes of another mother: for it is ſayd; *That he was obedient to his parents*, in Luk. 2. This he ſheweth when being found in the temple among the doctors, he left all to goe with his mother, becauſe ſhe ſought him: ſo he honoured her, that he left al for her. This he ſhewed againe at his death, being vpon the Croſſe, he was not vnmindful of her: for poynting vnto Iohn, he ſayd; *Behold thy mother*: and poynting vnto her, he ſayd; *Woman behold thy ſonne*: ſo he commended her to his beloued Diſciple before he dyed. *Exod.* 20. *Luk.* 2. 46. *Ioh.* 19. 26.

Therefore this is not a doctrine of diſobedience, but a rule how to obey. As he taught his diſciples to giue vnto Cæſar that which is Cæſars, and to God that which is Gods: ſo he teacheth vs here to giue vnto parents that which is parents, and to the Lord that which is the Lords. When God ſayd, *Honour thy father and thy mother*, he did not giue a commandement againſt himſelfe: and therefore he ſayth; *Honour me*, before he ſaith *Honour them*. The firſt commandement is *Honor God*, and the fift commandement is *Honor thy parents*; leaſt you ſhould honor your parents before God. When Salomon bad his mother aske him any thing, he ſignified that the mother ſhould be obeied in many things: but whē he denied his mother that one thing which ſhe asked, he ſheweth that the mother ſhould not bee obeyed in all things. When Chriſt ſayd, *You haue but one father, and one maſter*, he ſpeakes of faith and religion, ſhewing, that when it concerneth our faith and religion, we ſhould reſpect but one father and one maſter, which is the giuer of our faith and the maſter of our religion. *Mat.* 22. 21. *Luk.* 20. 25. *Matth.* 19. *Exod.* 20. 1. *Kin.* 2. 20 *Matt.* 23. 9.

When Paule ſayd, *Children obey your parents in the Lord*, hee meaneth not that wee ſhould obey them agaynſt the Lorde; As when hee ſayth, *Obey Princes for conſcience ſake*, hee meaneth not that wee ſhould obey them agaynſt our conſcience. *Eph.* 6. 1. *Rom.* 13. 5.

Therefore,

Therefore when it commeth to this, that the earthly fathers commaunds one thing, and the heauenly father commaundeth another thing: then as Peter answered the Rulers, so maiest thou answere thy Parents; *Whether is it meete to obey God, or you?* Then these are the hãds which thou must cut off, then these are the eyes which thou must pull out: or else they should bee as deare vnto thee, as thine hand or thine eye.

In the nineteenth of Matthewe, A man must forsake his father and his mother, to dwell with his wife. In the sixteenth of Luke, he must forsake father, & mother, and wife too, to dwel with Christ: For, *Hee which forsaketh father or mother for me, shall receiue more*, sayth our Sauiour. Nay, *He which doth not hate father, or mother, or wife for me, cannot be my Disciple.* Shewing that our loue toward God should be so great, that in respect of it, our loue towards men should seeme but hatred. Thus he which obeyed his parents more than we, yet would haue some rule, some sentence, some example in scripture of not obeying them too, because it is such a hard poynt, to knowe how farre they are to bee obeyed, which are set in authoritie ouer vs.

Luk. 14. 26.

As none but God speakes alwayes aright, so none but GOD must alwayes be obeyed: wee are not called onely *the sonnes of men*, but we are called *the sonnes of God.* Therefore as Christ answered his mother, when shee would haue him turne water into wine, *Woman, what haue I to doe with thee?* So we should answer father, and mother, and brethren, and sisters, and rulers, and masters, and wife too, when they will vs to doe that which is not meet, What haue I to doe with you? For to leaue doing good, & do euill, were not to turne water into wine, but to turne wine into water. Peter was not Sathan, but when he tempted Christ like Sathan, Christ answered him as he answered Sathã, *Come behind me Sathan:* shewing, that we should giue no more attention vnto father, or mother, or master, or wife, when they tempt vs to euill, then wee would giue vnto Sathan, if hee should tempt vs himselfe.

Gen. 6. 2.

Ioh. 2.

Mat. 16. 23.

Three things children receiue of their parents; life, maintenance, & instruction. For these three they owe other three: for life, they owe loue; for maintenance, they owe obedience; for instruction, they owe reuerence; for life, they must be loued as fathers;

for

for maintenance, they muſt be obeied as maſters; for inſtruction, they muſt be reuerenced as Tutors. But as there is a king of kings, which muſt be obeyed aboue kings: ſo there is a father of fathers, which muſt bee obeyed aboue fathers: therefore, ſometime you muſt anſwer like the ſonne, when he was bid goe into his fathers vineyard, *I will goe:* and ſometime you muſt anſwere as Chriſt anſwered, *I muſt goe about my fathers buſineſſe.*

When two milch kine did carrie the Arke of the Lord to Beth-ſhemeſh, their calues were ſhut vp at home, becauſe the kine ſhould not ſtay, when they heard their calues crie after them: ſo when thou goeſt about the Lords buſineſſe, thou ſhalt heare a cry of thy father, and thy mother, and thy brethren, & thy ſiſters, and thy kindred, to ſtay thee; but then thou muſt thinke of another father, as Chriſt thought of another mother: and ſo as theſe kine went on till the Lord brought them where the Arke ſhould reſt; ſo thou ſhalt go on til the Lord bring thee where thou ſhalt reſt. It is better to flie from our friends, as Abraham did, then to ſtay with ſome friends, as Sampſon did with Dalila. *Gen* 11.31. *and* 12.1. *Iudg.* 16.4. *&c.*

I may ſay, Beware of kinſmen, as well as our Sauiour ſayd, *Beware of men.* For this reſpect of couſenage made Eli his ſonnes prieſts; and this reſpect of couſenage hath made many like prieſts in England: this reſpect of couſenage made Samuels ſons Iudges: and this reſpect of couſenage hath made many like Iudges in England: this reſpect of couſenage brought Tobias into the Leuites chamber: and this reſpect of couſenage hath brought many Gentlemen into Preachers liuings, which will not out againe. As Chriſt preferred his ſpirituall kinſmen, ſo we preferre our earthly kinſmen. Many priuiledges, many offices, and many benefices haue ſtooped to this voyce, Thy mother calleth thee, or thy kinſmen would haue thee. 1. *Sam.* 2. 1. *Sam.* 8. 1. *Neh.* 13. 45.

As this voyce came to Chriſt while he was labouring, ſo many voyces come to vs while wee are labouring. One ſayth, Pleaſure would ſpeake with you: another ſaith, Profit would ſpeake with you: another ſaith, Eaſe would ſpeake with you: another ſaith, a Deanrie would ſpeak with you: another ſaith, a Biſhoprick wold ſpeake with you: another ſaith, the Court would ſpeake with you.

Whē a man is in a good way, and ſtudieth the ſcriptures, to be a teacher in the Church; a voyce commeth to his eare, as this

came to Christ, and sayth, Thy friends would haue thee studie the Law, for by Diuinitie thou shalt attain to no preferment, & thine owne flock will vex thee, or the Bishop will stop thy mouth. This winde sometime turneth Ionas his sailes from Ninniue to Tharshish, and makes him burie his talent. *Ionas 1.*

If he be a Diuine alreadie, and preach his conscience, a voyce commeth vnto him againe, as this did to Christ, and sayth, Thy friends would haue thee bee quiet, or there be spies which note what thou saiest, or there bee fellowes which lie in wait for thy liuing: so sometimes (with a little intreatie) he beginneth to draw vp his hande, and lay his finger on his mouth, and preach peace when he is sent with warre. Thus wee are cumbred like our master, before our sermons, and in our sermons, and after our sermons, euen of them sometime, which should encourage vs: and therefore as Christ saith, *Beware of men*, so say I, Beware of kinsmen. *Mat. 19. 14.*

So soone as the children be borne, their parents bring them to the Temple, and baptise them, and offer them to God: but so soone as they bee able to serue him, they tempt them away from him, to Law, or Phisicke, or merchandise, or husbandrie, and had rather they should be of any tribe, than of the tribe of Leui, which serueth in the Temple. He which will bee hindered, shall haue blocks enough: but we must learne to leape ouer al, as Christ leaped ouer this. If we should *leaue Father, and Mother, and Wife, and children, for Christ*; much lesse should we care for labour, or losse, or shame, or trouble, or displeasure: for wee would aduenture these for our friends. Thus much of his natural kindred: now of his spirituall kindred. *Num. 3. 6, 7, 8.*

Here is another genealogie of Christ, which Matthew & Luke neuer spake of. As Christ saith, *I haue another bread which you know not*: so he saith, *I haue other kinsmen which you know not.*

Saint Iohn writing to a Lady, which brought vp her children in the feare of God, calleth her the elect Ladie: shewing that the chiefest honor of Ladies and Lords, and Princes, is to be elect of God. Saint Luke speaking of certaine Bereans, which receiued the word of God with loue, calleth them *More noble thā the rest*: shewing that God counteth none *noble*, but such as are of a noble spirit. As Iohn calleth none elect, but the vertuous; and Luke calleth *2. Iohn. 1. 1.* *Act. 17. 11.*

leth none noble, but the religious: so Christ calleth none his kinsmen, but the righteous: and of those onely he saith, *These are my Mother, and my brethren, which heare the word of God, and doe it.* Rom. 9. 8.

As Abrahams children are not counted children after the flesh, but children after the spirit: so Christs kindred are not counted kindred after the flesh, but kindred after the Spirit; for the flesh was not made after the image of God, but the spirit was made after his image: therefore God is not called the Father of bodies but the father of spirits. Gen. 1.

Now, God (which is a spirit) preferreth them which are a kin to him in the spirit. Therefore Esau was not blessed, because he was of Isaacks flesh, but Iacob was blessed, because he was of Isaacks spirit. As we loue in the flesh, so Christ loueth in the spirit, therefore he calleth none his kinsmen, but them *which heare the word of God, and doe it.*

It seemeth that Paul thought of this saying, when he sayd, *Till Christ be formed in you.* If Christ be formed in vs, as Paule sayth, then wee are Christs mother: euery one which will haue Christ his Sauiour, must be Christs mother. The Virgin asked the Angel *how she should beare Christ seeing she had not knowne a man?* Luke Chapter 1. verse. 24. so you may aske how you can beare Christ, seeing he is borne alreadie? Gal. 4.

As there is a second comming of Christ, so there is a second birth of Christ. When we are borne againe, then Christ is borne againe: the Virgin was his mother by the flesh, and the faithfull are his mother by the spirit: the holie Ghost dooth conceiue him in them: he was in her wombe, and he is in their hearts, shee did beare him, and they doe beare him: she did nurse him, and they doe nurse him. This is the second birth of Christ. As the soule of man may bee called *The Temple of the holy Ghost*, which is the third person: so it may be called the wombe of the sonne, which is the second person. Mat. 25. Luke 21. 2. Cor. 3. 16.

Before these words it is said that Christ asked, *Who are my brethren?* as if hee should say, you thinke that I am affected to my kinsmen, as you are: but I tell you that I count them my kinsmen which heare the word of God and doe it. To shewe that Christ loueth vs with an euerlasting loue, hee sheweth that hee dooth not loue vs for any temporall thing, but onely for that which

doth endure for euer.

Gen.25.28. If Christ loued vs, as Isaac loued Esau, for venison, then wee might misse the blessing as Esau did. But as Iohn sayth, *He loued in the truth*, so Christ loueth in the trueth. To loue in the trueth, is the true loue: euery loue but this at one time or other hath turned into hatred, as the trueth ouercommeth falshood.

Now for this loue, Christ calleth them by al the names of loue, his father, and his brethren, and his sisters. In Rom.6. they are called his seruants. If that be not enough, in the fifteenth of Iohn they are called his friends. If that bee not enough, in the third of Marke they are called his kinsmen. If that be not enough, in the foure and twentieth of Luke they are called his brethrē. If that be not enough, in Mark.1. they are called his children. If that bee not enough, here they are called his mother. If that be not enough, in Cantic.5. they are called his spouse, to shew that he loued them with all loues; the mothers loue, the brothers loue, the sisters loue, the masters loue, and the friends loue. If all these loues could bee put together, yet the loue of Christ exceedeth them all: and the mother, and the brother, and the sister, and the childe, & the kinsmen, and the friend, and the seruant, would not doe, and suffer so much among them all, as Christ hath done, and suffered for vs alone. Such a loue wee kindle in Christ, when wee heare his word, and doe it, that we are as deare vnto him, as all his kindred together.

Now as we are his mother, so should we carry him in our hearts, as his mother did in her armes. As wee are his brethren, so wee should prefer him, as Ioseph did Beniamin, Genesis, chapter fortie three, verse fortie three. As we are his Spouse, so should wee embrace him as Isaac did Rebecca: if thou be a kinsman, doe like a kinsman.

Now wee come to the markes of these kinsmen, which I may call the Armes of his house: As Christ saith; *By this all men shall know my Disciples, if they loue one another*, so he sayth; By this shall all men knowe my kinsmen, if they heare the word of God, and doe it.

As there is a kindred by the Fathers side, and a kindred by the mothers side, so there is a kindred of hearers, and a kindred of doers. In Matth. it is sayd, *He which heareth the will of my father,*

and

and doth it: Here it is ſaid, *He which heareth the word of God and doth it*, both are one: for his word is his will, and therefore it is called *his Will*, Pſalme 119.

As he ſpake there of dooing, ſo he ſpeaketh here of a certaine rule, which he calleth *the worde of God*, whereby all mens works muſt be ſquared: For if I doe al the workes that I can, to ſatisfie anothers will, or mine own wil; it auaileth me nothing with god, becauſe I doe it not for God. Therefore, he which alwaies before followed his owne will, when he was ſtriken downe and began to repent, cried out: *Lord, what wilt thou haue me to doe?* as if he ſhould ſay, I will do no more as men would haue mee, or as the diuell would haue me, or as the fleſh would haue me, but as thou wouldſt haue. Act. 9.

So Dauid praied, *Teach me O Lord to doe thy wil*, not my wil, for we need not to be taught to doe our owne will, no more than a Cuckoe, to ſing Cuckoe her owne name. Euery man can go to hell without a guide.

Here is the rule now, if you liue by it, then are you kinne vnto Chriſt: as other kinreds goe by birth and marriage, ſo this kinred goes by faith and obedience. Hearers are but halfe kin, as it were in a farre degree; but they which heare and do, are called his Mother, which is the neereſt kinred of all. Therefore if you haue the deed, then you are kin indeede; there is no promiſe made to hearers, nor to ſpeakers, nor to readers: but all promiſes are made to beleeuers, or doers.

If you aske God who ſhall dwell in the holie mountaine, hee ſaith, *The man which walketh vprightlie.* Here are none but doers: If you aske Chriſt who ſhall enter into the kingdome of heauen, he ſaith; *Not they which crie Lord, Lord,* (though they crie twiſe Lord) *but they which do the will of my father:* here are none but doers. If you aske him againe, how you may come to heauē, he ſaith, *Keepe the Commandementes:* here are none but doers. If you aske him againe, who are bleſſed? he ſaith; *Bleſſed are they that heare the word of God and doe it*: here are none but doers. If you aske an angel, who are bleſſed? he ſaith; *Bleſſed are they which keepe the words of this booke*: here are none but doers. If you aske Dauid, who are bleſſed? hee ſayth, *The man is bleſt which keepeth iudgement and doth righteouſneſſe*: here are none but doers. If Pſal. 15. 2. Matt. 7. 21. Luke 18. Reuel. 22. 7. Pſal. 106. 3.

you aske Salomon, who are blessed? he saith; *The man is blessed which keepeth the law*: here are none but doers. If you aske Esay,
Esay 50.2. who are blessed? He saith, *He which dooth this is blessed*: here are
*Iam.*1.25. none but doers: If you aske Iames, who are blessed? he saith; *The doer of the word is blessed in his deed*: here are none but doers. Thus blessing and doing run together.

*Mat.*7.21. Least any man should looke to be blessed without obedience,
*Rom.*12.13 Christ calleth Loue the greatest commandement: but Salomon calleth obedience the end of all, as though without obedience all were to no end.

*Iudge.*17.8. When Michah had got a Leuite into his house, *Now* (saith he) *I know the Lord will be good vnto me, seeing I haue a Leuite in my house*; So many thinke, when they haue gotten a Preacher into their parish; Now the Lord will be good vnto vs, now Christ will loue vs, now wee are good sonnes, seeing wee maintaine a Preacher amongst vs. But Michah was not blessed for a Leuite, nor you for a preacher: but as you would haue vs doe as we teach, so God would haue you doe as you heare: for you shalbe no more saued for hearing, then we are for speaking.

*Gen.*1. When God created the Tree, he commanded it to bring forth fruit: so when he createth faith, he commandeth it to bring forth workes: and therefore it is called a liuely faith. When our Sauiour would prooue himselfe vnto Iohn, to bee the true Messias indeed, he said to his Disciples, *Tell Iohn what things you haue heard and seene*: Mat.11.4. not onely heard, but seene: So if wee will proue our selues to be Christs kinsmen indeed, wee must worke that thing which may be seen as well as heard. Iohn was not only called, *The voice of a Crier*, Luke the seuenth chapter and two and twentieth verse, but *A burning Lampe*, Math. chap. 3. verse 3. which might be seene: so all which are crying voices, must bee burning Lampes.

*Iam.*2.18. Iames dooth not say, let me heare thy faith, but *Let me see thy*
Gen 18.2. *faith*. As the Angels put on the shape of men, that Abraham
Ioh 5.16. might see them: so faith must put on workes, that the world may see it. *The works which I doe* (saith Christ) *beare witnesse of mee*: So the workes which we doe, should beare witnesse of vs. Therefore Christ linketh Faith and Repentance together. *Repent and beleeue the Gospel*. Marke the first chapter, verse fifteene. Therefore

fore I conclude, *That which Christ hath ioyned, let no man separate*, Marke chap. 10. ver. 9.

Thus I haue shewed you Christ preaching, a great preasse hearing, his friends and kinsfolke interrupting, & Christ againe withstanding the interruption: By this you may see what a spirite the diuell hath to hinder one sermon, therefore no maruell though because so manie to be put to silence; no maruell though hee stande so against a learned Ministerie; no maruell though hee raise vp such slaunders vppon Preachers; no maruell though hee write so many bookes against the Christian Gouernment in the Church; no maruell though he make so many Non-residents; no maruell though hee ordaine so many dumbe Priests; for these make him the God of this world.

The diuell is afraide that one Sermon will conuert vs, and wee are not mooued with twentie: So the diuell thinketh better of vs then we are.

Againe, by this you may learne how to resist and withstande temptations: whether it bee thy father which tempteth thee, thy mother which tempteth thee, or thy brother which tempteth thee, or thy sister which tempteth, or thy kinsmā which tempteth, or rulers which tempteth, or Masters which tempteth, or Wife which tempteth. As Christ would not know his mother, against his father: so thou shouldest not knowe any father, or mother, or brother, or sister, or friend, or kinsman, or master, or child, or wife against GOD. If the mothers sute may bee refused sometime, a noble mans letter may be refused too: He that can turne his hinderance to a furtherance, as Christ did here, may make vse of euery thing.

Againe, by this you may learne how to chuse your friends. As Christ counted none his kinsmen but such as heare the worde of God and doe it: so we should make none our familiars, but such as Christ counteth his kinsmen.

Againe, you may see the difference betweene Christ and the world: Christ calleth the godly his kinsmen, bee they neuer so poore; and we scorne to call the poore our kinsmen, be they neuer so honest, so proud is the seruant aboue his master.

Againe, by this you may see how Christ is to be loued, for when hee calleth vs his mother, hee sheweth vs the way to loue him

as a mother, for indeede hee is the mother of his mother, and his brethren too.

Againe, by this all vaunting and boasting of kinred is cut off. Glory not in that thou hast a Gentleman to thy father, glorie not that thou hast a knight to thy brother, but glory that thou hast the Lord to thy brother. He which called Abraham his father, fried in Hell, because God was not his father. If Marie might not bee proud of such a sonne as our Saviour Christ, much lesse may you brag of any friend or sonne that you haue.

Luke.16.

Esay 2.

Againe, by this you may knowe, whether you bee kinne to Christ. As those Priests were shut out of the temple, which could not count their Genealogie from Aaron: so they shall bee excluded out of heauen, which cannot reckon their pedegree from Christ.

Heere are the Armes now, whereby you may shewe of what house you come. If you heare the word of God, and doo it, then Christ sayth vnto you, as he said vnto them, *These are my mother, and my brethren, and my Sisters:* You Women are his sisters, and you men are his brethren: and if you be Christs brethren, then are you Gods sons: & if you be Gods sonnes, then are you his heires; for all Gods sons are called *Heires*, Rom. 8. 7.

Lastly, by this you may know the diuels kinsmen, and therefore our Saviour Christ saith, *You are of your father the diuell*: shewing that the diuell and the wicked are as neere kin as Christ and the faithfull.

Ioh.2.24.

Now as Dauid saith: *Seemeth it a light thing vnto you to be the sonne of a king, seeing I am a poore man and of small reputation?* So may I say, seemeth it a light thing vnto you, to bee the sonnes of the king of kinges, seeing you are poore men and of smal reputation? It is counted a great honour to Abraham, Isaac and Iacob, that God was not ashamed, to be called their God; What an honor then is this, that God is not ashamed to be called our father? nay, our brother, as though we were matched with him.

1.Sa.16.23

Heb.11.16.

If the Israelites had such care to match with the seruauntes of God, what a blessing is this to marrie with the son of God? Therfore if any affect rich kinsmen or great marriages: here is a greater then Salomon, marrie thou him. This kinsman of ours is now gone vp into heauen, that we may haue a friend in the Court.

Ioseph

Ioseph desired the butler to remember him when he stood before Pharaoh, and hee forgot him, though hee had pleasured him. *Gen.* 20.40. But a theefe desired Christ to remember him *when he came into his kingdome*, and hee receiued him into Paradise the same day, though he had alwaies offended him: to shew that although we haue been as bad as theeues, yet we may hope in Christ. Therefore now I may conclude, you haue heard the word, if you goe away and do it: then you are the mother, and brethren, and sisters of this heauenly king. To whom with the father and the holy spirit, be al praise, maiestie & dominion, now and euermore, Amen. *Gen.* 43.14. *Luke* 23.48.

The Christians Sacrifice.

To my late Auditors, the congregation of Clement Danes: all the good will which I can wish.

BEloued in Christ Iesus, my first fruites, I haue nothing but this mite to leaue with you, which is the summe of all my Sermons: ye haue heard it already, and as the Apostle calls the Corinthians his Epistle, so ye should be my sermon, that is, my sermon should be printed in your hearts, as this is printed in paper. If you haue not giuen your hearts to him that sent for them, now think that God hath sent for them againe: and heare me writing, whom ye cannot heare speaking. Take not custome for religion, shun occasion as well as sin, seeke the vse of euery thing, desire not to haue your kingdom here. And so I leaue you al with Christ (whō I haue preached) to bring forth the fruit of that seed which is sown: beseeching you for all the loue that you haue of heauen, that ye would not count any thing in this world, worthy to keep your harts from God, but think of the day whē ye shal giue account for euery lesson which ye haue heard, & he which hath called you in this prison, will glorifie you in his Palace: where ye shall see him to whom ye haue giuen your harts, and enioy that blessing of blessings, which makes all the world to worship him. The Father of our Lord Iesus Christ, which hath begun to draw you to his kingdome, neuer leaue you vntill you come vnto it, Amen. 2.Cor.3.2.

Your late vnworthy seruant
for the Lord: *H. S.*

THE CHRISTIANS Sacrifice.

Proverbs. 23. 26.
My sonne giue me thy heart.



Iob. 22. 22. *Luk.* 2. 19. *Psal.* 37. 32. *Dan.* 7. 28.

TO binde all the lessons together which yee haue learned since I came, this sentence came vnto my minde, *My sonne, giue me thy heart:* which is the summe of all that yee haue heard, and shewes in what chest you should lay vppe these treasures, in your heart, and then giue that heart to God, and he will keepe all safe.

Pro. 9. 1.

A supplication is come, as it were from God to man, that man would send God his hart, penned by Salomon vnder the name of Wisdome, and directed to her sonnes: Wisedome intreateth her sonnes that they would giue her their harts; this Wisdom is God, wee by adoption are his sonnes, and our hart is that which Christ cals spirit and truth, without hypocrisie, *Giue me that heart*, saieth God. He which giues any thing to another, considers before what he loues, and giues that which he thinkes wil be accepted, that he may be loued for the gift: therefore Dauid as though hee were at a stand, and sorrowed that hee coulde not doe enough for God,

Rom. 8. 15. *Gal.* 4. 24. *Iohn.* 4. 14.

Psal. 116. 12

breakes forth to himselfe, *What shall I giue vnto the Lorde, for all that he hath giuen me?* The Lord hearing as it were these sighs of his seruants, which care and studie what they may doo to please him, comes in their suspence, and like a friend which desires nothing but good will, answers from heauen, *My sonne giue me thy hart.* Vnder which suite hee taxeth them beside which are suters alwaies to him, and looke still to receiue like the Publicanes, but neuer cast in their mindes what they should giue: therefore their tribute is set downe by equall measure vnder the kings seale, euerie man must homage his heart.

He which alwaies gaue, now craues, and hee which craued alwaies, now giues: Christ stands at the doore like a poore man, & askes not bread, nor clothes, nor lodging, which we should giue

to

to his members, but our heart, that is, euen the continent of all, and Gouernour of mans house, which sits on the bench like a Iudge, to giue the charge, & teacheth the tõgue to speak, the hand to worke, the foot to walke, the eare to attend, the eye to obserue, the mind to choose, and the flesh to obey. That we must present to God like a burnt sacrifice, wherein all is offered together, a wise tongue, a diligent hand, a warie foote, a watchfull eye, an attentiue eare, an humble minde, an obedient flesh, put all together, and it is but the heart; *My sonne* (saith God) *giue mee thy heart*. Here thou art the giuer, God the petitioner, thy hart the gift which hee claimeth by the name of a sonne: should God bee a suppliant vnto thee and mee? but that our vnthankfulnesse condemnes vs, that for all the things which hee hath giuen vnto vs, wee neuer considered yet what we should giue vnto him before he asketh. He is faine to put in his petition like a suter, and say; *Giue me thy heart*. *Leu.* 1.9. & 13.

Marke what God hath chosen for himselfe, not that which any other should lose by, like the demaundes of them which care for none but themselues; but that, which being giuen to God, moues vs to giue vnto euery man his due, as Zacheus when hee gaue his heart to Christ, parted his goods to the poore, and restored to all that which he had gotten by wrong. *Luke* 19.8.

Once God required offerings and sacrifices, which men were vnwilling to giue, because it was a deare seruice of God: but now he sayth, that the heart is more than al burnt offerings and sacrifices. Iacob loued Ioseph more than all his brethren: so God loueth the hart more then all her fellowes; this mite God will haue for all his benefites, which we may best affoord him; thy almes to the poore, thy counsell to the simple, thy inheritance to thy children, thy tribute to Cæsar, but thy hart to God: he which is a spirit, requires the spirit, and delights to dwell in the hearts of men. Here God plants himselfe as in a Castle, which is alwayes besieged with the world, the flesh, and the diuell. If the enemie get a thought, or a word, or a worke, yet he hath but razed the walles, but if he take the heart, then the fortresse is lost. For that time all our thoughts, words and workes, are captiue vnto him: hee bids them goe, and they goe; doe, and they doe it. *Mal.* 1.13. and 3.13. *Mar.* 12.23. *Gen.* 27. *Ioh.* 4.24.

That man is like Esau, which had an inheritance, which had a heart, *Gen.* 25.23.

heart, but now he hath not possession of his owne, therefore giue God thy heart, that he may keep it, not a peece of thy heart, not a roome in thy heart, but thy heart. The heart deuided, dieth: God is not like the mother, which would haue the childe diuided, but like the naturall mother, which sayd, rather then it should bee diuided, let her take all. Let the diuell haue all, if hee which gaue it be not worthie of it. God hath no copesmate, therefore hee will haue no parting of stakes, but all or none, and therefore he which askes here thy hart, in the sixt of Deuteronomie and the fift verse, asketh *all thy heart, al thy soule, al thy strength*; thrise he requireth all, least we should keepe a thought behind: yet it is thy hart, that is, a vaine heart, a barren hart, a sinfull hart, vntill thou giue it vnto God, and then it is the spouse of Christ, the temple of the holie Ghost, and the image of God, so changed and formed, and refined, that God cals it a new heart.

Esay.47.17 *Eccles.11.9.* *1.Cor.3.16.* *1.Cor.6.19.*

Some haue a double hart, as it is in the twelfth Psalm: but God acknowledgeth but one hart, saying, *Giue me thy heart*, not giue thy hearts, declaring that a single heart is pleasing vnto him, and that they which haue a double hart, a hart and a hart, haue neuer a good heart.

Psal.12.2.

God doth not require the hart, as though he required no more but the heart, like the Pope, which sayth, giue me thy heart, and it sufficeth. To maintaine his papists pendant & crouchant, which liue among christians; he requireth nothing of such but their hart, that they may worship God with their lips, and dissemble their religion, and forsweare their opinion, and come to sermons, and subscribe to our lawes, and seeme Protestants, as the diuell licenseth witches to seeme Christians, so they giue him their heart, hee dispenseth with them to dissemble, and giue the rest as they list: but God requireth the heart, because we should not dissemble; for in the twelfth to the Romanes, he commandeth the body too, *Offer vp your bodies:* which wee cannot doe, vnlesse we giue heart, and hand, and tongue, and eyes, and eares, and all; for the bodie is all: but the heart is chiefe in request, because if there bee any goodnesse, it lyes in the heart, and because hee which giues the hart, giues all: for out of the abundance of the hart the mouth speaketh, the hand worketh, the eye looketh, the eare listeneth, the foote walketh to good or euill.

Rom.12.1. *Luk.6.45.*

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Therefore there is ſuch ſtrife for the heart, as there was for Moſes bodie, Giue it me ſaith the Lord, giue it me ſaith the Tempter, giue it me ſayth the Pope, giue it me ſayth riches, giue it me ſayth pleaſure, as though thou muſt needes giue it: now heere is the choyſe, whether thou wilt giue it to God or to the Diuell, Gods heart or the Diuels heart, whoſe wilt thou be?

Thus doth man hang in a ballance, like a yong virgine which hath many ſutors: ſome ſhe fancieth for parentage, ſome for perſonage, ſome for friends, ſome for wealth, ſome for wit, ſome for vertue, and after al, chooſeth the worſt of all: ſo the heart hath ſo many ſutors beſides God, that ſometime ſhe marrieth with one, ſometimes with another, the world keepes her, the fleſh keepes her, the diuel keepes her, which haue no more intereſt in her, than Herod to his ſiſter, but ſeeke her ſpoyle, like them that marrie for riches, are glad when one dyes, that another may come. Theſe ſuters are like Abſolon, which did not ſeeke the hearts of the people like Dauid, but ſtole them with flatterie and lyes: but God would haue thee *giue thy heart*. *Mat.* 14. 4. 2. *Sam.* 5. 6.

As a man conſiders what he doth when he giues: ſo God licenſeth vs to conſider, of that which we doe for him, whether he deſerues it, whether wee owe it, whether hee can requite it, leaſt it ſhould come againſt our will, therefore *giue mee*, ſaith God: as though he would not ſtraine vpō vs, or take frō vs, but if thou wilt giue him thy heart, then he accepts it; it muſt come freely like a gift, as his bleſſings come to vs, and then his demand is granted.

Here is no reſpect of time, how long thou maiſt ſtay it, or how long he will keepe it, but giue it, is the preſent time, as though he would haue it out of hand, while he askes, before ye go out of the Church: for what cā we aske of him, while we deny him but one thing whē he askes of vs? therefore conſider who is a ſuter to you. Now I am a Collector for God, to gather hearts, either you muſt grant him, or denie him; thinke who ſhall looſe by it, if thou wilt not pay thy Land-lord his rent. How many ſubiects would reioyce if they had any thing to giue to their Prince, and pray her to accept it, & be glad if ſhe would take it, that they might but ſay, I haue giuen a preſent to the Queene. So Mary reioyced that ſhe had a little oyle to ſprinckle vpon Chriſt, that ſhe would take no money for it; yea the widow of Zareptah was ſo ioyfull that ſhe

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had a little foode for the Prophet, that shee spared it from her children, and her selfe, to serue him first: so they which loue the Lord like his disciples, which left al to follow him, had rather that
Luke 5.11. hee should haue their riches, their honors, their hearts and their liues, then they themselues.

Why is Dauid called *a man after Gods owne heart:* but because
1.*Sa.*13.14 when God said, *Giue me thy heart*, his spirit answered like an Echo, I giue thee my heart? Is God so desirous of my heart? what good can my heart doe to God? It is not woorthie to come vnder his roofe, I would I had a better gift to send vnto my Lord, go my hart to thy maker, the Bridegroome hath sent for thee, put on thy wedding garment, for the King himselfe will marrie thee. Who is not sorrie now, that he did not giue his heart before? Is he not worthie to dye which will take his heart from him that made it, frō him that redeemed it, from him which preserues it, frō him which will glorifie it; to giue it vnto him which will infect it, torment it, condemne it? Will a seruant reach the cup to a stranger, when his master calles for it? Or will a man sell his coat if he haue no moe? What doest thou reserue for God, when thou hast giuen Sathan thy heart? Christ hath promised to come and dwell with
*Reu.*3.20. thee, where shall he stay, where shall he dine, if the chamber be takē vp, and the heart let forth to another? Thou art but a tenant, & yet thou takest his house ouer his head, and placest in it whom thou wilt, as if thou wert Landlord.

Canst thou possesse another mans goods but hee will molest thee, & trouble thee, vntil he haue his owne? and doest thou think to keepe that which is Gods, and hold it in peace? No, he wil neuer suffer thee to rest, but crie vpon thee day and night, as Moses
2.*Sam.*3.8. vexed Pharaoh vntil he let the people go; so thou shalt be distracted with feares and thoughts, as one plague followed another,
*Exod.*8.13. & 9.28. *Act.*16.14. vntill thou let thy heart goe, that it may serue God: for as if a man
*Exo.*8.& 9 & 10. should pull out thy heart, and take it from thee, so grieuous is it to God to keepe thy heart from him.

Therefore let all Sutors haue their answere, that thy heart is married already. As Isaac answered Esau, *Iacob haue I blessed, and*
*Gen.*27. *he shall bee blessed:* so thou maist say, God hath my heart, and he shal haue it; and them that craue it hereafter, send them to Christ for it, for it is not thine to giue, if thou haue giuen it to God al-

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readie. But take heed thy heart do not lye to thy selfe, and say it is Gods when it is the worlds, like Ieroboams wife, which would not seeme to bee Ieroboams wife. By this thou shalt know whether thou hast giuen it to him or no; if the heart be gone, all will followe. As the Sunne riseth first, and then the beasts arise from their dens, the foules from their neasts, and men from their beds, so when the heart sets forward to God, all the members will follow after it, the tongue will praise him, the foote will follow him, the eare will attend him, the eye will watch him, the hande will serue him, nothing will stay after the heart, but euery one goes like handmaids after their Mistresse: this Christ verifieth, saying: Make cleane within, and all will bee cleane: therefore the Publican did beate vpon his heart, as though he were angry with it, because it did not waken al the rest: shewing that as the father gaue vs all, when he gaue his sonne; so we giue him all when wee giue our hearts. This is the melodie which Paul speaketh of, Ephe. 5. 19 *Make melodie to the Lord in your hearts:* shewing that there is a consort of all the members, when the heart is in tune, and that it sounds like a melodie in the eares of God, and makes vs reioyce while we serue him. Wee haue example hereof in Christ, which said it was meate and drinke vnto him to doe his Fathers wil: and in Dauid, which daunced to see the Arke: and in the Israelites, of whom it is sayd, that they reioyced, when they offered from their heart vnto the Lord.

1. *Reg.* 24. 6

Psal. 123. 2.

Mat. 13. 26.

Rom. 8. 32.

Iohn 4 34.

2. *Sa.* 6. 14.

1. *Chro.* 29. 9

Therefore Salomon picking out the heart for God, spake as though he would set out the pleasantest, and fairest, & easiest way to serue him, without any grudging, or toile, or wearinesse: touch but the first linke, and al the rest will follow: so set the heart a going, and it is like the poize of a clock, which turnes all the wheeles one way; such an oyle is vpon the heart, which makes all nimble and currant about it: therefore it is almost as easie to speake well and do well, as to thinke wel. If the heart indite a good matter, no maruell though the tongue be the pen of a ready writer: but if the heart be dull, all is like a left hand, so vnapt and vntoward, that it cannot turne it selfe to any good.

Psal. 45. 1.

Therefore Gods sutes haue so hard passage in mens counsailes, iudgements, and parliaments, because they do not giue him their hearts, which should bee the first offering of all; if they would

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giue him their hearts before they sit down to heare his cause, they could not denie him any thing that is for his honour, though it were against their profit: but as Christ sayth, *Not my will, but thy will*: so they would say, It is not our kingdome, but thy kingdome; it is not our Church, but thy Church: therefore not our will, but thy will; not our law, but thy law; not our discipline, but thy discipline raigne in it; and all that giue their hearts subscribe to this: the rest say not thy will, but our will; not thy law, but our lawe; not thy discipline, but our discipline, because as the Apostle saith, *They seeke their owne glorie, & not Christs*, Phil. 2. 21. This hath been the rub euer since Antichrist was first resisted. Herod could not see how he should be king, if Christ should raigne, therfore as the Image-makers cried and stormed when Images should goe downe, alleadging that they liued by that craft: so, if you marke what kind of men they were which did preach and write, and labor so hotly against religion, it is they that were like to lose some of their dignities, or their commodities by it.

Mat. 26.39

Mat. 2.3.

Act. 19.25.

The Scribes and Pharisies resisted Christ more thã the people, because he denounced woe to thẽ, and misliked that they should be called Rabbi: how hard it is to follow Christ, when he sayth, *Leaue all*; nay, if hee bid vs leaue any thing for him, though wee should leaue our selues, Mat. 16. 24. The tongue will not prayse, because the heart doth not loue; the eare doth not heare, because the heart doth not minde; the hand doth not giue, because the heart doth not pitie: the foote will not goe, because the hart doth not stirre, all stay vpon the heart, like the Captaine that should giue the onset. Thus to shew that he deserueth al, the Lord requireth that which bringeth all.

Ioh. 11.48. Mat. 23.7. Mar. 10.21.

Secondly, God requireth the heart, shewing that al the things of this worlde are not woorthie of it, nor a peece of it, nor a thought, vnlesse it be to contemne them, as Salomon thought of Vanitie: for if the heart bee the temple of GOD, hee which giueth it to any thing else, committeth Sacriledge, and breaketh that Commaundement, *Giue vnto God that which is Gods*, Matthew 22. 21.

Eccle. 1. 13. & 14.

Thirdly, that al should consent so with the heart, that we should speake as if our heart did speake, pray as if our heart did pray, heare as if our heart did heare, giue as if our heart did giue, remit

Psal. 44. Iob. 22. 22.

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as if our heart did remit, and counsell as if our heart did counsell, as the Apostle sayth, *Doe all things hartily*, Col. 3. 23. which if wee could keepe, nothing that wee doe should any way trouble vs, because nothing is troublesome, but that which goeth against the heart.

Fourthly, that wee should serue God for himselfe, and not for our selues, as he which giues his heart, doth al for loue: this Christ requires, when he casts off that Disciple, that offered to followe him for aduantage, *The birds haue nests, and the foxes haue holes,* (sayth Christ) *but the son of man hath not a place to hide his head:* shewing his Disciple, if he will follow him, he must not looke for a place to hide his head: wee must leaue all to followe Christ, as Peter did, and not seeke all by following him, as they that went after him for bread. *Mat.*8. 19. *Mat.*4. 20. *Iohn* 9. 26.

Fiftly, that we should not serue God by fits, as wee vse to pray when the night comes, to heare when the Sabbath comes, to fast when Lent comes, to repent when death comes: but the seruice of the heart is a continuall seruice, like that in 1. Thes. 5. 16. *Reioyce euermore, pray continually, in all things giue thankes.* Who is this which reioyceth, and prayeth, and thanketh continually? The tongue praieth but sometime, the eare attendeth but sometime, the hand giueth but sometime: but the heart prayeth, and praiseth, and worshippeth alwaies: a man may serue God alway with his heart & neuer be wearie, because the heart cannot serue him, vnlesse it reioyce in his seruice: and therefore the Israelites praised God with musicke, which did not delight God, but shewed that they delighted in his seruice, as they did in musicke. But if the tongue, or the hand, or the eare, think to serue God without the heart, it is the irksomest occupation in the world, the houre of tediousnesse, like a long sicknesse, he is tired before he begin, and thinketh himselfe in the stockes, vntill the sermon bee ended, and vntill his praier be done, that he may be at libertie, and returne to his old byas againe. 1. *Thes.* 5. 16. 1. *Chr.* 15. 16

Lastly, this shewes how God mislikes our coldnes in hearing, or praying, if wee cannot say with the Virgin in Luke, the first chapter & fixe & fortieth verse, *My hart doth magnifie the Lord.* Al that comes short of this is hypocrisie, & pleaseth God like the offering of Caine. As Ioseph charged his brethren that they *Luk.* 1. 16. *Gen.* 4. 5. *Gen.* 42. 15.

Mat.15.8. should not come to him for corne, vnles they brought Beniamin vnto him, whom they left at home: so God will not haue vs to speake to him, nor come to him for any thing, vnlesse wee bring our heart vnto him which we leaue behind. The tongue without the hart is a flattering tongue, the eie without the hart is a wicked eye, the eare without the heart is a vaine eare, the hand without the heart is a false hand. Doest thou thinke that God will accept a flattering tongue, a wicked eye, a vaine eare, a false hand; which reiecteth a sacrifice if it bee but leane, or brused? No sayth Paule, in his first Epistle to the Corinthians, the thirteenth chapter and first verse, *If I giue all that I haue, and haue not loue*, that is, giue not my heart, *it anailes me nothing*: he sayth not, that they which giue not their hart, giue nothing, but that they shall haue nothing for such offerings: he which brings but a mite & brings his heart, brings more than he which offers a talent, and he shall go away more iustified than he which sayd, *All these haue I kept from my youth vpward*: for God is not mocked, but knowes how much is behinde, though Ananias seeme to bring all. Hee markes how I speake, and how you heare, and how we pray in this place, and if it come not from the heart, he repelles it as fast as it goes vp, like the smoke which climbes towardes heauen, but neuer comes there. Man thinkes when he hath the gift he hath the heart too, but God when he hath the gift cals for the heart still: the Pharisies prayer, the harlottes vowe, the traytors kisse, the sacrifice of Caine, the fast of Iezabel, the oblations of Ananias, the teares of Esau, are nothing to him, but still he cries, Bring thy hart, or bring nothing, like a iealous husband when hee hath a wife, yet hee is iealous whether hee hath her heart; so whatsoeuer thou doe, yet God is iealous still, and respects not what thou doest, but whether thou doe it from thy heart, that is, of meere loue toward him. If Pilate had washed his heart when he washed his hands, he had been cleaner than Naaman when hee came out of Iordan; if the Sichemites had circumcised their hearts, when they circumcised their flesh, they had saued their soules when they lost their liues: if Caine had offered his heart when he offered of the fruits, his offering had been as acceptable as Abels. But as swines flesh was like sheepes flesh, yet was not accepted, because it came from an vncleane beast: so Cains offering, Pilates washing, the Sichemites circumci-

Luk.22.22. 23.24. 1.Cor.13.1. Mar.12.42 Mat.19.20. Gal 6 7. Act.5.3. Psal.73.1. Mat.27.42. 2.Reg.5.13. Gen.34.22. Gen.4.3. Luk.10.7.

circumcision, the Pharisies prayer, and fasts, and almes, were as faire as the Apostles; yet they had no reward, but *Woe to you hypocrites*, because they wanted the heart; which is like the fire that kindleth the Sacrifice. But will he require our prayers, and fastes, and almes, as he did theirs? Yea saith Christ, *Except your righteousnesse exceede the Pharisies*, that is, Except we giue our hearts beside our lips, and our eares, and our almes, which they gaue, *we shall not enter into the kingdome of heauen*; because our righteousnesse doth not exceede the righteousnesse of the Pharisies, but their righteousnesse very farre exceedeth ours. *Matth.* 23. 1. *Reg.* 18. 25 *Mat.* 5. 20.

Christ doth not bid the *woe*, because they were Pharisies as wee are not, but because they were hypocrites as wee are. God delights himselfe in giuing, and therefore he loueth a cheerefull giuer: but hee cannot giue cheerefully, which giues not his heart. Therefore, as Iudas thought the oyle spent which was powred vpon Christ, and wished the price of it in his purse: so they grutch and grieue when they should doe good, and thinke, shall I giue it? Can I spare it? What will it bring? So the good worke dieth in the birth, like a bird which droupeth in the hand, while the head considers whether he shall let her goe, or hold her still: as easie to wring Hercules club out of his fists, as to wring a penitent teare from their eyes, a faithfull prayer fro their lips, or a good thought from their heart, which cannot affoord the heart it selfe: all is too much, which they doe, and they thinke God more beholding to them for blurting out a *Pater noster*, or saying a sermo, or fasting a Friday, than they to him for al his benefits: and when they haue done, What is their reward? Woe be vnto you like the Scribes and Pharisies, because you giue not your hearts but your mouths: therefore wee doe but vexe our selues, and lose our labour, thinking to make God beleeue that wee pray, when indeede our lips doe but pray: whereby it comes to passe, as wee serue him, so he serueth vs, our peace is not in deede but in word, our ioy is not in heart but in countenance, a false comfort, like our false worship: for he which giueth God his lips in stead of his hart, teacheth God to giue him stones in stead of bread: that is, a shadow of comfort for comfort it selfe. *Mica.* 7. 18. 1. *Cor.* 9. 7. *Mat.* 26. 9. *Matth.* 23. *Mat.* 15. 8.

Now when we haue giuen God faire words and long prayers, and solemne fasts, and mourning countenances, he puts in but a

word more to fill vp the ſacrifice, *Giue me thy heart*, and it ſufficeth. It is like the laſt ſute of Abraham when hee ſayd to God, *I will ſpeake but this once*: ſo if thou wilt heare him in this, hee will aske no more, therefore now conclude, whether God ſhall haue thy hart or nothing: if thou conſider what right he hath to ask it, and what cauſe thou haſt to giue it, thou canſt not keepe it till I end my ſermon.

Of all the ſuters which come vnto you, it ſeemes there is none
Mal.1.6. which hath any title to claime the hart but God, which challengeth it by the name of a ſonne: as if he ſhould ſay, thou ſhalt giue it to thy father, which gaue it to thee: art thou my ſonne? My ſons giue me their hearts, and by this they know that I am their father
1.Cor.4.16. if I dwell in their hearts, for the heart is the temple of God, therefore if thou be his ſonne, thou wilt giue him thy hart, becauſe thy father deſires it, thy Maker deſires it, thy Redeemer deſires it, thy Sauiour deſires it, thy Lord, and thy king, and thy maſter deſires it, which hath giuen his Son for a ranſome, his ſpirit for a pledge,
Rom.8.32. his word for a guide, the world for a walke, and reſerues a kingdom for thine inheritance. Canſt thou deny him any thing, which hath giuen the heire for the ſeruant, his beloued for his enemie, the beſt for the worſt? Canſt thou denie him any thing, whoſe goodnes created vs, whoſe fauour elected vs, whoſe mercie redeemed vs, whoſe wiſedome conuerteth vs, whoſe grace preſerueth vs,
Iohn 4.10. whoſe glorie ſhall glorifie vs? O, if thou kneweſt (as Chriſt ſayd to the woman of Samaria, when ſhe huckt to giue him water) if
Iohn.13.9. thou kneweſt who it is which ſayth vnto thee, *Giue me thy heart*, thou wouldſt ſay vnto him as Peter did, whē Chriſt would waſh his feete, *Lord, not my feete onely, but my hands, and my head*; not my heart only, but al my bodie, and my thoughts, and my words, and my works, and my goods, and my life, take all that thou haſt giuen. For why ſhould wee not giue him our hearts aſwell as our lips, vnleſſe we meane to deceiue him with words for deeds?

Gen.13.8 9 If Abraham gaue Lot leaue to chuſe what part he did like, ſhal we not giue God leaue to chuſe that which he loueth? If hee did not loue thee, he would not require thy hart; for they which loue require the heart. The maſter requires labour, the Landlord requires ſeruice, the Captaine requires fight: but he that requires the heart, requires it for loue, for the heart is loue.

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We will giue him little, if wee will not giue him that which he askes for loue toward our ſelues: though hee ſaye, Giue it, yet indeed hee hath bought it, and that deereſt bloud that euer was ſhed. He gaue thee his heart before hee deſired thy heart, but a heart for a heart, a liuing heart for a hart which dyed: thou doeſt not loſe thy life, as he did for thee, but thou beſtoweſt thy life to glorifie him: thou dooeſt not part from thy hart when thou giueſt it, but he doth keep it for thee, leaſt the ſerpent ſhould ſteale it from thee, as hee ſtole Paradiſe from Adam when it was in his owne cuſtodie. He can keepe it better then we, and he will keepe it if we commit it to him, and lay it in a bed of peace, and lap it with ioy, and none ſhall take it out of his hands. Therefore, if ye aske me, why you ſhould giue your harts to God? I doe not anſwere like the diſciples which went for the Aſſe and the Colt, *The Lord hath need:* but we haue need: for vnleſſe wee giue our ſoules, how can wee haue them? and vnleſſe hee haue them, how can he ſaue them? Therefore wee haue neede. If euer the ſaying were true, (*It is more bleſſed to giue than take:*) more bleſſed are they which doe giue their heartes to God, than they which take poſſeſſion of the world. Abigail did not gaine ſo much by hir gift to Dauid, as wee for our gift to God: for ſhee was married vnto Dauid, but we are married vnto Chriſt; of whom the church doth ſing in the fift of Canticles, that *no welbeloued is like her beloued:* what hart would not beloued of him, though it do not loue him? Who can aſſoile this Riddle? Wee would haue Chriſt our bridegroome, and yet we will not be his ſpouſe; I would haue him take my hart, and yet I will not giue it. How ſhould he keepe it, or ſaue it, or glorifie it, if I hide it away, like the ſeruant that buried his talent in the earth? So much as I keepe from God, ſo much I keepe from heauen, and will not ſuffer him to glorifie it, as if I did wiſh one part to be ſaued, and another damned. He which would haue his heart ſanctified and comforted, and enlightned, and will not giue it to God which ſhould do it, is like a woman which would haue her dough leauened, and layeth her dough in one place, and the leauen in another, where one cannot touch the other: then commeth the tempter and takes them aſunder, and ſeazeth vpon the heart, becauſe hee findes her alone. This is his ſeede time, now hee enters into it, and fils it with his poyſon, till the temple of

Pſal 31.5. 1.*Pet*.1.18. 19.

Gen 3.1. *Pſal*.31.5.7 *Ioh*.10.26.

Mat.21.3.

Act.20.35.

1.*Sa*.25.42.

Mat.26.24.

God be the sinke of sin, and the heart which should be the seate of holinesse, grace, and wisedome, a heart of pride, a hart of enuie, a hart of lust, more like a belly than a heart: how many thinges lodge in the hart, when God is not there? It is a worlde to thinke how the diuine soule, which descended from heauen to bring forth fruit, is become a fit soile for euery weed, whereby wee may see what harts we haue, before we giue them to God.

Therefore now aske your harts, whose they are, and how they are moued with these wordes; how many heere will giue to this collection? whose heart is gone vp vnto him since I begā to speak? Here one and there one runnes vp the ladder, like the Angels that
Gen.28.13. Iacob saw in his dreames, and sing with Dauid, *My heart is pre-*
Psal.47.47. *pared, my heart is prepared:* and why not thou as well as he? Doth not he send for all alike? Wilt thou bee the thorne or the stone, or
Mat.13. the high way, where the seede doth lose his fruite? Why, haddest thou rather be compelled than inuited, since thou art called to a
Mat.22. banquet? How many hearts mo might wee drawe to God, if all that be here would goe to him this day? but thus it standes, God hath sent vnto vs for our heartes, and we answere him as the hus-
Mat.21.23 bandmen of the vineyard when he sent for fruits; or as Nabal an-
1.Sa.25.10. swered Dauid when he sent for foode; *Who is Dauid?* or who is the Lord? that I should take my heart from pleasure and sin, and giue it vnto him? Thus wee demurre vppon the cause when wee should giue, whether wee should giue or no; and aske the flesh, and our lusts and our pleasures: and if the Diuell will not giue his assent, then we returne an excuse, it is not mine to giue, or if thou canst get the diuels good will, I will not stand; or let sin & pleasure haue it for a while, & when they haue done with it, then God shall haue it.

Thus euery thing which should be throwne out, hath a place in our hart; and he which should be receiued in, can haue no roome there, though he would open the doores of heauen, if wee would
Psal 24.4. open the doores of our hearts, that the king of glorie might come in. What shall become of those hearts, when he which craues thē now, shall iudge them hereafter? Then shall they stand like Esau
Gen.27.36. and see them blessed like Iacob which gaue their hearts; and crie themselues as hee did to his father Isaac, Hast thou not reserued a blessing for vs? What a heauie heart will it be then, when it may

not

not ioy any longer heere, and the ioyes of Heauen are ſhut againſt it? and he which deſired it will not haue it, becauſe it comes like the fooliſh virgines, when the doores of mercy are ſhut. Thus yee haue heard what God requires for all that he hath giuen you, and how al your ſeruices are loſt vntill you bring it. What ſhall I wiſh you now before my departure? I wiſh you would giue all your harts to God while I ſpeake, that ye might haue a kingdome for them. Send for your hearts where they are wandering, one from the Banke, another from the Tauerne, another from the ſhoppe, another from the theaters; call them home, and giue them all to God, and ſee how hee will welcome them, as the Father embraceth his ſonne. If your hearts were with God, durſt the diuel fetch them, durſt thoſe ſinnes come at them? Euen as Dina was deflowred when ſhe ſtraied from home: ſo is the heart when it ſtrayeth from God. Therefore call thy members together, and let them faſt like a queſt of twelue men, vntill they conſent vpon Law, before any moe Tearmes paſſe, to giue God his right, and let him take the heart which he wooeth, which hee would marrie, which he would endowe with all his goods, and make it the heire of the crowne. When you pray, let your heart pray, when you heare, let your heart heare; when you giue, let your heart giue; whatſoeuer you doe, ſet the heart to doe it: and if it be not ſo perfect as it ſhould or ought to be, yet it ſhall be accepted for the friend that giues it.

Matt. 25. 11. *Luk.* 15. 22. *Gen.* 34. 1. *Pro* 3. 1. *Dan.* 10. 12.

Now if you cannot command your hearts to turne vnto God, becauſe the diuell pleads cuſtome, and the fleſh will not agree to leaue her poſſeſſions, then remember what Chriſt ſaith, *When ye giue almes, let not your left hand knowe what the right hand dooth:* ſo the fleſh muſt not know what the ſpirit dooth. Thou muſt not make thy luſt of counſell; but as Abraham when hee was bid to offer his ſon, roſe vp betime and left his wife at home, and neuer made Sara priuie leaſt ſhee ſhould ſtop him, being more tender ouer her child (like women) thē the father is: ſo thou muſt giue thy hart to God, before the fleſh heare of it: for if Abigaile had conſulted with Nabal, whether ſhe ſhould haue ſupplied Dauid with vittels or no, whē he ſent, the miſer would neuer haue conſented, which ſcolded ſo ſoone as hee heard of it, therefore ſhee went alone, and gaue that which he asked, and neuer told her husband

Mat. 6. 2. *Gen.* 22. 6. 1. *Sa.* 25. 18.

what ſhe would doe, leaſt he ſhould hinder her, which ſought her welfare and his too: ſo we ſhould ſteale our harts from the world, as the world ſtole them from vs, & tranſport them to God when the fleſh is a ſleepe.

I haue but one daye more to teach you all that you muſt learne of me, therefore I would hold you here vntill you aſſent to giue al your hearts to God. If yee giue them not now, where haue I caſt the ſeed, and how haue ye heard all this yeare? If ye wil giue them now, ye ſhall be adopted this daye the ſonnes of God, and I ſhall
1. Cor. 2. 16. leaue you in the boſome of Chriſt, which will giue you Heauen for your hearts. The Lord Ieſu grant that my wordes bee not the ſauour of death vnto any ſoule heere, but that you may goe in
Mat. 25. 34. ſtrength thereof, through proſperitie and aduerſitie, till you heare that comfort from heauen, *Come ye bleſſed and receiue the inheritance prepared for you.*

FINIS.

THE TRVE TRIALL of the Spirits.

To the Reader.

Mal. 1. 2. 6. *TWo things we are apt to forget, Gods benefites and our ſinnes: for the firſt, the Lord ſaith, I haue loued you, and they ſay, Wherein haſt thou loued vs? For the ſecond he ſaith, ye haue deſpiſed me: and they ſay, Wherein haue we deſpiſed thee?*

THE

THE TRVE TRIAL OF the Spirites.

1.Thes.5.19.&c.

19 *Quench not the spirit.*
20 *Despise not propheſying.*
21 *Trie all things, and keepe that which is good.*
22 *Abſtaine from all appearance of euill.*

AT the laſt time which I ſpake of theſe words, *In all things giue thankes*, and *Quench not the Spirite*: touching the firſt, I ſhewed you that it is an eaſier thing to obtaine of GOD, than to be thankfull to him: for moe haue gone away ſpeeders, then haue gone away thankers. Then how the wicked are beholding to God, as well as the iuſt: and therefore it is ſayd, that the ſun doth ſhine vpon the iuſt and the vniuſt. Then how Iacob came not ſo barely to Laban, whē he brought nothing with him, but his ſtaffe in his hand; as man commeth into this world without ſtrēgth or ſtaffe to ſuſtain him, which made the Apoſtle to aske, *What haue you which you haue not receiued?* Therefore, to teach man to bee thankfull vnto his maker, he was not made in Paradiſe the place of ioy and happineſſe, but being made out of Paradiſe, hee was brought into Paradiſe, to ſhew how al his ioy and happines came from God, & not from nature, that he might know where to beſtow his thankes. Therefore Dauid to perſwade all men to thankfulneſſe ſaith, It is a good and pleaſant thing to bee thankfull. If he had ſayd no more but good, all which loue goodneſſe were bound to be thankful, but when he ſaith not only good but pleaſant too, all which loue pleaſure are bound to bee thankfull, and therfore as Peters mother in law, ſo ſoone as Chriſt healed her of a feuer, roſe vp immediatly to miniſter vnto him, ſo we ſo ſoone as Chriſt hath done any thing for vs, ſhould riſe vp immediatly to ſerue him. And as Annah when ſhe had receiued a ſon from God, did cōſecrate him to God again: ſo whatſoeuer we receiue

Luk.17.17. *Mat.5.45.* *Gen.19.13.* *1.Cor.4.4.* *Gen.28.* *Pſal.147.1.* *Matth.8.* *1.Sam.1.*

of

of God, we must giue it to God againe, that is, vse it to his glorie, and make it one of our meanes to serue him, for all things which we receiue in this life, are giuen vnto vs, least we should want any means to serue God. Then because the Apostle requireth *thanks* for all things, I shewed you that hee is not thankfull before God, which thanks him only for his benefits, but he is thankful indeed, which thankes him for his chastisement. It may bee, while the Lord giueth, many will say, *Blessed bee the name of the Lord.* But when the Lord taketh, who will say, *Blessed bee the name of the Lord?* When the Lord did take, Iob sayd, *Blessed be the name of the Lord.* There is one example then of Paules doctrine, which *in all things gaue thankes.* The Prophet Dauid sayth, *Thy staffe and thy rodde haue comforted me:* there is another example of Paules doctrine, which gaue thankes vnto God for his rod, for an obedient childe doth not onely kisse the hand which giueth, but the rod which beateth.

Iob.1.

Psal.23.24.

After speaking of these words, *Quench not the spirit*; I shewed you that the spirit doth signifie the gifts & motions of the spirit. The spirit in the third of Matthew is likened to fire, and therefore Paule sayth well, *Quench not the spirit*, because fire may bee quenched.

Matth.3.

Here I took occasion to speake of zeale, which is the fire of the spirit; shewing you, that God is pleased with zeale, as men are pleased with loue: but as Christ did baptize with fire, so Iohn did baptize with water; and as the holy Ghost descended with fire, so he did descend with wind, that cooleth fire: shewing that our zeale should be a temperate zeale, as our masters was. Esaias was commaunded to crye, but not to rore: the Iewes might not gather too much Manna, no more then they might gather too little. As there is a measure in knowledge, so there is a measure in zeale, that is, Be zealous according to discretion, as Paule sayth, *Be wise according to sobrietie.* The Disciples were commended for their zeale, when they left all to followe Christ: but Christ reproued them for their zeale, when they would pray for fire from heauen to consume the Samaritanes. Therefore zeale and discretion vnited together, are like the two Lions which supported the throne of Salomon: and he which hath them both, is like Moses for his mildnesse, & like Phineas for his feruencie: therefore, as

Mat.3.11.

Acts 2.

Esay.58.

Exod.16.18

Rom.12.3.

Mar.10.28.

Luk.9.55.

1.King.2.

wine

wine is tempered with water, ſo let diſcretion temper zeale. But I neede not bring water to quench that fire that is out alreadie, I would rather I could ſay of you, You are too zealous, as Paul told the Athenians, they were too ſuperſtitious. But our ſicknes is not a hot ſickneſſe, but a cold ſickneſſe, the hot body is diſtempered, but the cold bodie is dead. Zeale was neuer infamous before our daies: the Papiſts are commended, if they bee zealous; but the Proteſtant if he be zealous, is held in deriſion. *Acts 17.22.*

Then I ſhewed you how the ſpirit is quenched, as a man doth quench his reaſon with ouermuch wine: and therefore wee ſay, when the wine is in, the wit is out; becauſe before hee ſeemes to haue reaſon, and now he ſeemes to haue none: ſo our zeale, & our faith, and our loue are quenched with ſinne. Euery vaine thought, and euery idle word, & euery wicked deed, is like ſo many drops to quench the Spirit of God. Some quench it with the buſines of this world, ſome quench it with the luſts of the fleſh, ſome quench it with the cares of the minde, ſome quench it with long delayes, that is, not plying the motion when it commeth, but croſſing the good thought with bad thoughts, & doing a thing whē the ſpirit ſaith, Do it not; as Achab went to battell after he was forbidden. Sometime a man ſhall feele himſelfe ſtirred to a good worke, as though he were led to it by the hand; and againe, he ſhalbe frighted from ſome euill thing, as though he were reproued in his eare: then, if he reſiſt, he ſhall ſtraight feele the ſpirit going out of him, and heare a voyce pronouncing him guiltie, and he ſhall hardly recouer his peace againe. Therefore Paul ſaith, *Grieue not the ſpirit:* ſhewing that the ſpirit is often grieued before it bee quenched: and that when a man begins to grieue, and checke, & perſecute the ſpirit, lightly he neuer ceaſeth vntill he haue quenched it, that is, vntill he ſeeme to haue no ſpirit at all, but walketh like a lumpe of fleſh. *Epheſ. 4 30.*

After *Quench not the ſpirit*, followeth, *Deſpiſe not propheſying.* In the ende of this Epiſtle, Paule ſpeaketh like a father which is come to the ende of his life; who becauſe hee hath but a while to ſpeake, heapeth his Leſſons together, which he would haue his ſonnes remember when he is gone: ſo Paul, as though he were ſet to giue good counſell, & had not leiſure to ſpeake that he would, ſendeth the Theſſalonians a briefe of his mind, which their medi-

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tation ſhould after amplifie and expound vnto them.

His firſt aduice is, *Quench not the ſpirit*; that is, when a good motion commeth, welcome it like a friend, and croſſe it not with thy luſts. The ſecond admonition teacheth how the firſt ſhould be kept, *Deſpiſe not propheſying*, and the ſpirite will not quench, becauſe propheſying dooth kindle it. The third admonition teacheth how to make fruit of the ſecond; trie the doctrines of them which propheſie, and thou ſhalt not beleeue error for trueth, but hold the beſt. The fourth admonition is the ſumme of all, and it commeth laſt, becauſe it is longeſt in learning, that is, *Abſtaine from all appearance of euill.* This is the ſumme of all, for he which can abſtaine not only from euill, but from the appearance of euil, is ſo perfect as a man can bee in this ſinfull life: put al theſe together, and it is as if Paule ſhould ſay, Quench not the ſpirit by deſpiſing of propheſying; neither deſpiſe propheſying, becauſe all doe not propheſie alike: but rather when you heare ſome preach one way and ſome another, when you ſee ſome followe him, and others followe him, doe you trie the doctrines by the ſcripture, as the men of Berœa did, and chuſe that which is beſt, and ſoundeſt, & trueſt, hauing alway ſuch an eye to the truth, that you abſtaine
Act.17.11. from all appearance of errour; ſo iealous the holie Ghoſt would haue vs of our faith, that wee ſet no article vpon our religion but that which is an vndoubted trueth: As Moſes did nothing in the Tabernacle, but that which was ſhewed in his paterne. It ſeemes that there were ſome among the Theſſalonians, as there bee among vs, which did forſake all religion becauſe the preachers did not agree, or becauſe the liues of profeſſors gaue ſome offence: therefore Paul ſheweth that there is no cauſe why they ſhould miſlike the word for the preacher, or why they ſhould deſpiſe religion for the profeſſor, becauſe the word and the religion are not theirs which teach it and profeſſe it, but Gods, and therefore cannot be polluted by them no more than God. Then he cõcludeth, that ſeeing it is neceſſary that there ſhalbe alwaies errors and hereſies to try vs, we ſhould alſo trie them, and therby be prouoked ſo much the more from error, or hereſie, or ſuperſtition, that wee abſtaine euen from the appearance thereof, leaſt we fall into the ſin; that is the ſcope of theſe words.

Deſpiſe not propheſying. This admonition is as it were the kee-

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per of the former, for by propheſying the ſpirite is kindled, and without propheſying the ſpirite is quenched, and therefore after *Quench not the ſpirit*, Paul ſaith, *Deſpiſe not propheſying*: ſhewing that as our ſinne doth quench the ſpirit, ſo propheſying doth kindle it. This you may ſee in the Diſciples that went to Emaus, of whom it is ſayd, when Chriſt preached vnto them out of the law and the Prophets, the ſpirit was ſo kindled with his propheſying that their harts waxed hot within them. This you ſee againe in Sauls meſſengers, which were ſent for Dauid, when they came among the Prophets and heard them propheſie, their ſpirit was ſo kindled, that they could not chuſe but propheſie alſo, in ſo much that Saul came after himſelfe, and hearing the Prophets as they did, the ſpirite came vnto him likewiſe, and hee propheſied too: whereupon it was ſaid, *Is Saul alſo among the Prophets?* This is no maruel, that the ſpirit of man ſhould be ſo kindled, & reuiued, and refreſhed with the word, for the word is called the food of the ſoule; take away the word from the ſoule, and it hath no food to eate. As if you ſhould take food from the bodie, the bodie would pine. And therefore Salomon ſaith, *Without viſions the people periſh*: that is, without propheſying the people famiſh. Therefore he which loueth his ſoule, had no neede to deſpiſe propheſying: for then he famiſheth his owne ſoule, & is guiltie of her death; therefore that Paſtor or that Patron, which is the cauſe why any place dooth want preaching, is guiltie of their deſtruction, becauſe hee which taketh, or keepeth away the foode, doth famiſh the bodie. The Apoſtle might haue ſaid, loue propheſying, or honor propheſying: but he ſaith, *Deſpiſe not propheſying*. And why doth he forbid to deſpiſe propheſying? Why did Chriſt ſay, *The poore receiue the Goſpell?* but to ſhew that the rich did contemne it. Why doth Paul ſay, *I am not aſhamed of the Goſpel?* but to ſhewe that many are aſhamed of it. Euen ſo he ſaith, *Deſpiſe not propheſying*; ſhewing that ỹ greateſt honor which we giue to Prophets, is not to deſpiſe them; and the greateſt loue which we carrie to the word, is not to loath it. If we do not deſpiſe the preachers, then we thinke that we honor them enough: & if we do not loath the word, then we think that we loue it enough: therefore the Apoſtle ſaith, *Deſpiſe not propheſying*, for honor propheſying. *Propheſying* heere dooth ſignifie preaching, as it dooth in Roman. 12.6. Will you know

Luk. 24 32.

1. Sa. 19.20.

1. Sa. 19 23.

Hebr. 5.

Pro. 26. 18.

Mat. 11. 5.

Rom. 1. 16.

Rom. 12. 6.

knowe why preaching is called *propheſying*? To adde more honour and renowne to the preachers of the word, to make you receiue them like Prophets, and then Chriſt ſaith, *Mat.*10.41. *Youſhall haue a Prophets reward*: that is, not ſuch a reward as you giue, but ſuch a reward as God giueth.

Laſtly, (if you marke) Paul ſaith not, Deſpiſe not Prophets, but *propheſying*: ſignifying, that from the cõtempt of the Prophets, at laſt wee come to deſpiſe propheſying too, like the Iewes, who *Ier.*11.27. when they were offended with the prophet, charged him to propheſie no more. Therfore, as Chriſt warned his Diſciples to heare *Mat.*23.3. the Scribes & Phariſies, although they did not as they taught: ſo Paul warneth the Theſſalonians, that if any Prophets among thẽ doe not as they teach, and therefore ſeeme worthie to be deſpiſed like the Scribes and Phariſies, yet that they take heed that they do not deſpiſe propheſying for the Prophets. Becauſe the preachers are deſpiſed before the word be deſpiſed, therefore we wil ſpeake firſt of their contempt.

*Mat.*16.13. Chriſt asked his diſciples, what they thought of him: ſo I would aske you what ye thinke of preachers? Is he a contemptible per-
2.*Cor.*5.20. ſon, which bringeth the meſſage of God? which hath the name of
*Reuel.*1.20. an Angel? and al his words are meſſengers of life? Prophets are of ſuch account with God, that it is ſaid, *God will doe nothing before*
*Amos*3.7. *he reueale it vnto his Prophets*: ſo Prophets are (as it were) Gods counſellers. Againe, kings and prieſts, & prophets were figures of Chriſt, al theſe three were annointed with oyle, to ſhew that they
1.*Kin.*13.1 had greater graces than the reſt: but eſpecially the Prophets are called, *Men of God*; to ſhew, that all which are of God will make much of Prophets for Gods ſake. Therfore women are forbidden to take vpon them to propheſie, leſt that noble calling ſhould become vile and deſpiſed, by ſuch vnskilful handlers of it. Therefore
1.*Cor.*14.34. when the Prophet Eliſha would ſend for Naaman the leaper to come vnto him, theſe were his words, *Naaman ſhall knowe that*
2.*King.*5.8 *there is a Prophet in Iſrael*; as though all the glorie of Iſrael were chiefly in this, that they had prophets, & other had none: as if one pariſh ſhould triumph ouer another, becauſe they haue a preacher, and the other haue none. Therefore when this prophet was dead, Ioaſh the king came vnto his coarſe, & wept ouer his face,
2.*Kin.*13.14 & cried; *O my father, my father, the chariot of Iſrael, & horſmen*

of

of the same: shewing that the chariots and horses, & souldiers doe not so safegard a citie, as the prophets which teach it, & pray for it. Therefore when God would marke the Israelites with a name of greatest reproch, hee calleth them, A people which rebuke their priests: as if he should say, vsurpers of the priests office: for they rebuke their priests, which are appoynted to rebuke them.

How ioyful and glad was Lydia when she could draw Paul & Sylas to her house? *If you thinke me to be faithfull* (sayth she) *come to my house*: shewing that neuer any guests were so welcome to her house before. How tender was the Shunamite ouer Elisha, that she built an house to welcome him, and to keepe him with her; thinking all the places in her house too bad for him, she built him a new roome, to make him stay with her? How much did the Galathians make of Paul, that he sayth, they would pull out their owne eyes to do him good? So once a Prophet was esteemed like a Prophet. And hath he bid you despise thē now, which bad your honour them before? No, Paule chargeth vs to receiue our teachers, as he was receiued himselfe: saying, *He which labourreth in the word, is worthie of double honour*; that is, the preacher (after a sort) is more to be honored than the Ruler: for Aaron was the elder brother, but Moses was the yonger brother: and therefore if there be any appendix, the Magistrate is the appendix: for if Aarons Vrim & Thūmim would haue serued, Moses rod and staffe should not haue needed: but whē the tongue could not perswade, the rod did compel, & so came in the Magistrate. As Paul sheweth the Thessalonians how the preachers of the Word should be honoured: so hee teacheth the Philippians how to honour their teachers, saying: *Receiue him in the Lord with great gladnesse, and make much of such*: that is, shew your selues so glad of him, that he may be glad of you. Haue you neede to bee taught, why Paul woulde haue you make much of such? Because they are like Lampes, which consume themselues to giue light to other: so they consume themselues to giue light to you: because they are like a Henne, which clocketh her Chickens togither from the Kite; so they clock you together from the Serpent: because they are like the showte which did beate downe the walles of Iericho; so they beate downe the walles of sinne: because they are like the fierie piller which went before the Israelites to the Land

Act. 16. 15.

2. *Kin.* 4. 10

Gal. 4. 15.

1. *Tim.* 5. 14

Exo. 28. 30.

Phil. 2. 29.

Iosua, 6. 20.

of

of Promiſe; ſo they go before you to the land of Promiſe: becauſe they are like good Andrew, which called his brother to ſee the
Iohn 1.41. Meſſias; ſo they call you to ſee the Meſſias: and therefore make much of ſuch.

If we ſhould make much of Prophets, how much ſhould wee make of propheſying? If wee ſhould loue our Inſtructors, how much ſhould we loue inſtructiō? Simeon keeping in the temple,
Luk. 2.28. met with Chriſt; ſo many hearing the worde, haue met with knowledge, haue met with comfort, haue met with peace, haue met with ſaluation: but without the worde neuer any was conuerted to God. Therefore whenſoeuer the worde is preached, euery one may ſay to himſelfe, as the Diſciples ſayd to the blinde
Mar. 10.49 man, *Be of good comfort he calleth thee:* Be of good comfort, the Lord calleth thee: but when the word is not preached, then euery man may ſay to himſelfe; beware, the diuell calleth thee. When the Prophets went from Ieruſalem, then ſword, and famine, and peſtilence, and all the plagues of God reigned vpon them, euen as
Gen. 19.24. fire came vpon Sodome, ſo ſoone as Lot was gone out: therefore what may thoſe lāds feare, which vſe their Prophets, as the Iewes vſed thoſe which were ſent to them? Amos calleth it an euil time, wherein the prudent keepe ſilence, chap. 5. verſ. 13. therefore this is an euill time, wherein the prudent are ſilent.

There be two trades in this land, without the which the realme cannot ſtand; the one is the Queenes ſouldiers, and the other is the Lords ſouldiers, and the Lords ſouldiers are handled like the Queenes ſoldiers, for from the Merchant to the porter, no calling is ſo deſpiſed, ſo contēned, ſo derided, that they may beg for their ſeruice; for their liuing is turned into an almes. One ſaith that Moſes is *Quis*, that is, the Magiſtrate is ſome bodie; but Aarō is *Quaſi quis*, that is, the Miniſter is no bodie, becauſe no bodie is deſpiſed
1. *Kin.* 21.20 like him. Receiue a Prophet in the name of a Prophet: nay, Receiue a Prophet in the name of an enemie, as Achab receiued Elias; Art thou here mine enemie? If Paul had liued in our daies hee would not haue ſayd, *Deſpiſe not the Prophets*, but perſecute not the Prophets, for hee ſhould haue ſeene not onely deſpiſers of the Prophets, but mockers of them, not onely mockers but ſlaunderers of them, not onely ſlaunderers, but hunters and
Gen. 37.4. biters, and ſmiters of them. Ioſeph was troubled ſo ſoone as he began

began to feede his fathers sheepe, so the pastours are troubled so soone as they beginne to feede their fathers sheepe; euerie man thinkes to finde friends against them, and though there bee no lawe to hurt them, yet no man feares to accuse them, because authoritie doth disauour them, they cannot tell how to preach, nor what to say, because there bee so many Ahabs which would haue them say that which pleaseth them, though it be not true. Charm the charmer neuer so sweetly, let his song bee neuer so pleasaunt, yet many adders are ready to stop their eares, and stop his mouth, like a bird which is smitten in her song of the Archer, whom she singeth vnto, euen as Saul let his speare flye at Dauid, while hee plaied vpon his harpe to solace and comfort, and driue the euill spirit from him: so while we play vpon Dauids harp to solace and comfort, and driue the euill spirit from you, many let the dartes of reproch, and the arrowes of slander flie at vs; saying, as the woman sayd to Eliah, *If thou hadst not beene, my childe had not died:* If we had not been, their peace had not dyed; if we had not been, their sports had not dyed; if we had not been, their customes, and their titles, and their honours had not dyed. And why should not Herode and Archelaus dye, which sought the death of the childe? Why should not any custome, or honour, or pleasure dye, which seeketh the death of Religion? *Alas* (saith Ieremiah) *what haue I done, that all men should curse me?* If we do but preach the trueth, you should not hate vs for the trueth. Now Obadiah had need to hide the Prophets againe to saue them out of prison, where is Rahab that shee might conuey away the seruants of God? Once Baals prophets were punished, but now Christs prophets are punished: once they did aske, *Where is the Seer that he may teach vs?* but now they aske, where is the Seer, that we may take him? once they did build houses for the Prophets, like the Shunamite, but now they take their houses from them, and thinke they doe God seruice, when they make them, & their wiues, and their children, and their seruants beggers: once Paul said to Timothie, *Let no man despise thy youth*; shewing that preachers should not be despised for their youth, but now they despise the yong prophets and the old too. How is the double honour turned to single honour? Nay how is our honour turned to dishonour? *If I be a master* (sayth God) *where is my feare?* so, if we bee Prophets, where

1. *Kin.* 22. 13
1. *Sa.* 19. 20.
1. *Kin.* 17. 18
Matt. 2. 13.
Ier. 15. 10.
1. *Kin.* 18. 3 4
Iosua. 2 1.
2. *Kin.* 10. 19.
1. *Sam.* 9. 9.
2 *Kin.* 4. 10.
1. *Tim.* 4. 12
Mal 1. 3

is our reuerence? doth not the contempt of Prophetts crie vnto
Gen.4.10. God, as well as the blood of Abell? When the messengers which were sent vnto the vineyard for fruite, were beaten of them which should haue laden them; then it is said that the Lord of the Vine-
Mat.21.43 yard waxed wroth, & said that he would let the vineyard vnto others, which should yeeld him the fruites thereof. The meaning hereof is this, that whē the preachers & teachers which Christ sendeth to his Church for fruits, are abused and persecuted of them whom they cal to the banquet, then he wil remoue their light and his Gospel to other which wil yeeld him the fruits thereof. Therefore what may his land feare, which hath vsed Christs Ambassa-
2.Chro.10.4 dors as Ammō vsed Dauids Ambassadors? Ierusalem is left without one Prophet because she despised them, Sodome was burned because she despised Lot, and the whole world was drowned because it despised Noah; and are not these examples written for our
1.S.28.6. warning? The time came that Saul sought for a Prophet, & God would not answere him by Prophets, because he had despised his prophets before: so the time commeth when you shall aske where
2.Kin.2.11. is the seer? and they shall say, he is rapt away like Eliah: a prophet was amongst vs, but whē he was despised in Ierusalē, he was sent to Nineueh. Is not iudgement begun already? Doth not the gospel stand at the doore, as if she were ready to take her leaue? Are we not come frō despising of Prophets almost to the despising of prophesying too? Doe not many run vnto the rulers, as young Ioshua ran to Moses, and crie Master, forbid them to prophese? Do not many walke in the streetes while we preach in the Temple?
Gen.7.9. The beastes came to the Arke to saue themselues, and men will not come to the Church to saue themselues: but wee may crie vnto them as the children did to their fellowes in the Market;
Mat.11.17. *Wee haue pyped vnto you and yee would not daunce*, we haue lamented vnto you, and yee would not mourne. Some come to heare vs, as Naaman came to Elisha, when the Prophet had told
2.Kin.5.11 him what he should doe, hee mocked him for it, hee thought that he knewe a better way than that himselfe. So they come to heare
1.Cor.1.27. vs, but they think they can teach vs: but they must remember that Paule saieth: *God hath chosen the foolish to confound the wise*; therefore if they thinke themselues wise, let them thinke vs those fooles whome GOD hath chosen to confound them. For

although

although at all other times we are plaine and simple as Iacob, yet at this time we haue a promise, and it is giuen to vs for your sake, to speake sometime that which wee conceiue not our selues, because the houre is come wherein God hath appointed to cal some of you, as he hath done some of you before, therfore as the princely Spirite came vpon Saule when he should raigne, to teach him how hee should rule, so the propheticall spirite commeth vpon Preachers when they should teach, to teach them how they should speake: therefore as Christ was content to be baptized of Iohn, so be you contented to be instructed of vs, that (if we be more simple than you) the glorie of God may appeare more in conuerting you by vs. 1. Sam. 11. 6 Mat. 3. 18.

Hath not this despising of the Preachers, almost made the preachers despise preaching? the peoples neglect of the prophets hath made the Prophets neglect prophesying? the Non-resident keeps himselfe awaye, because hee thinkes the people likes him better, because he doth not trouble them. And the drone neuer studieth to preach, for hee sayth, that an Homilie is better liked of than a Sermon: & they which would study Diuinity aboue al, when they looke vpon our contempt, and beggerie, and vexation, turne to Law, to Phisicke, or trades, or any thing, rather then they will enter this contemptible calling. And is not the Arke then readie to depart from Israell?

Now if you will know what makes prophets and prophesying so despised, you may see first in Ieroboams Priests. It it sayd, that *Ieroboam made Israell to sinne*; that is, Ieroboam made Israell to contemne Religion, because hee made Priests of the basest of the people; therfore they which make Priests like Ieroboams Priests, make the people contemn the Priests & religion too. Why might none carrie the Arke but the Leuites? Was it not least the Arke (which was a signe of God) should be despised? Therefore none should meddle with the word (which is the law of God) but they which are fit, least they make it despised. Anna said, *I will not offer the childe to God, before hee be weaned*, that is, before hee be taken from the dugge: but now they offer their children to God, before they bee weaned, before they can goe, before they can speake; and sende them to fight the Lords battailes before they have one stone in their hande to fling at Goliah; that is, one Scripture to 1. Kin. 15. 26 1. Kin. 13. 33 Deu. 10. 8. 1. Sam. 1. 22 Mat. 4.

resist the tempter. This is either because the Patrones, or the Bi-
Gen 27.11. shops haue lime vpon their fingers, which makes them like blind Isaac, that they take no heede whome they blesse.

The second thing which makes Prophets and prophesying despised, is the lewdnes and negligence of them that are able to doe well in their Ministerie, and yet do contrarie. It is said of Hophni
1. Sam 2.17 and Phineas, that by their corrupt sacrificing, they made the people abhor the sacrifices; so, many by their slubbering of the worde (for want of studie and meditation) doe make men thinke, that there is no more wisedome in the word of God, than they shew out of it: and therefore they stay at home, and say, they knowe as much as the preacher can teach them.

There is a kind of Preachers risen vp but of late, which shroud and couer euery rustical and vnsauerie, and childish, and absurd Sermon, vnder the name of the simple kind of teaching, like the Popish Priests, which make ignorance the mother of deuotion: but indeede to preach simply, is not to preach rudely, nor vnlearnedlie, nor confusedlie but to preach plainely and perspicuously, that the simplest man may vnderstand what is taught as if he did heare his name. Therfore if you wil know what makes many preachers preach so barely, and loosely, & simplie, it is your own simplicitie, which makes them thinke that if they go on & say some thing, all is one, and no fault will be found because you are not able to iudge in or out, and so because they giue no attendance to doctrin, as Paul teacheth them, it is almost come to passe that in a
2. Tim 4.16 whole sermon the hearer cannot picke out one note more then hee could gather himselfe. Wheat is good; but they which sell the refuse of wheate are reproued, Amos the eight chapter and sixt verse: so preaching is good, but this refuse of preaching is but like swearing, for one taketh the name of God in vaine, and the other takes the word of God in vaine. As euery sound is not musicke, so euery Sermon is not preaching, but worse than if hee should reade an Homilie. In the eight and fortieth of Ieremiah, there is a curse vpon them which do the businesse of the Lord negligentlie. If this curse doe not touch them which doe the chiefest businesse of the Lorde negligently, truly I cannot tell whom the Prophet meaneth. These would not haue prophesying despised, and yet they make it despised themselues.

The

The laſt thing which makes Prophets & *propheſying* deſpiſed, is the diuerſitie of mindes, while one holdeth one way, and another another way, ſome leaue all, and will be of no religion, vntill both parties agree: as if a patient ſhould pine himſelfe and eate no meate at all, becauſe one Phiſition ſayth, that this meate will hurt him, and another ſayth, that meate will hurt him. Theſe are the three enemies, which make vs and our labours deſpiſed.

Now what ſhal we anſwer to our deſpiſers? *Reioyce not againſt me, O mine enemie,* (ſaith the Church) *for I ſhall be raiſed:* ſo, Deſpiſe not the Prophets, O ye Iſmaelites, for they ſhall be honored. Peter ſaith to Ananias and Saphira, *You haue not lied vnto men, but vnto God:* ſo, you haue not deſpiſed man but God: for Chriſt ſayth, *Hee which deſpiſeth you, deſpiſeth me.* When Sathan ſlew Iobs ſeruants, his malice was againſt Iob: ſo, when you deſpiſe Gods ſeruants, your preſumption is againſt God: for *That which you doe vnto them* (ſaith Chriſt) *you doe vnto me.* Why then if they deſpiſe Chriſt, Chriſt will deſpiſe them, for he tolde Saul that hee ſpurned againſt the pricke, that is, he ſpurned againſt that which would ſpurne againſt him. Therfore, if you giue vnto Chriſt whē you giue vnto the poore; and if you honour Chriſt when you honor his Prophets: as if you giue to the poore for Chriſtes ſake, ſo deſpiſe not the Prophets for Chriſts ſake. If for al this we muſt be deſpiſed ſtill, then this is our remedie, Paul ſaith, *Whatſoeuer wee are to you: yet wee are a ſweete ſauour to God, both in them which are ſaued, and them which periſh:* that is, though wee bring him word that you will not come to the banquet, yet we ſhal be welcome without you. And ſo much of that.

Mich.7. *Act.5.3.* *Luk.10.16* *Iob 1.16.* *Mat.10.* *2.Cor.2.15.*

After *Deſpiſe not propheſying*, followeth *Trie all things:* as if he ſhould ſay, Deſpiſe not propheſying, but for all that trie propheſying, leaſt thou beleeue error for truth: for as among Rulers, there be bad Rulers: ſo among Prophets there be falſe Prophets. This made Chriſt warne his Diſciples to beware of the leauen of the Phariſies, that is, of their falſe doctrine. This made Iohn ſay, *Trie the ſpirits.* And therefore we reade in the ſeuenteenth chapter of the Acts of the Apoſtles and the eleuenth verſe, how the men of Berœa would not receiue Paules doctrine before they had tried it, and how did they trie it? It is ſaid, that they ſearched the Scripture. This is the way which Paule would teach you to

Mar.8.25. *1.Iohn 4.1.*

trie other whereby he was tried himselfe: whereby you may see, that if you vse to reade the scriptures, you shall bee able to trie all doctrines: for the word of God is the touchstone of euery thing, like the light which God made to behold al his creatures; so is the Scripture to decide all questions, euery doubt must come to the Word, and all controuersies must be ended at this Tribunall, the Scripture must speake which is right, and which is wrong, which is trueth, and which is error, and al tongues must keepe silence to heare it: so God hath appointed that the Iudge of our controuersies, which he saith in the twelfth chapter of Iohn, and the eight & fortieth verse, *shall iudge vs in the last day*. Here a man may aske, If it bee so that God would haue vs to trie all our religion by the Scripture, and not by Fathers, nor by Doctors, nor by Councels, nor by Angel, nor by Pope; how then do the Papists say, we must beleeue as the Church beleeueth? and neuer looke into the scripture, whether our teachers say as God sayth, but take it vpon their credit, as a blind man eateth his meate. Gen. 1, 2.

A man trieth his horse which must beare him, and shall he not trie his faith which must saue him? Paul saith, *Let euery one be able to giue a reason of his faith*. Is this a reason of our faith to say, I beleeue so, because Rome beleeueth so? or rather because that the word doth teach me so. It will not answere for them which dye in heresie, to say, the priests taught vs so; no more then it would excuse Eue to say, the Serpent taught her so: for God saith, *Bee not deceiued*, neither by serpent, nor by prophet, nor by angel. Therefore I conclude with Paul, *Despise not prophesying*, least the Gospell bee taken from you; and yet trie prophesying, least you receiue error for trueth. Gen. 3, 13.

As wee are to trie doctrines, so Paul would haue vs to trie our thoughts, and our speeches, and our actions: therefore hee sayth, *Trie all things*. He doth not bid vs take a taste of al sinnes and vanities, as Salomon did to trie them; for they are tried alreadie: but that we should set the word of God alway before vs like a rule, & beleeue nothing but that which it teacheth, loue nothing but that which it prescribeth, hate nothing but that which it forbiddeth, doe nothing but that which it commandeth; and then wee trie all things by the word. As the Eunuch sayd, *How should I vnderstand without an Interpeter?* so thou maiest say: How should Act. 8. 31.

ſhould I trie without the word, which is the touch ſtone of good and euill?

Now when wee haue tried by the word which is trueth, and which is error; what ſhould we doe then? *Keep that which is beſt:* that is, ſtay at the truth, as the wiſe men ſtayed whē they came to Chriſt. We muſt keep & hold the truth, as a man gripeth a thing with both his hands, that is, defend it with thy tongue, maintaine it with thy purſe, further it with thy labour, in daunger & trouble, and loſſe and diſpleaſure, come life come death; think, as Chriſt did ſeale the trueth with his bloud, ſo thou muſt ſeale it with thy bloud, or els thou doeſt not keepe it, but let it go. Well doth Paul put *Try* before *chuſe*, for he which trieth may chuſe ý beſt; but he which chuſeth before he trie, takes the worſt ſooner thē the beſt: and therefore the Popes prieſts becauſe the people ſhould take ſuperſtition before religion, will neuer let them haue the Touch ſtone, but keepe them from the ſcripture, and lock it vp in an vnknowne tongue, which they cannot skill of, leaſt they ſhould trie their doctrines, like the men of Berœa, making religion a craft, as men call their trades. Therefore, as Ioſiah reioyced that the booke of God was found againe; ſo wee may reioyce that the booke of God is found againe: for when the people might not reade it, it was al one as if they had loſt it. *Mat. 2. 2.* *Act. 17.*

After *Trie all things*, and *keepe the beſt*: followeth, *Abſtaine frō all appearance of euill:* As if he ſhould ſay, that is like to bee beſt which is ſo farre from euil, that it hath not the appearance of euil, and that is like to be the trueth which is ſo farre from error, that it hath not the ſhewe of error; whereby hee ſheweth, that nothing ſhould be brought into the Church or added to our religion, but that which is vndoubted trueth without ſuſpition of errour. It is not enough to be perſwaded of our faith, but wee muſt bee aſſured of it; for religion is not built vpon doubts, but vpon knowledge. Here we may maruell why Paul biddeth vs *Abſtaine from all appearance of euill:* becauſe ſinne, and hereſie, and ſuperſtition are hypocrites, that is, Sinne hath the appearance of Vertue, and Hereſie hath the appearance of Trueth, and Superſtition hath the appearance of Religion: but by this the Apoſtle doth note, that there is no Sinne, nor Hereſie, nor Superſtition, but if the viſor bee taken away from it, it will appeare to bee a Sinne, and

Hereſie,& ſuperſtition,though at the firſt ſight the viſor do make it ſeeme none, becauſe it couereth the euill, like a painted Sepulchre vpon wormes and rotten bones.

Hereby we are taught to iudge of al things as they are, and not as they ſeeme to be. As we draw aſide the curtaine before we behold the picture: ſo we muſt remoue our prudence & al ſurmiſes, and then behold the thing naked as it is, if we wil know it indeed.

Here I might admoniſh them which ſeparate themſelues from our Church: As Paul ſayth, *Examine whether you be in the faith:* ſo examine whether you haue the ſhew of error. Hath it not the ſhew of error, to broach a religion which was neuer heard of before? Hath it not the ſhew of error, to retaine an opinion, which the Author himſelfe hath recanted? as though ye would ſucke vp that which the dogge hath vomited? Hath it not the ſhew of errour, to affirme that thoſe preachers may not be heard, which (by their owne confeſſions) haue conuerted them to the knowledge of God, and daily conuert other? Hath it not the ſhew of error, to affirme that the Lords prayer may not bee vſed for a prayer, which for any thing that wee or they can reade, was ſo vſed from the beginning?

Hath it not the ſhewe of error, to ſay that no man may vſe any ſet praier? ſeeing there be many ſet praiers, & Pſalmes, and bleſſings in the holie Scripture, which were vſed in the ſame forme? Hath it not the ſhew of error, to affirme that we haue no church, & yet to grant that our Martyrs which died in Poperie, were true members of the Church? Hath it not the ſhew of error to affirme that two or three may excommunicate all the reſt without a Miniſter, ſeeing the Paſtour is the mouth of the Church? Hath it not the ſhew of error to affirme, that ỹ Church of Chriſt was euer inuiſible before this age, & that it is ſuch a ſmall flock as their number is? and that it hath ſet foote no where but in England? Hath it not the ſhew of error, to hold that for good and ſound religion, which is altered euery day, adding and detracting, as though a man ſhould make a religion of his owne inuention, ſo faſt as new conceits come into his braine? Let thē think what Paul ſaith vnto them, *Be wiſe vnto ſobrietie,* & ſuſpect that cōſtruction which your ſelues deuiſed; for Salomon ſaith, *There is an error vpon the right hand, as well as vpon the left,* that is (as I may call it) the zealous

Rom 12. 3.
Pro. 4. 27.

lous error, and if this be not it, I know none within this land.

Yet, shal I say that we haue not the shew of error? Nay, I would we were but in the shew of errour. I may not call euill good, no more then I may call good euill: an therefore let vs pull out the beame out of our own eies, as we would pul the moat out of their eies. If Paul would haue vs abstain from euery appearance of euil, sure he would haue vs abstaine from heresie, & from Idolatrie: for these are the greatest euils. But if we be not idolators, yet we haue the shew of idolatrie; if we be not of Antichrists religion, yet we are of Antichrists fashiō, so long as we haue the same vestures, & the same orders, and the same titles that Antichrist knoweth his ministers by. It is said that the Serpents sting is in his taile, & so it seemes: for this taile of Antichrist (which ỹ Pope hath left behind him, like an euill sauour) is vnto vs as the remnants of the Chananites were vnto the Iewes: they shuld haue destroyed al the Chananites, but because they spared some, therefore they whō they left were goades in their sides, and prickes in their eyes, that they could neuer be in quiet for them: so we should haue expelled the head & the taile too of Antichrist, but because we did not, therefore the remnants of Poperie are goads in our sides, and pricks in our eyes, that we cannot yet be in quiet for them. Therefore let vs pray that he which hath taken away the euill, will take away the shew of euill too. *Nu.* 33. 55.

FINIS.

To the Reader.

TO control those false copies of this Sermō, which were printed without my knowledge, patched (as it seemeth) out of some borrowed notes; & to stop the printing of it again without my correctiōs, as it was intēded, because they had got it licēsed before, although vtterly vnwilling (for some respects) to haue it published: which made me withstand their importunitie so long, yet seeing more inconueniēce thē I thought of, I suffered that which I could not hinder. And now hoping that it is Gods will to profite some by it, as Iacob parted from Beniamin: so that which must be, let be: & the Lord giue thee a blessing with it. *Gen.* 43 11.

THE

THE WEDDING Garment.

Rom.13.14.

Put ye on the Lord Iesus Christ.



Haue chosē a text which is the ſumme of the Bible. For al ſcripture runneth vpon Chriſt like the title of a booke, becauſe he is Alpha & Omega, the beginning and the end of mans ſaluation: therefore he is figured in the Law, foretold in the Prophets, & fulfilled in the Goſpell. Some places point to his Diuinitie, ſome to his Humanitie, ſome to his Kingdome, ſome to his Prieſthood, ſome to his Propheſie, ſome to his Conceptiō, ſome to his Birth, ſome to his Life, ſome to his Miracles, ſome to his Paſſion, ſome to his Reſurrection, ſome to his Aſcenſion, ſome to his Glorification; all poynt to the Sauiour, like Iohn Baptiſt, when hee ſayd, *This is the Lambe of God, which taketh away the ſinnes of the world.* Therefore learne Chriſt, & learne all. Now to teach vs how we ſhould heare, and how we ſhould loue, and how wee ſhould feare, and how we ſhould beleeue, and how wee ſhould followe Chriſt, that we may know when we haue learned him: the Apoſtle ſaith, *Put ye on the Lord Ieſus Chriſt:* as though this word did containe all our duties vnto Chriſt, *to put him on:* (which ſeemes to bee the leuell of this phraſe, if you marke how it commeth in) for before Paul ſayth, *Caſt away the works of darkneſſe, and put on the armour of light:* then hee nameth the workes of darkneſſe which wee ſhould caſt off, that is, gluttonie, drunkenneſſe, ſtrife, enuie, chambering, wantonneſſe: after he nameth the armour of light, which we ſhould put on, and calleth it by the name of the giuer, *The Lord Ieſus Chriſt.* In ſtead of gluttonie, and drunkenneſſe, and ſtrife, and chambering, and wantonnes, and other patches of the diuell, wherewith man cloatheth himſelfe as with a garment; the Apoſtle giueth him another garmēt, which he calleth Ieſus Chriſt: he doth not oppoſe vertue to vice, as one would thinke when he had ſayd, Caſt off Gluttonie, he ſhould haue ſayd

Rom.1.8.

Iohn 1.29.

Verſe 12.

Verſe.13.

Verſe.14.

Pſal.109. 18.

ſayd, Put on ſobrietie: when hee had ſayd, Caſt off wantonneſſe, hee ſhould haue ſayd, Put on continencie: when hee ſayd, Caſt off enuie, hee ſhould haue ſayd, Put on loue: But in ſtead of all vertues, he commendeth the example of Chriſt for euery vertue, and oppoſeth it to euery vice: as if he ſhould ſay, He which thinketh onely to followe Chriſt, needeth not to bee led by the hand from vertue to vertue, but his example will teach him what hee ſhall follow, and what he ſhall flye, better than all precepts in the world. Therefore this is the beſt thought in euery action for a mã to thinke, what Chriſt would doe, which was made not onely redemption and ſaluation to ſaue vs, but wiſedome and example to guide vs. Therfore he ſaith, *Learne of me, and follow me:* as though we ſhould thinke before we ſpeake whether he would ſpeake ſo, and conſider before we doe, whether he would doe ſo; and do all by his example, as the ſcholler writeth by his Coppie: or elſe we doe not learne of him, but of our ſelues; and then we goe awrie, like a childe which ſcribleth without a rule. If thou reſolueſt to ſpeake and doe no otherwiſe than Chriſt would ſpeake and doe himſelfe, thou ſhalt bee ſure to doe all things well, becauſe thou followeſt a ſtraight paterne: therefore ſtudie what this meaneth, *to put on Chriſt*. It is a ſtrange ſpeech, and a ſtrange garmẽt. They which cannot tell (like Nicodemus) what Chriſt meaneth when he ſayth, that wee muſt bee borne againe, cannot tell what Paul meaneth when he ſaith, *Put on Chriſt:* as if one ſhould put on an other, I thinke many here may go to the Apoſtle, as the Apoſtles went to Chriſt, and aske of him, Maſter expound to vs, what is the Parable?

1. *Cor.* 1. 30. *Mat.* 11. 29. *Mar.* 10. 21. *Iohn.* 3. 4.

This phraſe is read in none but Paule, which hath written moſt of iuſtification by Chriſt: & therefore he vſeth al fit phraſes, to expreſſe how he ſhould apply Chriſt vnto vs; & in no tearmes hee hath ſhewed it more liuely than in this phraſe, *Put on Chriſt:* for it ſignifieth that Chriſt doth couer vs like a Garment, and defend vs alſo ſafely like an armour. He hideth our vnrighteouſneſſe with his righteouſneſſe, hee coureth our diſobedience with his obedience, hee ſhadoweth our death with his death, that the wrath of GOD cannot finde vs, iudgement cannot ſpie vs, the curſe cannot ſee vs, for the Garment which coureth and hideth vs. But, as Iacob got the bleſſing in the name and apparell of

Gal 3. 27. *Rom.* 4 7. *Gen* 37 2.

of Esau his elder brother: so in the name and apparell of Christ our elder brother, wee receiue the blessing, and are receiued into fauour like Christ himselfe. For God sayth not, This is my beloued sonne, which pleaseth me, but, *In whom I am pleased*; meaning, that not onely Christ pleaseth God, but wee please God in Christ: for Christ is our head.

Mat. 3.17. *1.Cor.* 11.3.

Therefore, as one looking in the face of a man, dooth like him straight if he like his face: so, God beholding vs in ỹ face of Christ, doth loue vs straight, because his face doth please him. But christ is not our head vnlesse we be his members, Christ is not our garment vnlesse wee put him on: as Christ did put on our garment when hee clothed himselfe with our flesh, and tooke our infirmities and bore our curse: so we must put on his garment, that is, his righteousnesse, his merits, and his death, which is as strange a vesture to vs, as our flesh was to him, and much ado we haue to put it on, and when it is on, there is great cunning to weare it cleanlie and comelie from soyling and renting, that such a precious garment be not taken from vs againe.

Ephes. 5.23. *Reu.* 3.4. *Mat.* 22.11 *Mat.* 7.23.

Therefore many seeme to weare this garment which shall be thrust from the banket, because they weare it not: as those which will say, when the Lord shall come to iudgement, Wee haue seene thee in our streetes, we haue heard thee in our Synagogues, we haue prophesied, wee haue cast out diuels, wee haue wrought miracles by thy name: as though if any had put him on, or borne his markes, they were the men which were marked like his seruants: therfore who but they shall enter into heauen? Yet Christ sayth, *I knowe you not*: there is their rewarde, I knowe you not: as if hee should answere, You weare not my liuerie, you beare not my cognisance for all your shewes, therefore departe from mee: so hee put them off, because they had not put him on: for though they had seene his person, and heard of his vertues, yet they had no faith to applie his mercies, his merites, his death and his righteousnesse vnto them, without which no man can put on Christ nor weare him. Faith is the hand which putteth him on. Faith taketh first his righteousnesse, and couereth her vnrighteousnesse, then she taketh his obedience, and couereth her disobedience, then shee taketh his patience and couereth her impatiencie, then shee taketh his temperancie, and

Luk. 13.26. *Luk.* 13.27.

couereth her intemperancie, then she taketh his continencie, and couereth her incontinencie, then she taketh his constancie, & couereth her inconstãcie, then she taketh his faith, and couereth her diffidence: then she taketh his humilitie, and couereth her pride: then she taketh his loue, and couereth her rancour: and so taketh one robe after another, and tricketh her self, vntil she haue put on Iesus Christ, that is, vntill she appeare in the sight of God, like Iesus Christ, clothed with his merits and graces: that God hath no power to bee angrie with her, because shee commeth so like his sonne. This is to put on Iesus Christ, as you shall see more liuelie, when you haue taken a view of the Garment, for wee are to speake of Christ the Garment, and of our putting it on. There be many fashions of apparell, but they are too light, or too heaule, or too sad, or too course, or too stale, and all weare out. At last the Apostle found a fashion that surpasseth them all: it is neuer out of fashion, meete for all seasons, fit for al persons, and such a profitable weed, that the more it is worne, the fresher it is. What fashion haue you seen comparable to this? It is not like the clothes of Dauids Ambassadors, which couered their vpper parts; nor like Sauls armour, which tired Dauid when he should fight with it: nor like the counterfeit of Ieroboams wife, which disguised her selfe to go vnknowne: nor like the olde ragges of the Gibeonites, which deceiued Iosua: nor like the paultrie sute of Micah, which hee gaue once a yeare to his Leuite: nor like the Gluttons flaunt which ietted in purple euery day: nor like the light clothes which Christ said are in kings Courts, and make them lighter that weare them: But it is like the Garment of the high Priest, which had all the names of the Tribes of Israel written vpon his breast: so all the names of the faithfull are written in the breast of Christ; and registred in the booke of his merites: It is like Elias mantle, which diuided the waters: So he diuideth our sinnes and punishments, that they which are clothed with Christ, are armed both against sinne and death. It is like the garments of the Israelites in the wilderneſse, which did not weare; fortie yeares together they wandered in the desert, and yet sayth Moses, their shooes were not worne, but their apparell was as when they came out of Egypt: so the righteousneſse of Christ doth last for euer, and his mercies are neuer worne out. As Mardocheus shined in the Kings robes

2. Sa. 10. 4.
1. Sa 17. 39.
2. Kin 14. 2
Iosua. 9. 4. 5
Iud 17. 10.
Matt. 11. 8.
Exod. 28. 27
Mal. 3. 16.
2. King. 2. 8.
Deut. 26. 5.
Hest. 6. 11.

before

before the people: so & more glorious are the faithful in the robes
Mat.17.2. of Christ before God. When Christ was transfigured vppon
the mount, Matthew sayth that his face shined like the Sunne, and
Psal 136.1 his clothes were as white as the light; So when we are transfigured into the image of Christ, we shall shine before other men like
Mark.5.14. lights, and therefore Christes Disciples are called Lights, because
Mat.6.29. they were clothed with light, and shined to the world. Salomon was not so glorious in all his royalty, nor the Lillies which are brauer then Salomon, as he which is clothed with Christ, because the apparel vpon him is better then all the world about him. Therfore if Dauid said, *Weepe ye daughters of Israell, for Saul which clothed*
2.Sam.1.14. *you in purple:* I may say, reioyce ye daughters of Israell, for Christ which hath clothed you with righteousnesse, as it were with a vesture, before you come to the banket.

Mat.22.12 This is the Wedding Garment, without which no man can
Ephes.6.11 feast with the Lorde. This Garment is called an *Armor*, because it defendeth vs from all the assaultes of the Diuell, the flesh, the world, the heate of persecution, and the colde of defection. This Garment is called Light, because it is the beauty & glory of them
Rom.13.2. which weare it. This Garment is called a kingdom, because none but Kings do weare it, that is, they are inthroned in the kingdome of Christ, and made kings ouer the worlde, the flesh, and Sathan:
Mat.6.3. which weare this Garment like the haire of Sampson, which
Iud.16.6. while he wore he was like a king, & all his enemies had no power to hurt him.

This Garment Paul hath sent vnto you, to go before the king of heauen and earth, a holy Garment, a royall Garment, an immaculate Garment, an euerlasting garment: a garment whereof euery hem is peace of conscience, euery pleate is ioy in the holy Ghost, euery stitch is the remission of some sinne, and saueth him which weareth it. If shee which touched the hem of Christes Garment was healed, hee which weareth the Garment, may, he which weareth Christ himselfe, shall not he bee healed of all his sores, though he were wounded from head to foote? You neede not cloath him now which saith, *When I was naked you did not cloath me*, nor cast
Mat.23.34. your garments in the way, as they did when he came to Ierusalem,
Mat 21.8. but take his Garmentes and suffer your selues to bee cloathed, as
Gen 9.23. Noah did, to couer your nakednesse. As the good Samaritane put
Luk. 10,34. him

him vpon his owne beast, which was spoyled with theeues, and bound vp his sores, when he was wounded: So Christ Iesus moisteth the faithfull vpon his righteousnesse, and healeth their sinnes, as though he should couer them with his garments, whome the worlde, the flesh, and the diuell haue robbed of their garments, that is, the righteousnesse which they had in Paradise before the Serpent came: so if we put on Christ, wee are clothed with his obedience, whereby our wickednesse is couered: we are cloathed with his merits, whereby our sinnes are forgiuen: we are cloathed with his spirite, whereby our hearts are mollified and sanctified, and renued, till we resemble Christ himselfe. This is the Apostles meaning, to put on Christ, as it is vnfolded in Col. 3. 12. Where he brings forth al the robes of Christ, and sorts them, and saith put on mercie, put on meeknes, put on humilitie, put on patience, put on loue, all which before bee called the new man. So that to put on Christ, is to put on the new man with all his vertues, vntill we bee renued to the image of Christ, which is like a new man amongst men. They which labour to bee righteous, and yet beleeue that Christs righteousnesse shall saue them haue put on Christ as Paul would haue them. We are not taught to put on angels, nor saints, nor the Virgin Mary, nor Paul himselfe, to couer our sinnes with their righteousnes, as the Papists doe: but we are commanded to put on Christ, and couer our sinnes with his righteousnesse. The bodie hath many garments, but the soule hath one garment. Euerie cloute will couer our sores, but the finest silke will not couer our sins. Therfore when we seeme braue to others, we seem foule to God, because his eye is vpon our sins, which lye naked when al the rest is couered, vntill we put on Christ, and then we heare the voyce, *Thy sins are forgiuen*, & then we haue that blessing, *Blessed is the man whose sin is couered*: so we are clothed & blessed together. Yet this garment is out of request, too rough for some, too graue for others, too base for others. And therfore in stead of putting on Christ, they put him off, in stead of welcōming him, they discharge him, like the Gaderens, that they may keep their swine, that is, their beastly pleasures, which he would cast into the sea. These are like the foolish soldiers which should haue made Christ their garment, & they cast lots vpō his garments, & diuided them, & so spoiled them: So do the Papists deale with this garmēt, they say

This Samaritain doth not signifie Christ, but yet may be resembled to Christ. *Gen.* 3. 1.

Vers. 10.

Mat. 9. 2. *Psal.* 32. 1.

say it is not fit for them, and therefore they breake it, and mangle it, and peece it with ragges of their owne inuentions: they say it is too light, and not able to beare off the stormes of death and heate of hell, and therefore choose rather to make themselues garments of their merits, and their Masses, and their penance, and their par-
Gen.3.7.31 dons, and their pilgrimages: like Adam and Eue, which made themselues coates of figge leaues, which God destroied againe, to shewe that when men haue patched all their leaues of Masses, of pardons, of pilgrimages, & satisfactions togither, yet they will not couer their nakednes, nor keepe off the heate of Gods wrath, but are like the curtald skirtes of Dauids Ambassadors, which hid not
2.Sa.29.4. their shame. Therefore when wee may goe in our masters attire,
Iob.9.31. shall we scrub like beggars patched in our rags? Mine owne garments defile me, saieth Iob: Our owne garments, our owne righteousnes defileth vs, for what garment, what righteousnes haue we
Esa.46.6. of our owne, but that which is like a menstruous cloth, which had more need to be washed it selfe, than to wipe that which is foule? Therefore Christ must make vs garments, or else when our backs
Gen.9.22. flaunt it like Courtiers, our soules shall strip like beggers. And the diuels will sport themselues like Cham, to see our nakednes.

First, the Father made vs Garments in Paradise, now the sonne makes vs Garments in the Wildernesse, nay, the Sonne is made
Gen.3.21. our Garment, as Paul saith, *Christ is made vnto vs righteousnesse:*
1.Cor.1.30. that is, Christs righteousnes must be our Garment, or else we shal be ashamed when our righteousnesse doth not reach to couer our nakednes, but still some part will peepe bare vntill he cast his righ-
1.Sa.17.42 teousnesse vpon it, and then all is couered. As Dauid needed no other armour against the Giant than a sling: so we need no other Garment against sinne than Christ. There wanteth nothing but this, to put it on.

Now let vs see how to put this Garment on. Many fumble about it, like childrē which had need of one to put on their clothes. Some put on Christ like a precious head tyre, which all daye is worne, beautified with iewels, and beset with gems, to make the face seeme more amiable: but at night that riches is laid aside, and the head muffled with some regardlesse tire. Thus doe our curious women put on Christ, who when they heare the Messengers of grace offering this Garment, and preparing to make the bodie

fit

fit to be garnished with so glorious a vesture, as Paul did the Romanes, first washing away drunkennesse & gluttonie, the chambering and wantonnesse, then strife and enuie, and so sinne after sinne, they seeme like the stonie ground to receiue it with ioy, and thinke to beautifie their head with this precious ornament: but when hee tels them there is no communion betweene Christ and Balial, that if this garment bee put on, all other vanities must bee put off; they then turne their day into darknesse, and reiect Christ, that woulde bee an eternall crowne of beautie to their heads, and wrap their temples in the vncomely rags and refuse of euery nations pride: and in these toyes they cause their seruants to spend many houres on euery day in the weeke, but especially on the Sabbath day to decke their bodies, as if they were but little children, which had need of one to put on their clothes. Some put on Christ as a cloak, which hangeth vpon their shoulders, and couereth them: when they goe abroad to be seene of men, they can cast on the cloake of holinesse, and seeme for a while as holy as the best; but so soone as they come home, the cloake goeth off, and the man is as he was, whose vizard was better then his face. Thus hypocrites put on Christ, as many retaine vnto Noble men, not to doe them any seruice, but to haue their countenance. Many put on Christ like a hat, which goeth off to euery one which meetes them: so euery temptation which meetes them, makes them forget what they heard, what they promised, what they resolued, and change their way, as though they had not repented at all. So the common people (like your selues) put on Christ, they are zealous so long as they are in the church, & beate their breasts, and cast vp their eyes like the Publican, when they heare a sentence which moues them, as though they would doe no more against that saying while they liue: but the next businesse putteth all out of mind, till they come to the Church again. Some put on Christ as a gloue, which couereth but the hand; so they put on the face of Christ, or the tongue of Christ: but their handes worke, and their feete walke, as they did before: So many professours of Religion put on Christ, which call but for Discipline and reformation, that they might get a name of zeale, and sincerity, to couer some fault, which they would not bee suspected of. Thus euery man would couer himselfe with Christ, but they

Luke 18.11.

haue not the skill, or they haue not the will to put him on. What will you doe then? Though the garment be neuer ſo good, yet it is not good to them that do not weare it: for what profit haue we of the garments which we doe not weare? they neither keepe vs from heate nor colde. Therefore Paul doth not bring you a garmẽt to lay by you for the moaths, but he bids you put it on. Here is the cunning now in putting it on. If Paul had taught vs this, thẽ you would hearken vnto him. Well, you ſhall heare what Paul ſayth to the putting it on.

Verſe 12. Firſt (ſaith Paul) you muſt caſt away the workes of darkneſſe, and then put on the armor of light: firſt you muſt put off, & then put on. As the Eagles feathers wil not lie with any other feathers, but conſume them which lie with them: ſo the Wedding Garment will not bee worne with filthie garments, but ſcornes like
1. Sam. 5. 8. the Arke that Dagon ſhould ſtand by it. If any man may not weare womens apparell for lightneſſe; may he weare the diuels apparell, and cloath himſelfe with pride, with couetouſneſſe, with enuie, with hypocriſie, with vncleanneſſe, and when he is like the
Mat. 2. 21. diuell, ſit at Gods table? No man (ſaith Chriſt) patcheth a new piece to an old garment, & wilt thou patch an old piece to a new
Leu. 19. 15. garment? God forbad the people to weare linſey wolſey, becauſe it was a ſigne of inconſtancie: but this is inconſtancie it ſelfe.

Iob 19. 23. Reu. 3 15. He doth not put on Chriſt, but putteth off Chriſt and putteth on Belial, which faſhions himſelfe to God, and the world too. As Chriſts coate was without ſeame, ſo they muſt be without ſtaine that weare it. For when a man putteth on faire clothes, he maketh himſelfe faire too, and auoydeth euery foule thing, leaſt it ſhould foule his clothes; ſo muſt hee which putteth on Chriſt: for the fineſt garment is ſooneſt ſtained. Therefore when thou haſt put on this Garment, thou muſt waſh thy ſelfe, and picke thy way, and chooſe thy workes, and handle nothing that is foule for marring thy cloathes, that is, thou muſt not thinke as thou diddeſt, nor ſpeake as thou diddeſt, nor liue as thou diddeſt, but remember that thou haſt chaunged thy maſter, and ſerue him with whom thou art bound. For if God and the diuell could not agree vpon
Iude 3. Moſes bodie, for one to haue one part, & the other another part, but God would haue all: much leſſe will God agree that the diuell ſhould haue part of ỹ ſoule, which would not yeeld him part

of

of the bodie. Thus haue you heard what you must put off: now heare how Christ must bee put on. As the Angel taught Iohn to reade the booke, when hee bad him eate it: so wee must put on Christ, as if we did eate him, not as the Papists doe in their Masse, but as the meate is turned into the substance of the bodie, & goeth through euery part of man: so Christ and his Worde should goe from part to part, from eare to heart, from heart to mouth, from mouth to hande, till wee bee of one nature with them, that they bee the very substance of our thoughts, and speeches, and actions, as the meate is of our bodie. This is to eate Christ and his Word, or else wee doe not eate them, but chew them, and when our taste is satisfied, spue them out againe. Thus we must put on Christ: for the Word signifieth so to put him on: as thou wouldest put him in, that he may be one with thee, and thou with him, as it were in a bodie together. As he hath put on all our infirmities, so we must put on all his graces, not halfe on, but all on, and claspe him to vs, and girde him about vs, and weare him, euen as wee weare our skinne, which is alway about vs. Then there shal be no neede of wyres, nor curles, nor perriwigs: the husbands shall not bee forced to racke their rents, nor inhaunce their fines, nor sell their lands, to decke their wiues: but as the poore mantle of Eliah seemed better to Elisha than all the roabes of Salomon: so the Wedding Garment shall seeme better than all the flaunts of vanity: and put euery fashion out of fashion, which is not modest & comely like it selfe. If you wil know farther how to put on Christ, you shall see how your Text will Catechize you in his three names, Lord, Iesus, Christ. The Apostle seemeth to spel out the way vnto vs, how we should weare this Garment: First wee must put him on as Lord; then we must put him on as Iesus; lastly, we must put him on as Christ. Thou must put him on as Lord, that is, thy ruler to command thee, thy tutor to goueme thee, & thy master to direct thee: thou must be no mans seruant but his, take no mans part against him, but say with the Apostles, *Whether is it meete to obey God or you?* Thou must put him on as Iesus, that is, thy Sauiour in whom thou trustest, thy protector on whom thou depēdest, thy redeemer on whom thou beleeuest: thou must not looke for thy saluation from Angel, nor Saint, nor any thing beside him. For the name of Iesus signifieth a Sauiour, and is giuen

Reuel. 10.9

Ephe. 3.30

2. *Kin.* 2.13

Acts 4.19.

Iesus hath the like name, but not from God, nor to that end.

to none but him; and hee is not onely called the Sauiour, but the
Luk. 1.69. Saluation, in the song of Simeon; to shew that he is the only Sa-
Iudg. 3.9. uiour: for there may be many Sauiours, but there can be but one
saluation: as there may be many tortures, and yet but one death.
Luk. 3.55. Therefore, when he is called the Saluation, it implieth that there
Acts 3.22. is no Sauiour beside him. Thou must put him on as Christ, that
Heb. 8.3. is, a King to rule, a Prophet to teach, a Priest to pray and sacri-
Mat. 1.16. fice, and pacifie the wrath of God for thee. For this name Christ
Heb. 1.8. doth signifie that hee was annoynted a King, a Priest, and a Pro-
phet for man: a king to rule him, a priest to offer sacrifice for him,
a prophet to teach him. So that hee putteth on Christ as Lorde,
which worshippeth none but him, he putteth on Christ as Iesus,
which beleeueth in none but him, and hee putteth on Christ as
Gal. 3.17. Christ, which worshippeth none but him, beleeueth in none but
him, and heareth none but him.

You put on Christ first, when you are baptized: then you were
sealed and consecrated to his seruice: so soone as you came into
the worlde, you vowed to renounce the world and follow God.
How many haue put on Christ thus, and since haue put him off a-
Rom 6.3. gaine? which haue broken the first promise that euer they made,
Eph 4.22. and were neuer faithfull to God since. You put on Christ againe,
when you are called and sanctified, that is, when you cast off the
old man, which is corrupt with the lusts of the flesh, the pride of
life, and the cares of this world, and put on the new man, which is
regenerate in righteousnes and holines to the image of Christ, or
Rom. 12.2. likenes of Adam in his innocencie: for to put on the new man, is
to become a new man, as if thou were borne againe, & conceiued
Iob. 29.14. of the holy Ghost. Of this Iob speaketh when he saith, *I put on iu-*
1. Cor. 10.16 *stice, and it couered me.* You put on Christ againe, when you re-
ceiue his holie Sacrament, and are partakers of his body & bloud,
that is, the merites of his obedience and passion by faith, which
heareth him as if she did see him, and seeth him as if she did feele
him, and feeleth him as if she did taste him, and tasteth him as if
she did digest him, then Christ is become yours, and dwelleth in
you, and feedeth you with his grace to eternal life, as the bread &
Phil. 3.21. wine sustaineth the life present. Lastly, when you haue put on
1. Cor. 15.49. Christ in these three sorts, which is your garment for this world;
after you shall put on Christ in heauen, and be cloathed with his
glorie,

glorie, and that ſhall be your laſt veſture, which ſhal neuer weare out.

Thus haue you heard what is meant by putting on Chriſt: firſt to cloath our ſelues with righteouſneſſe and holineſſe like Chriſt; and then becauſe our owne righteouſneſſe is too ſhort to couer our armes, and legs, and thighes of ſinne, but ſtill ſome bare place will peere out and ſhame vs in the ſight of God, therefore wee muſt borrow Chriſts Garments, as Iacob did his brothers; and couer our ſelues with his righteouſneſſe, that is, beleeue that his righteouſneſſe ſhall ſupplie our vnrighteouſneſſe, and his ſufferings ſhall ſtand for our ſufferings, becauſe hee came to fulfill the law, and beare the curſe, and ſatisfie his father for vs, that al which beleeue in him might not die but haue life euerlaſting. *Gen 27.15.* *Iohn 3.16.*

Now I haue ſhewed you this goodlie Garment, you muſt goe to another to helpe you to put it on; and none can put this Garment vpon you, but hee which is the Garment, the Lorde Ieſus Chriſt. Therefore to him let vs pray.

FINIS.

THE WAIE TO walke in.

Rom. 13. 13.

Let vs walke honeſtlie, as in the daie, not in gluttonie and drunkenneſſe, neither in chambering and wantonneſſe, nor in ſtrife and enuying, &c.

HAuing alreadie ſhewed you a kingdome, now I will ſhew you wherein this kingdome conſiſteth, and in what it doth not conſiſt, as in the fourteenth of the Romanes, he ſheweth that it conſiſteth not in meates and drinkes, &c. but in righteouſneſſe, and peace, and ioy in the holie ghoſt. But becauſe I am to ſpeake of ſome vices which this text calleth me vnto, I will firſt proceed

in them, beseeching you, as you can beare them to bee condemned, so speedilie to proceede in execution, to put them to death, and so to goe forward with the rest of your sinnes.

Let vs walke honestlie as in the daye; not in gluttonie and drunkennesse, &c. As if he should saye, know you that I bidde you put away from you the workes of darkenesse, hee nameth not all the workes of darkenesse, but chiefelie those that doe raigne and are cause of more wickednesse, that is, gluttonie, drunkennesse, strife, and envying, &c. three monsters come out of hel, and trouble the whole world, therefore cast off these, and you haue cast off all.

Now to speake of them, I will begin where the vices begin, and as I poynt them out vnto you, so I pray you to slay them, as if you had marshal law in your hands to put them to death. By this narration the Apostle sheweth the chaine of sinne, how one sinne will draw on another after it, for no sinne is so base, that it wil go alone, wherefore resist all sinnes or none, for if you entertayne one sinne, it will presently draw another after it, and so the whole house will be full of theeues, as Gehezi his pride made him to lie, and Adams fall made him to excuse himselfe, and Peters deniall made him sweare, and after his swearing made him curse himself, &c. for the sinner cannot stay after he hath committed one sinne to commit another, nor till he hath come to the bottome of hell. If I should stand to anatomize and painte out all vices in their kinde, I should craue a longer time than is allotted to mee, therefore I will briefelie touch them.

As huge as the sea is, yet one may taste the saltnesse of it in a droppe, so in one sinne you may see how ill fauoured all the rest bee, for there is no sinne but weakeneth the bodie, shorteneth the life, corrupteth and consumeth the goods, preuenteth grace, and maketh vs odious to God and to Angels. You are giuen to hate your enemies, these are they, therefore hate them: they keepe you from repentance, least you should be saued, wherefore I will shew you what is in this box, least the same goe to your eyes and so blinde you.

Walke not in gluttonie, drunkennesse, and strife, &c. These come like fayre Ladies, with presents in their handes to woo the vnstable soule of man, Gluttonie commeth with the pleasure of the flesh, Drunkennesse with the satisfying of the thirst, Strife with th

the reuenge of the enemie.

And first what gluttonie and drunkennes offereth, and howe many haue beene deceiued with their sweete meates and strong drinkes, till all haue beene turned into a bellie, and so turned the body into sinne, dayly experience teacheth vs.

Now by the way, the Apostle (we must note) dooth approue sobrietie and vertue, that as a man may drinke and not be drunken, so hee may eate that he loueth, and not glut himselfe; for hee forbiddeth not to eate meate, but not to eate too much least thou surfet, for the golden meane is good for all thiugs. Salomon doth not forbid to eate honie, but eate not too much least thou surfet. As the body may not offend the soule, so the soule may not iniurie the bodie, least it be vnfit to serue the soule.

Many there be that thinke they haue not sinned in gluttony til they surfet, but this is gluttonie in excesse, and punisheth it selfe with many diseases, as dulnesse of wit, want of memorie, & shortnesse of life. Now that you may sinne in gluttony and not to surfet, appeareth by the rich man in the sixteenth of Luke, who fared deliciously euery daye and neuer surfetted, yet for all that hee is called a glutton, to teach vs that there be gluttons which doe not surfet. This kind of sin much displeaseth God, when men eat and drink and rise vp to play, and remember not the afflictions of Ioseph and Lazarus lying at the doore: many bee such banquets, where none do come with a Wedding garment, & where Christ is neuer inuited. Many thinges may perswade vs to temperance, and wee may learne it of the beastes who desire no change, nor hoord not, and are content. God prouided meate for all Creatures, as hearbes, rootes and grasse, before hee prouided any for man, to teach and instruct vs, what little care wee should haue of our belly, for wee liue not by bread onely, but by euery worde that proceedeth out of the mouth of God. Christ hath taught vs to fast, when hee prepared himselfe thereunto in the Wildernesse, but hee neuer by any example taught vs to feast. some there be which thinke he did neuer eate flesh but in the Paschal lambe, which although it doth not teach, or debar vs from eating flesh, which Peter was willed to eate in the Vision, yet it teacheth vs to tame the flesh, least Hagar shoulde get the vpper hande of her mistresse.

When the bellie is ful, the flesh lusteth, the tongue prateth, the wit sleepeth, and Satan carrieth away the mind when the vnderstanding is away: As the moist and waterish grounds bring forth nothing but frogs and toades, so the belly and watrie stomacke that is stuffed like a tunne, bringeth foorth nothing but a drousie mind, foggie thoughtes, filthie speeches, and corrupt affections, therefore the Phisitian sayth, nothing better for the bodie then abstinence, the Diuine saith, nothing better for the soule then abstinence, the Lawyer saith, nothing better for the wits then abstinence; but because there is no law for this vice, therefore it breaketh out so mightily. Whordome hath a law, Theft hath a lawe, Murther hath a law, but this sinne is without a law.

Now to the second sinne, which is Drunkennes: these are two sisters, betwixt whom there is little difference: in this sinne some are mad, some are merrie, some do vomit, some doe sleepe, and some do reele, and then there is no difference between a man and a beast, sauing that the one can stand and the other cannot.

As euery scripture that maketh against Theft, maketh against Nonresidencie; so euery reason which maketh against gluttonie, maketh against drunkennesse.

Now after these commeth chambering and wantonnesse, and no maruell saith one, though the impes doe followe when the diuell goeth before: for fulnesse of bread went before the sinne of the Sodomites. So when Dauid had dined and was ful, walking vpon his pallace, his eies glaunced, his flesh lusted, his heart consented, the fire burned, and there was no water to quench it. And therefore in that so great a champion as Dauid did fall, let him that standeth take heed least he fall. And seeing that thou in thy selfe art no stronger, or mightier imitate and followe the example of those that are cunning wrastlers, who to cast downe another wil first fall downe themselues: so wee to ouerthrow our enemies must subiect our selues, and humble our selues first by fasting and prayer.

Sodome was burned, but the sinnes haue escaped. Sweete wordes, soft attyre, wanton behauiour, and such like, haue conspired and agreed al together to sette honestie to sale. And wee vse dayly to pray that we be not ledde into temptation: and yet we doe lead our selues into temptation. For our faire words,

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wanton geſtures and daintie fare, with many other pleaſures, do becken vnto ſinne: and if there be no wine why hangs the buſhes? and if there be no wantonneſſe, why is there any wanton, or vnſeemely, or vngodly attyre?

Let vs not walke in gluttonie and drunkennes, neither in chambering and wantonneſſe, nor in ſtrife and enuying. It is hard to ſay which of theſe ſins is moſt in the world; happily ſome will ſay, I haue byn no glutton, no drunkard, no whoremonger, no murtherer, no falſe image worſhipper, &c. but who can come foorth and ſay, he is free frō ſtrife, for ſtrife hath compaſſed the whole world, ſtrife in Countrey, ſtrife in Citie, ſtrife in Court, ſtrife in the Common-weale, ſtrife in the Church, who can ſay that he is free from ſtrife, or that he hath not iniured his brother? ſurely that man ſhal ſtand alone, for it will light vpon none but Chriſt.

I can but exhort you with the Apoſtle, that you would not walk in ſtrife and enuying, therefore put away theſe among the reſt, for he that hath not put off theſe hath not put on Chriſt, and if he hath not put on Chriſt, hee is then no Chriſtian. Enuy is a ſinne, and it puniſheth it ſelfe like gluttonie, for it fretteth the heart, ſhortneth the life, & eateth the fleſh, as the fire conſumeth the wood, it is the mother of ſtrife, & a greater worker in the Court, this is it which brought labour and ſickneſſe and death into the world, euen the enuie of the ſerpent, and the diuell, and it will condemne thee in thy conſcience if thou bee an enuious man. Nothing reſembleth God more than loue; for God is loue: ſo if thou haſt loue, thou reſembleſt God. But if thou haſt enuy, and art an aduerſary, thou reſembleſt the diuell: for thou canſt not come neerer the diuell any way, than to be enuious. As the duſt commeth with the winde, ſo the diuel commeth with enuie; and he that is poſſeſſed with enuy is poſſeſſed with the diuell. Why doth the Apoſtle ſay in the third chapter of his Epiſtle to the Coloſſians, *Aboue all thinges put on loue?* Becauſe loue is beſt of all. Why doth he call loue *the band of perfection?* Becauſe it bindeth all vertues together. If loue be the band of perfection, to bind all vertues together: then enuie is the band of impietie, to binde all ſinnes together: therefore if we muſt caſt off all but loue, we muſt caſt off enuy. Thou cāſt not come to the kingdom of peace, without loue. The kingdome of Sathan is at peace, and ſhall not Gods kingdome be at peace? Shall we be

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at peace with the fleſh, the worlde, and the diuell, and be at variance with God, and at ſtrife one with another? *Fire is cruel, wrath is raging, but who can ſtand before enuie?* Prouerbes 27. And if there be none can ſtande before enuie, then how can enuie ſtand before God?

If thou canſt not forgiue him that dooth offend thee, thou praieſt againſt thy ſelfe, and askeſt vengeance vppon thee, therefore the Apoſtle exhorteth thee not to let the ſunne goe downe vpon thy wrath, Epheſians, 5.26. Charitie enuieth not (ſayth S. Paule) therefore ſee thou haue charitie, leaſt thou be counted an enuious perſon.

The beaſts of the field are armed with hornes, with hoofs, with tuskes and ſuch like to take reuenge: but nature hath left nothing for man to put him in mind of reuenge; and yet man aboue all other creatures, is moſt deſirous of reuengement, for he hateth his owne life, therefore it is againſt nature to enuy. Iohn ſaith, he that hateth his brother is a manſlayer & loueth not God, neither knoweth God: if an enuious man (ſaith he) ſay he loueth God, hee is a lyar, becauſe he hateth his image: if he ſay he knoweth God, he is a lyar, how canſt thou loue God, and hate good men? and how canſt thou loue learning, when thou hateſt the learned? ſo dooth the enuious man all both good and bad: therfore this is the worſt ſin, becauſe it commeth neereſt the ſin againſt the holy Ghoſt.

Conſider therefore whom thou hateſt, euen thine image. The diuell was appointed to hate man, and not man to hate man, and if thou hateſt a good man, thou hateſt God: if thou hateſt an euill man, thou hateſt one like thy ſelfe; and if thou hateſt one like thy ſelfe, thou hateſt thine owne ſoule: therefore as Saint Paul ſayth, Haue peace with al men. Canſt thou not hate the ſin, and loue the perſon? as the Phiſitian hateth the diſeaſe, and yet loueth the diſeaſed.

As a great many of Bees can lodge together in a hiue: ſo a legion of diuels can neſtle togither in one man, but many although they cannot liue aſunder, yet they cannot liue together.

Wherfore now conſider the pedigree of peace; God is the God of peace, the holy Ghoſt is the ſpirite of peace, the Angels are the meſſengers of peace, the miniſters are the preachers of peace, and the Magiſtrate is the defender of peace; ſhall we then that haue

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the God of peace, the Spirite of peace, the Meſſengers of peace, the preachers of peace, the magiſtrats of peace, and (as I may ſay) the Queene of peace, bee at enuie and warre one with another? Meruaile not though I am ſo long vpon this ſin; for there is none of you that heare me this day, but you can giue me ſufficient matter to ſpeake hereof. Then can I want words when ye bring matter? Shall I not wraſtle, and ſeeke to ouerthrowe this giant, which chalengeth euery man?

As no man finding a Serpent leaueth him before he bee dead; ſo let vs ſlaughter this monſter while he is vnder the axe, that hee neuer riſe any more. Conſider of the wrong thou doeſt to thy ſelfe when thou enuieſt another, for the ſtroake of enuie redounds vnto thee. It were better thou didſt gratulate thē with good things as good mē haue done & do dayly: but in ſtead of imitating their vertues, or commending their gifts, we enuie them and maligne them, and ſo their ioye is our ſorrowe. But the enuious man doth pay for his ſpite, for it requoyles vpon himſelfe; and enuy is puniſhed with enuie, and hatred alſo with hatred: for he which hateth all, ſhall be hated of all. Thus he is tormented for another, as Herode tormented himſelfe for Chriſt, & the Iewes troubled themſelues for Paul: for enuy is as gall to the heart, as prickes to the ſtomack, and as a canker in the mouth, and euer vexeth thee, as thē euill ſpirite of Saul vexed him.

Loue is ſo contrarie to enuy, as that it hath more ioy of others welfare, then enuy hath of his own. Therfore an enuious man may be compared to Cain, who when he killed his brother Abel, was ſo troubled, that he ſaid, *Whoſoeuer findeth me ſhall kill me.*

The couetous man, though he will not communicate his own goods, yet hee would haue others to communicate their goods: the proud man although he be proud himſelfe, yet he would haue others to bee humble: but the enuious man careth not who doth any good.

As the Eagle doth account them baſtards that cannot abide to looke vpon the Sun: ſo Chriſt doth account them baſtards which will not take him to be an example of lowlineſſe.

Euery creature doth impart his good vnto man: but the enuious man he hath ſeparated himſelfe from doing good to any, euen as an Apoſtata.

Euery

Euerie vice is the contrary of ſome vertue, as intemperance to moderation, incontinency to chaſtity, pride to humility, but enuy is contrarie to all. This is the cogniſance of the diuell: for GOD ſaith, *By this ſhal mẽ know that you are my diſciples, if you loue one another:* ſo the Diuell he ſayth, By this ſhall men knowe that you are my diſciples, if you enuie and hate one another. The proud, the prodigall, the couetous, the laſciuious, they are loued of ſome, but the enuious man is hated of all. And this ſinne is ſo loathſome vnto him, that he cannot abide it in any but in himſelfe.

Therefore, if we loue our ſelues, let vs loue our neighbors; for nothing dooeth more pleaſe God than loue: ſo that if the blacke Moore could be cleane, here is water enough to waſh him. But the fleſh of man is more ſtrong then all theſe reaſons.

God hath put enmitie between vs and the ſerpent, and the ſerpent hath put enmitie between man and man.

When Ioſeph had laden his brethren full of corne, & ſent them away, hee bad them not to fall out by the way: ſo I woulde this leſſon, when we haue plentie of all things and are full, had deepe impreſſion in our hearts that wee forget it not, *Fall not out by the waie.*

FINIS.

To the Reader.

WHereas theſe Sermons of Nabuchadnezzar haue heretofore been printed by an vnperfect copie, and by meanes thereof haue paſſed through the hands of diuers; hauing in ſome places the mind of the Author obſcured, in other ſome the ſentences vnskilfully patched together: wherby the Authours diſcredit might be furthered, and the ſale of the Sermons haue b:ene hindered. Now as I haue cauſed them to be examined by the beſt copies, and to be corrected accordingly: ſo I thought good to certifie thee of thé ſame, that the wants which were in the firſt impreſſion might not cauſe thee to ſuſpect this impreſſion alſo, and ſo diſcourage thee from acquainting thy ſelfe with the excellent inſtructions, offered in theſe Treatiſes.

THE

THE PRIDE OF *Nabuchadnezzar.*

Dan.4.26.

26 *At the end of twelue moneths he walked in the royall palace of Babel:*

27 *And the King ſpake and ſaid, Is not this great Babel, that I haue built for the houſe of my kingdome, by the might of my power, and for the honour of my maieſtie?*

I Haue choſen this ſtorie of Nabuchadnezzar, wherin is layd downe his pride, his fall, and his reſtitution. This Nabuchadnezzar was a wicked King, & therefore God warned him by a dreame, and by Daniel, to amend his life, but all would not ſerue, he made many ſhewes, but he reuolted againe, therefore at the laſt God gaue him ouer for a time, and hee became like a beaſt, vntill he acknowledged his power to come from God. A warning to all rulers, to put them in remembrance that one ruler is aboue, which muſt be ſerued of them all, or els all their buildings and treaſures, and guard, will not ſhield them from iudgement when the ſtroke commeth, no more than they could ſaue Nabuchadnezzar. *At the end of twelue moneths* (ſaith Daniel) *this king walked in his royall palace.* The Prophet ſheweth that he had deſerued this puniſhment before, and that his dreame which he had did tell him that his kingdome ſhould depart from him for his pride, yet this reſpite of twelue moneths was graunted him, like the fortie daies which were graunted to the Niniuites, to try what he would doe vpon his warnings, and whether he would repent as the Niniuites did, therefore the holy Ghoſt ſheweth how the time ranne, and how he liued after: as if he ſhould ſay, If he will returne yet, and bee warned by the dreames, or by the prophets which I ſent him, I will ſtay my hand, and his kingdome ſhal not depart from him. But here he ſheweth, that he forgot his dreame like a dreame, and was more deſirous to knowe what it meant,

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than to be warned by it. The twelue moneths ran moneth after moneth, yet Nabuchadnezzar is all one. Now his dreames are gone, he thinketh that all is ended, therefore hee getteth him vp into his palace amidst his delights, to beake himselfe, as it were, in the sunne of all his pleasures, where indeede he hattened God to take away all his pleasures and delights from him, when hee should haue repented, as the Prophet Daniel willed him, and ripped vp his sinnes, and bewailed his wicked life, and poured forth teares, and preuented his iudgement with prayer vpon his knees, then was he stalking in his galleries, and thinking what sin should bee next, to fill vp the number of his rebellions, that God might not spare him when he iudged: so the wicked will not suffer the propheſies of God against them to bee in vaine, but they will put GOD in minde of their punishments, and sinne till the punishment doe come vpon them to fulfill the threatnings due vnto them.

Some thinke that Nabuchadnezzar walked vpon the roofe of his palace, from whence he might see all parts of the Citie round about him, like the mountaine whither the tempter led our Sauiour Christ, to shew him the beautie of the world.

This the prophet Daniel would signifie, that the king liued in ease as hee liued before, and pleased himselfe in vanitie still for all his warnings, and turned his time of repentance to sin againe.

Therefore God would deferre the time no longer, but cut him downe, like the barren & fruitlesse figge tree, to teach vs to take mercie when it is offered, and repent while wee haue time and space, and that if God speake vnto vs but once, to lay it vp in our hearts for euer, not looking or expecting to be spoken to againe, because God is not bound to admonish or giue vs any warning at all.

One would haue thought that Nabuchadnezzar would haue remembred his warning while hee had liued, which had such a straunge and fearefull dreame, and after that another dreame, being no lesse straunge and fearefull than the former dreame to confirme it, and after such a Prophet to expound it, and the exposition of it threatning such a miserable ruine and downfall vnto himselfe.

One would haue thought and beleeued that hee could neuer

haue

haue forgotten it, or put it out of his remembrance, although hee had liued vnto this day. But like a wonder which lasteth not aboue nine daies, so is the repentance of them which sinne by custome, for when sin is rooted it sticketh fast, and will hardlie bee weeded out, though God should send vs dreames and visions, or should raise vp Prophets, Daniel himselfe cānot make this black Moore white, which alwaies hath been blacke before. And this we may see in our selues, for why haue we need to heare so often of repentance, more than of any thing else, but that it is such a thing as we cannot frame our selues vnto? If we be warned of any thing but of sin, one warning will serue. But wee are so incorporate and inured to sin, that a thousand sermons will not serue: so custome hath made sinne stronger in many than the word of God. Well, remember, or consider, or applie it how ye will, after twelue moneths God wil come and take account of his dreames and of his prophets which he sent him, to see what he hath profited by them. Although hee hath leaden feete which are long in comming, yet hee hath yron hands, which when hee commeth, will strike home.

Now the twelue moneths are expired, God comes and findes Nabuchadnezzar vpon his towers, whē he should haue cast him self down to the ground, and thought vpon his dreame, and Daniel, and so haue humbled his pride; hee was pearched vpon his roost, and there he begins to crow of his wealth; *Is not this great Babel, which I haue built for the house of my kingdome, by the might of my power, & for the honor of my maiestie?* See how ỹ man standeth in admiratiō of his vanitie, like a vsurer which doteth of his money, as though hee had deserued immortall fame for spending his money vainly. *Is not this great Babel, &c.* he should rather haue said, Is not this Nabuchadnezzars folly, which hee hath built for a mock to his name, & an impeachment to his wisdome for men to say when they passe by, looke how our K. hath bestowed his reuenues, here lye our subsidies and tributes in this stone wal? But Nabuchadnezzar thinks that euery one will praise him for his follie. Therefore like a woman when she is pricked vp in her brauerie, thinkes that all doe admire her, and hath as goodly an opinion of her selfe as the Peacocke hath of his feathers, and frameth all her lookes, and her gestures, and her speeches according-

cordingly: ſo when Nabuchadnezzar ſate in his palace, and ſawe ſuch ſhewes about him, now ſayth pride thou muſt frame thy lookes, and geſtures, and ſpeeches accordingly, or els the kings palace will be brauer than the king himſelfe: ſo he beginneth to exalt his minde higher than his palace, and to looke and ſpeake ſtouter than he did before. The temptation was no ſooner in his heart, but the words were in his mouth, and hee pleaſed himſelfe therein ſo well, that hee could not refraine being alone, but as a foole admires himſelfe in a glaſſe, ſo when he was alone and no bodie with him, he ſtrouted alone and bragged by himſelfe, to thinke what a iolly fellow he was, and how men began to talke of his buildings. By this we may ſee how wealth & honor change manners, and how a gay coate, or a great band, or a gold ring can braue a mans minde, and make him looke and ſpeake after another manner then he is accuſtomed, when they are away from him.

It is a wonderfull thing to ſee what power theſe pettie vaine toyes haue ouer the mind, to alter and change a man ſuddenly, to make him thinke better of himſelfe that day hee weares them, than any other day beſides.

Is not this great Babel, which I haue built for the houſe of the kingdome, by the might of my power, for the honour of my maieſtie? Before the holy Ghoſt layeth downe Nabuchadnezzars wordes, marke how hee commeth vnto them, *The King ſpake and ſayd*, Spake and ſayd, was not one enough, but hee muſt ſay, ſpake and ſayd. This doubling of the words ſheweth, that hee ſpake with a premeditate pride from his hart roote, which paſſed not whether it were a ſinne or no, come what will come of it. The holie Ghoſt doth bring other ſpeeches with *He ſayd*, and no more: but heere he ſayth, *Spake and ſayd*, as though he ſpake twiſe, not as he ſpake at other times, but like a man at defiance, which would not recall any word, but if he could ſay more he would ſay more to anger.

Did I call it great Babel? I may call it great Babel. Did I ſay that I built it? I will ſay that I built it. Did I adde, for the honour of my maieſtie? let it goe, for the honour of my maieſtie. Thus he ſpake and ſayd, as though he would bee conſtant in his pride, although he were conſtant in no other thing.

Is not this great Babel, which I haue built for the houſe of the king-

kingdome by the might of my power, & for the honor of my maiesty?

Three things I note in this saying. First, what a glorious opinion Nabuchadnezzar had of his vaine building, out of these words, *Is not this great Babel?* The second out of these wordes, *which I haue built by the might of my power*; wherein hee tearmeth himselfe the founder of it, as if hee had done all without a helper. The third is, that in all his worke, he sought nothing but vaineglorie, out of these wordes, *for the honour of my Maiestie.* These three sins Nabuchadnezzar doth bewray in one bragge, and in al those three we are so like, that the beasts were not so like him when he became like a beast.

First wee haue not so wonderfull an opinion of God, or of his worde, or of heauen, as we haue of our owne actes, although we be neuer able to doe halfe that Nabuchadnezzar did. Secondlie, this is our manner, to attribute all to our selues whatsoeuer it bee, riches, honour, health, or knowledge; as though all came by labour, or policie, or arte, or literature: if we cannot drawe it to one of these, then we thinke it fortune, although wee vnderstand not what fortune is. If we did count our selues beholding vnto God for them, then we would find sometime to be thankfull vnto him.

Lastly, when we ouer-view these matters, this is our solace and comfort, to thinke these are the things which make mee famous and spoken of, and poynted at, & then we end, as though it were enough to bee poynted at. *Is not this great Babell?* That which one loues, seemes greater and more precious aboue all which hee loueth not, although they be better than it: so did these buildings seeme to Nabuchadnezzar.

One would not thinke that a house were a matter to make a king proud, although it were neuer so fayre; stone wals are not so precious, that he should repose all his honour vpon lime and morter. But this is a iust thing with God, that vaine hope, vaine prosperitie, vaine comfort, and vaine glory, that may deceiue them when they trust vnto it: therfore as the faithfull soule looketh vp to God, or vpon the word, or vp to heauen, & saith to it selfe, is not this my hope, is not this my ioy, is not this my inheritance? So the carnall man when hee looketh vpon his buildings, or his groundes, or his money, sayth to himself, is not this my ioy, is not this my life, is not this my comfort? So while hee pores and gapes vpon it, by little

and little the loue of it growes more and more in his heart, vntill at last he hath minde on nothing else.

This was the first dotage of Nabuchadnezzar: the second was, *which I haue built by the might of my power.* What a vaunt was this to say, that he built Babylon, when all hystories accord, that it was built by Semyramis before Nabuchadnezzar was borne, therefore why doth he boast of that which another did?

The answer is easie, why doe other men so now, we see that euery one doth labour to obscure the fame of others, that they may shine alone, and beare the names themselues, especially in great buildings: for if they do but adde or alter any thing in Schooles, or hospitals, or colledges, they looke straight to be counted the founders of them, and so the founders of many places are forgotten. So it is like that Nabuchadnezzar did adde or alter some thing in this citie, and therfore he tooke all to himselfe, as the fashion hath been euer since: but if none had built it, but he had been the founder of it (as some would seeme) yet this had been a proud and arrogant speach to say, *which I haue built by the might of my power:* for it was not he which could build Babel, no more than Nemrod could finish Babel, but vnlesse the Lord build the house the builders build in vaine. Therefore when he saith, *By the might of my power*, he should haue said, by the might of Gods power.

But by this you plainelie discerne, how hard and difficult a thing it is to hit vpon a right word or a good worke, which hath not a good thought to bring it foorth. Therefore make the roote sweet, or the fruite will bee sower, counterfeite as cunningly as you can.

Lastly, when he putteth in *for the honor of my maiestie*, he sheweth that he was of Absoloms humor, who although he had deserued shame, yet he would haue fame, because hee had no children to keepe his name in remembrance, therefore he erected a piller, which he called Absoloms place: so many stately houses and places in England, beare their names of those Lordes or others that doe possesse or owe them, for the like vanitie.

Heere Absolom thought to bee buried, as Nabuchadnezzar thought to dwel in his pallace, but he was cast into a pit, as Nabuchadnezzar was turned into the wildernesse: So Shebna made his sepulchre in one Countrey, and was buried in another: for why

should

ſhould pride haue the reward of humilitie? Humilitie (ſayth Salomon) goeth before honour, that is to ſay, honor is the reward of humility: and yet Nabuchadnezzar would bee honoured for his pride. What had he, or Shebna, or Abſolom don, that they ſhould erect ſuch monuments, to be praiſed after death, which were not worthie to be praiſed in their life? before the building Nabuchadnezzar had done nothing worth ſpeaking of, for becauſe he liued alwaies like a beaſt, therefore God puniſhed him like a beaſt, and did he deſerue now to be ſpoken of in all ages, for heaping ſtones together? We may ſee that great men are proude of a ſmall matter, and they looke to bee praiſed for euery thing they doe. But looke how God ouerthwarteth them: for oftentimes in that they looke to make their greateſt glorie, they ſhame themſelues moſt of all, and that which they practiſe to exalt them, doth diſgrace them, and that which they doe to winne them loue, getteth them hatred, ſinne ſo deceiueth them like the blinde Aramites, that they take a cleane contrarie way to their deſires, as we may ſee in the eleuenth of Geneſis, they which built Babel, ſaid they would build it to get them a name, but they got ſhame, for they could not finiſh it when they had begun it, but were confounded in ſuch ſort, that they knew not what they did: ſo ſuddenly they vnderſtood not what one another ſaid. So when Nabuchadnezzar came to himſelfe againe, he ſhewed that when he ſought his owne honor, honour departed from him, and he was made like a beaſt: but when he ſought Gods honour, honour came to him againe, and he was made a king.

This would pul away many toyes from womens backs, if they did conſider how God maketh thē ridiculous by that they weare, to make themſelues amiable, if they did thinke that the apparell which they clogge on to pleaſe the world, by the ſecret iudgmēt of God did not pleaſe but diſpleaſe, they would bee aſhamed of their attire, as Eue was of her nakednesſe: would they weare ſuch gardes and paint their faces but to pleaſe? See nowe howe God doth mocke them; for they are not liked but diſliked, and worſe thought of for it than they that goe in ruſſet coates, and ſeeke no praiſe at al; they thinke, am I not braue? others thinke, is ſhee not proud? they think, am I not ſweet? others think, is ſhe not light? yet they dreame that euery man praiſeth them for their brauerie: as

Nabuchadnezzar thought that euery one would honour him for his pallace. If their brauery condemne them before men, how wil it condemne them before God? Therefore when Nabuchadnezzar ſaith, For the honour of my Maieſtie, he ſhould haue ſaide, for the honour of Gods Maieſtie, and then this had byn recorded for his honour indeed, and his houſe had been the houſe of God: for as we ſhould ſpeake, and ſtudy, and labour to Gods glory: ſo we ſhould build alſo to Gods glory, that our houſes may be like temples, as Obadiahs was. But few ſeeke glory that way, they had rather pull downe than build in ſuch ſort.

Thus you haue heard what Nabuchadnezzar ſpake in ſecret, as though God would diſplay the thoughts and pride of ſuch builders. Theſe are the meditations of princes & noble mē, whē they beholde their buildings, or open their coffers, or looke vpon their train ſwinging after thē, they think as Nabuchadnezzar thought, Is not this great Babel? is not this great glory? is not this the traine that maketh me reuerenced in the ſtreets? are not theſe the things which ſhall make my children rich? is not this the houſe that ſhal keepe my name, and cauſe me to be remembred, and make them which are children now ſpeake of me hereafter, when they ſhall paſſe by and looke vp, & ſee theſe antikes and knacks ouer their heads, they wil ſay: oh he which built this was a great man, he bare a ſway both in court and countrey, who but he while he liued?

Although this king be dead & buried, yet his pride is eſcaped & come to vs. Nabuchadnezzar hath children yet aliue, which build as high as he, looke as high as he, go as braue as he, ſpend as vainly as he, & are as proud as he, although they be not kings, nor dukes, nor earles, nor knights, nor yet good ſquires: looke vpon their pallaces, and thinke whether they be of Nabuchadnezzars brood; *Is not this great Babel?* and is not Nabuchadnezzar Lord of it? Oh if they might liue to walk in theſe galleries ſtil, they would deſire no other heauen, but Nabuchadnezzar hath ſhewed the way before them, & they muſt all dance after him, though they were as mighty, though they were mightier thē he, death wil not take his kingdome for a ranſome Now what is Babel, and what is Nabuchadnezzar the king therof? Now Babel is deſtroied, and the king that built it laid in the duſt, had it not bin better to haue built an houſe in heauen, which might haue receiued him when he died?

The

The name of theſe palaces may well bee called Babel, that is, confuſion, becauſe they propheſie confuſion to them that builde them, becauſe their foundation is pride, their wals extortion, their roofe ambition, and all within them vſurie, briberie, and crueltie. If this be the beſt that Nabuchadnezzar hath to vaunt of, what is the worſt which he may be aſhamed of?

When I ſee how earneſt this king was about this dreame, and how looſe he ſate after in his palace, me thinks I ſee the image of the world in one man; how liuely doth Nabuchadnezzar reſemble the dreamers of our time? He could not reſt till he knew the interpretatiõ of his dreame; ſuch inquirie, ſuch diligence to know Gods will, that a man would haue thought, now if the king meet with a prophet that can tell him the trueth, and inſtruct him from God, that his dreame warned him to amend his life, he will then reclaime himſelfe, and reforme his realme, & become ſuch a king as was neuer in the land before.

But behold, no ſooner reſolued of his doubt, but he is ready to be warned againe, and was not ſo attentiue to the prophet, as he was to his dreame, although hee cared for neither: for when hee vnderſtood that his dreame went about to change the courſe of his life, he went away like Naaman in a chafe, and cared no more for his dreame after. Before the dreame came, all would haue ſayd, that ſuch a dreame would haue humbled his heart for euer. Before the prophet came, all would haue ſaid, that ſuch a prophet would haue conuerted him with a word: but Nabuchadnezzar is Nabuchadnezzar; and if another dreame come more fearefull than this, yet Nabuchadnezzar would be Nabuchadnezzar, and loue his palace better than Paradice.

So we thinke, if God would ſend a famine vpon this land, that would make vs feare him: but God hath ſent a famin, and yet we doe not feare him. If God would ſend an earthquake vpon this land, that would make vs feare him: but God hath ſent an earthquake, and yet we doe not feare him. If God would ſend a peſtilence vpon this land, that would make vs feare him: but GOD hath ſent a peſtilence, and yet we do not feare him. If God would ſende warre vpon this lande, that would make vs feare him: but God hath ſent warre, and yet we do not feare him: therfore what will make vs feare him?

There bee many which dreame vpon religion, as Nabuchadnezzar dreamed vpon his dreame; & as he desired only to know what it meant, so they desire onely to knowe. *Master* (sayth the yong man to Christ) *what shal I do to come into heaue?* He would faine know the way to heauen, but when Christ shewed him the way, he would not take it: so they wil goe from preacher, to preacher, as Nabuchadnezzar sent from one wise man to another to be resolued in poynts of religion: such a scrutinie, such attention, such heed, as though they would runne out of the world, and goe beyond all, that a man would thinke they would doe any thing, as the Iewes came vnto Moses, and this young man vnto Christ: But when they haue heard what they came for, they doe like Nabuchadnezzar, as they did before; now they say it was but a dreame, because the meaning doth not answere according vnto their will. So Achab enquired of the prophet, to heare what hee would say, but it appeares that he neuer meant to follow him, except he would answer as he would haue him.

When it commeth to the act, which is euery mans triall, then you shall see who are like Nabuchadnezzar, that is, which affect only to know; and who are like Zacheus, that is, which practise as they know: for as the trueth is reuealed, so it must be witnessed, or els the fall of Nabuchadnezzar sheweth what iudgement will followe vpon such neglecting.

Because he would not doe as his dreame warned him, and as the Prophet counselled him, therefore God forsooke him, and his kingdom departed from him, and he was thrust out of his palace, and turned like an Oxe into the wildernesse, there he liued like a beast vntill seuen yeares were ended. A warning to all to take warning by the word, for it is the gentle warner, the next will be harder, the third and the fourth harder than it, like to the nine plagues of Egypt, which did exceed one another: for what is he that can weigh the wrath of God, or the grieuousnes of sinne?

Some men would thinke, that Nabuchadnezzar might haue spoken all this without any such great offence as was taken at it: for he said no more, but that it was a faire house, and that he builded it, and that he erected it for his honour: seeing many vnder Princes delight in worse vanities than faire buildings, and speake vainer often in a weeke.

There-

Therefore, when you ſee how it diſpleaſeth God, to vaunt of theſe earthly things, or to impute any thing to our ſelues, thinke what ſhal be the doome of great ſinnes: if Nabuchadnezzar became like a beaſt, and lodged in the wilderneſſe for his pride; they which beare pride, and couetouſneſſe, and luſt, and wrath, and malice in one breaſt, ſhall lodge in hell, and become like Diuels, becauſe they are like beaſts alreadie. Therefore, let this be in ſtead of Daniels warning, if GOD did take ſuch a ſtraight account of Nabuchadnezzar for his dream, what he had profited by it: what account will he take of vs, what profit wee haue made by Nabuchadnezzars fall and puniſhment?

Thus you haue heard what the voyce ſpake from earth, now you ſhall heare what the voyce ſpake from heauen: for it followeth, *While the word was in the kings mouth, a voyce came frō heauen, and ſayd, O king to thee be it ſpoken, thy kingdome ſhall bee taken from thee, &c.* God will warne him no more by dreames, nor by Prophets, as he did: but his iudgements ſhall ſpeake. Here is fulfilled that which Elihu ſaith to Iob, *God ſpeaketh once & twiſe by dreames and viſions in the night, & man ſeeth it not: at the laſt God openeth his eies, by the correctiōs which he had ſealed:* ſo God ſpake vnto Nabuchadnezzar firſt by dreames, and after by his prophet, and Nabuchadnezzar regarded it not: at laſt God openeth his eyes by corrections, which hee had ſealed vp, that they ſhould not touch him if any other meſſenger could bring him.

As the holy Ghoſt doth note the time when Nabuchadnezzar ſpake in his palace: ſo he noteth the time when God ſpake from heauen, *Euen while the words were in the kings mouth:* as though he ſhould ſay, God anſwered before hee looked for it, when hee thought God had been as farre from him, as he was all the yeare before. Thus God lay (as it were in the skout) to watch when he ſpake treaſon, and to apprehend him vpon it: O Nabuchadnezzar, thou haſt vaunted this twelue moneths ſince I warned thee: I made as though I heard not, but ſuffered thee to doe and ſpeake thy pleaſure: and vaunteſt thou ſtill? Surely thou ſhalt ſcape me no longer, I will not heare one word more againſt mine honour. So he cutteth him off while the words were in his mouth, & pronounceth the word of iudgement againſt him.

The firſt note in this verſe, is the time when God ſpake frō heauen

uen. *Pride* (ſaith Salomon) *goeth before the fall:* ſo when pride had ſpoken, then iudgement ſpake euen while the proud worde was in his mouth. See how God ſhewes that theſe brags offended him, and therefore he iudges while he ſpeakes. How ſhort is the triumph of the wicked? When they begin to crow, God ſtoppeth their breath, and iudgement ſeazeth vpon them, when they thinke no danger neere them: So when Baltazar was in his mirth with his Nobles, the fearfull hand wrote his doom vpon the wall, & preſently his mirth was changed into ſadneſſe, that he became as one that was ſtrooken with a palſie: ſo while Herod vaunted himſelfe and the people honoured him like a God, the Angell of God ſmote him vpon his throne, and immediatly he was deuoured of wormes in the face of them which honored him: while the Philiſtines were triumphing and banquetting, Sampſon pulled the temple vpon their head: ſo while the men of Ziklag were feaſting and dancing, Dauid came vpon them and ſlue them: when the Iſraelites were at their Manna and Quailes, euen while the meate (ſaith Dauid) was yet in their mouthes, God tooke away their liues: when Iobs children were making merrie one with another, the wind came & blew down the houſe: while ỹ old world was marrying and giuing in marriage, the floud came and drowned them: while the Steward was recounting with himſelfe and thinking that his maſter knew not what policie was in his heart, ſuddenly his Lord called him to account: while the churle was muſing of his barnes ful of corne, and ſaying to himſelfe, be merry my ſoule, this night his ſoule was taken from him: ſo while wee ſin and thinke nothing of it, our ſinnes mount vp to heauen, and ſtand at the barre, and call for vengeance againſt vs: how ſoone Abels bloud cried for vengeãce of Cain? We cannot ſin ſo quicklie, but God ſeeth vs as quicklie. How many haue been ſtrooken while the oath hath been in their mouthes, as Ieroboam was ſtriken while he ſtroke, that they might ſee why they were ſtroken? and yet all this will not keepe vs from ſwearing. Though a man ſin often, and ſteale his ſins as it were, without puniſhment, yet at laſt he is taken napping, euen while the wickednes is in his hand, and his day is ſet when he ſhall pay for all, whether it bee after twelue moneths or twelue yeares, when it commeth, it wil ſeeme too ſoone. Therefore once againe let this be in ſtead of Daniels

warning,

warning, if God did take ſo ſtraight account of Nabuchadnezzar how he had profited by his dreame, what account will he take of vs how wee haue profited by Nabuchadnezzars puniſhment? Here I end.

FINIS.

THE FALL OF KING Nabuchadnezzar.

Dan. 4. 28. &c.

28 *While the word was in his mouth, a voyce came from heauen, ſaying, O King Nabuchadnezzar, to thee bee it ſpoken, thy kingdome is departed from thee.*

29 *And they ſhall driue thee from men, and thy dwelling ſhall be with the beaſts of the field, they ſhall make thee to eate graſſe with the oxen, and ſeuen times ſhall paſſe ouer thee, vntill thou knoweſt that the moſt high God beareth rule ouer the kingdome of men, and giueth it to whomſoeuer he will.*

30 *The very ſame houre was this thing fulfilled vpõ Nabuchadnezzar, and he was driuen from men, & did eate graſſe as the Oxen, and his bodie was wet with the dewe of heauen, till his haires were growne as Eagles feathers, and his nailes as birds clawes.*

FRom the 26. verſe to the ende of this Chapter, is layd downe the pride, fal and reſtitution of Nabuchadnezzar. The two firſt verſes are like a banner of his pride, which ſhewe him in his ruffling as it were in the ayre, before he knew God or himſelfe. The three next verſes are the diſcouerie of his ſhame, which ſhew him in his miſerie, as it were groueling on the ground after God had cooled his courage. The foure laſt verſes are the celebration of his recouerie, which ſhew him in holineſſe as it were rapt into heauen, and ſinging with the Saints for ioy, that GOD had brought him vnto his knowledge, though it were through ſhame and trouble, and loſſe of all that he had ſeuen yeares together. Of his

his pride wee haue heard alreadie: yet becauſe we are friends to vices as we are to men, ſo long as they proſper and flouriſh: but when they decay and fall, then we ſhrinke away, and are aſhamed of them: ſo it may be, if ye could ſee pride take a fall, though ye loue her well, yet ye would forſake her like a bankerout, when ye ſee that ſhe can pleaſure you no longer.

Therefore ye ſhall ſee Nabuchadnezzar vpon his feete againe: before you beheld him vpon his knees, that when ye ſee what a king he was in his galleries, and after finde his ſeruants in his palace, and his ſubiects in his throne, and himſelfe like a beaſt in the wildemeſſe, God may giue you hearts to think a little of this ſin, what it is which coſt ſo deare, and is ſo common now in euery houſe, as it was then in the kings court.

After twelue moneths (ſaith Daniel) that is, twelue moneths after God had warned this K. by dreames and by Daniel, to repent his ſins, he was ſtrouting in his galleries, and thought what ſinne ſhould bee next, as though he had neuer heard of dreame or prophet. By this computation of ſin, wherein the moneths are obſerued ſo exactly, how long Nabuchadnezzar rebelled after he was warned, Daniel ſhewes what reckoning God keepes of our moneths, & weekes & daies, whiche he giues vs to repent, as he did Nabuchadnezzar, & what an account we ſhal make of them, as Nabuchadnezzar did, though we count no more of our age then the child doth of his youth, & haue done no more of our taske at twentie, then when we were but ten, nor at thirtie, then when we were but twentie, nor at fortie, then when we were thirtie, yet we ſhal giue accũt of mo houres in the day of iudgement, & it ſhall bee heauier to the olde then young, to you which haue the word then they which want it: and there is great ods between Nabuchadnezzar & vs, for he which challenged Nabuchadnezzar for twelue moneths ſince he was warned, may challẽge vs of twelue yeres ſince we were warned, & yet we looke not for ſo great puniſhment as fel vpõ Nabuchadnezzar for twelue moneths. Daniel names there 12. moneths, as though he would ſpeake of a great matter, and ſhewes how worthy Nabuchadnezzar was to be puniſhed, becauſe he might haue reformed his life ſince he was warned: for there were 12. moneths betweene his dreames & his puniſhment. But that yeare wherein hee had ſo many warnings

and

and teachings was as vaine as the reſt, and vainer then the yeares before: for now he ſhould haue been a mourner like the King of Niniue, when Ionas threatned deſtruction vnto them. But like a victor of a countrey returned from battel to ſolemnize his triũph, firſt hee decked his palace as braue as himſelfe, and then hee walkes his ſtations in it, & when he hath ſet all things before him which might make him forget God, and like a ſerpẽt that would burſt, vnles he diſcharged ſome of his poyſon, he breaketh out & ſaid, *Is not this great Babel, which I haue built by the might of my power, for the honor of my maieſtie?* Wherein obſerue firſt what a glorious opinion this vain king had of his vain buildings. Secondly, how that he names himſelfe the founder of them, as though he had done all without an helpe. Thirdly, that in all his workes hee ſought nothing but vaine-glory, as he witneſſeth againſt himſelf, ſaying: *Which I haue built for the honour of my maieſtie:* not for the honor of Gods maieſtie, but for the honor of my maieſtie. So firſt that which he ſhuld haue contẽned as Chriſt did the beautie of the Temple; he admired it, and nothing ſeemed ſo glorious to him, as that which made him ſhamefull to God. Secondly, that citie which was built by Semiramis, hee arrogateth to himſelfe, & neuer ioyned the chiefe workmaſter with him, but ſaith, *which I haue built by the might of my power*, when he ſhould haue ſayd, by the might of Gods power: for vnles God build the houſe, the builder (ſaith Dauid) buildeth but in vaine. Laſtly, that which he ſhould haue built for the honor of God, as the man built a chãber for the Prophet, hee builded for his honour, as our Nabuchadnezzars do. Therefore when all his pleaſures were prepared like a feaſt and he came to ſit down at the banket, it happened to him as to the churle in the Goſpel, after he had filled his barnes, when hee came to ſing in his heart, Bee merrie my ſoule; that night his ſoule was taken from him, and the Diuels made merrie with it in hell: ſo hee had feathered his neaſt, and began to crow vpon his rooſt, *Is not this great Babel, &c.* As if hee ſhould ſay, Now Nabuchadnezzar make thee merrie; that houre his honor was taken from him, for a voyce came down frõ heauen, like the terrible hãd which wrote vpon the wall when Baltaſar ſate at his banquet & daſht his pride vpon ſuch a rock, that within an houre al his põpe and pleaſures, and treaſures, ſuffered ſuch a ſhipwrack, that his fal

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was more admired of all, than his glorie and buildings were admired of himselfe. Thus all the ioy, and pleasure, & glorie of pride are spoken with a breath, and stopt with another.

You haue heard what the voyce spake from earth, now ye shall heare what the voyce sounds from heauē. These three verses following declare this kings fall, whē & how, and frō whom it was. *While the words were yet, &c.* there is the time, *a voyce, &c.* there is the Iudge. *O King, &c.* there is the arraignement. *Thy kingdome, &c.* there is the iudgemēt. *He was driuen from men, & liued with beasts in the wildernesse, til his haires were growne like Eagles feathers.* There is the execution and manner of his punishment. First of the time, *while, &c.*

As Daniel obserued the time when Nabuchadnezzar sinned, so he obserueth the time when Nabuchadnezzar is punished: as if God had lien in waite to catch him in his words, and take him at the trippe, euen as hee watched Lots wife when shee looked backe, and transformed her into a piller of salte, so soone as she looked behind her: So now the Lord lay as it were in the scout, to watch when Nabuchadnezzar spake treason, and to apprehend him vpon it, O Nabuchadnezzar thou hast vanted these twelue moneths since I warned thee, and I made as though I heard not, but suffered thee to do and speake thy pleasure, and vantest thou stil? Surely thou shalt escape me no longer, I wil not heare a word more against mine honour. So hee cut him off while the wordes were in his mouth, and propoundeth the words of iudgement against him. If you mark the time when the voyce spake from heauen, you may see three wisedoms of God. First God takes him in his fault, that hee might see his fault, as Ieroboam was striken whē he stroke the Prophet, that he might know why he was striken. Then he takes him so dainly, because he cōtemneth his warning, as the fire came vpon Sodome while they contemned Lots warning. Thirdly Gods takes him where he is pleasantest and lustiest, and safest in his palace, which was like a Castle, as he tooke Herod whē his gard stood by him, that he might see that nothing can gard him from God, but God must gard him from dāger, or els princes be not safer than subiects: so though a man sin often, & steale his sins as it were without punishmēt, yet at ỹ last he is took napping, while the wickednesse is in his hand, as the Iewes were,

1. *King.* 13.

Gen. 19. 24.

Act. 12. 23.

while

while the quailes were in their mouthes, and his day is set when he ſhall pay for all, whether it be after 12. moneths, or 12. yeares, whenſoeuer it commeth it will ſeem too ſoone. Vengeance doth ſtay till ſin be ripe, and watch the time when they are moſt occupied, then iudgement ſteps foorth, like the Angel to ſtop Balaam in his way, becauſe the puniſhment is more grieuous and terrible when they look not for it (for the worſt that is, wiſh like Balaam, to die the death of the righteous) therefore God will croſſe them in that: though they proſper alwaies before, yet their endes ſhall be a kinde of iudgement vppon all their life, and a propheſie of tormẽt, for al men to ſee what become of the wicked after death, that they may feare to be like vnto them: As when wee ſee ſome fall down vnder the table while they ſit ſwilling at the wine: ſome ſtriken dumb in the pulpit, while they preach vntruths; euen as the Philiſtines were ſlaine while they feaſted, and as Herod was ſhamed while he vanted, and as Ieroboã was ſtriken while he ſtroke. What doth this teach vs, but that our ſins depart from vs ſo ſoone as they are done, vnto the Iudge; & there they accuſe vs, as Cains murther cried out againſt him, ſo ſoone as hee ſlew his brother. I know thy works ſayth God: hee may ſay, I know thy workes and thy thoughts too: for Iudas could not go ſo cloſely about his trechery, but that Chriſt did know when the thought entred into his hart, and heard when he conferred alſo with the Scribes, and ſaw like wiſe when he tooke the bribe, though hee kept a time to puniſh him, as he ſaith, Pſal. 37. ver. 2. *When I ſee a conuenient time then will I execute iudgement.*

Num. 11. 33

Num. 22. 22.

Act. 12. 23. 1. *Kin.* 13. 4.

Gen. 4. *Reu.* 3. 15. *Mat.* 26. 14, 15, 16.

Now the time was come, when this king ſhould bee made an example vnto al other kinges after him, to amend their liues, and reforme their realmes, when as the Prophet commeth from God vnto them, to tell them what they ſhould do. When dreame and Daniel had done what they could, now God cals forth his iudgements, and bids them ſee what they can doe, & commands them to chaſe Nabuchadnezzar, vntill he haue loſt his kingdome, vntill he be driuen out of his pallace, vntil he be fled into the wildernes, vntill he be degenerate like a beaſt, vntill his ſubiects, & ſeruants, and pages, make their ſport, and gaze and wonder at him, like a foole which goeth vnto the ſtocks, or a treſpaſſer, which is gazed at vpon the pillorie: ſo the king was debaſed, when God heard

him

him but vaunt of his buildings.

Therefore let vs take heede and be carefull, after what ſort wee ſpeake, and what words ſlip from vs, leaſt God take vs in our lies, or oathes, or ſlanders, or ribauldrie, as he tooke Nabuchadnezzar when his toung walked without a bit: for if he had ſuppoſed that God had beene ſo neere, and that hee would haue antwered him as he did, he would haue held his peace, and laid his hand vppon his mouth, rather than pay ſo deere for a vaine worde, which did him no good when it was ſpoken.

The ſecond note is of the Iudge, *A voice came downe from heauen*: the controuling voice came down from heauen, God is moſt offended with our ſin: for Nabuchadnezzar might haue ſpoken more than this, before any other man, & no man could controull him becauſe hee was King, and kinges delight in greater vanities than buildings, yet no man ſayeth, Why dooeſt thou ſo? becauſe Salomõ ſaith, *He which repeateth a matter ſeparateth the prince*, that is, hee which tels Princes their faultes, maketh them his enemies: therefore ſiuce Iohn Baptiſt died, onely God is leſte to reproue almoſt all that ſin by authoritie, yet there is one in heauen hath an eare and a toung, and checketh the king as boldly as euer the king checketh his ſubiects. When the voice from earth ſpake vainely, the voice from heauen ſpake iudgement. Heere is the K. of heauen againſt the king of earth, the voice of God againſt the voice of man: a diuine wrath warring with a humane pride: the fire is kindled, woe to the ſtubble. The Lord of hoaſts is in armes againſt the Lord of Babell, and begins to lay handes on him and to thruſt him out of his throne. Firſt, he rattles him like a thunder, *O king Nabuchadnezzar*: as if hee ſhould ſay, for all thou art a king, thou ſhalt ſee whether another be aboue thee. Now guard thy perſon, now defend thy honor, for he whom thou haſt deſpiſed, threatneth to take thy kingdome from thee; go now & walk in thy galleries, fetch one turne more before thou bee turned out of doore, and walke with the beaſts in the forreſt.

Now he comes to the arraignment, and cals him to the barre, *O king Nabuchadnezzar, to thee be it ſpoken*. He was neuer called king with leſſe reuerence, nor had ſuch pay for ſin in all his raigne. God giues him his title, and he tels him his lot, hee cals him king but without a kingdome: as if he had ſaid, late king of Babel, hold

vp

vp thy hand. Here a king is arraigned in his owne kingdome, and no euidence giuen against him, but as though hee had witnessed against himselfe, as all sinners doe, God condemneth him out of his owne mouth, and to open his eares, he calleth him by his own name, *O king Nabuchadnezzar*, as the prisoner is called when he holds vp his hād at the bar. Then he pronounceth the iudgement, *To thee be it spoken*, to thee which aduancest thy self like God, to thee which wouldst not take heed by thy deame, to thee which wouldst not be warned by the prophet, to thee which diddest all for thine owne honor. Now hearken to thy iudgement, *Thy kingdom is departed from thee*, thou shalt be driuen out of thy pallace, they which should honor thee shal expulse thee, thou shalt raigne with the beastes in the desart, there shall bee thy dwelling seauen yeares, go now and talke in the woodes as thou didst in thy pallace, and when thou art among the Lions and wolues, & beares, looke vnto Babell which thou hast built.

How dooth this speech differ from Nabuchadnezzars speech? his wordes were but words, but Gods words were, *He spake*, and it was doone. For in the same houre that which was spoken was done (saith Daniel) and whatsoeuer the voice threatneth vnto our sinnes, or vnto the sinner, shalbe done at first or at last. To Nabuchadnezzar it was said, *Thy kingdome shal be taken from thee*. To vs it is said, Thy life shall be taken from thee. To him it was sayd, *Thou shalt be thrust forth into the desart*. To vs it is said, thou shalt be throwne forth into darkneſſe. To him it was saide, *Thou shalt be like beasts*. To vs it is said, Thou shalt be like the damned. Shall not the voice spoken to vs be remembred with God, as well as the threatning menaced to him.

This voice came from heauen, and therefore it spake home, not like them which glide by the faults of princes, and whisper behind their backes, as though they would reproue them if they durst, but for feare least the prince or counsellor, or Iudge, or magistrat, should take it as he meanes it, and thinke that he aimes at them, which makes them speake in parables, as though they would cast a vaile ouer their reproofe, and eate their message before they haue spoken it. The holy Ghost teacheth vs here to reproue, so that whosoeuer sinneth may know that thou speakest to him. He which speaketh from heauen (as the voice did) must speake like

Iohn

Iohn Baptiſt among the Publicans and harlots, and ſouldiers, as though he went from one to another, and ſayde, this is ſpoken to thee, this is ſpoken to thee, this is ſpoken to thee. For vnleſſe wee come neere theſe mortall gods and proud Nabuchadnezzars, as neere as Elias came to Achab, when he ſaid, *It is thou that troubleſt Iſraell*, they will poaſt it ouer and thinke that thou ſpeakeſt not to them vntill thou ſpeakeſt plainely, as the voice ſpake from heauen, *To thee be it ſpoken.* And they will reforme the matter, or elſe God ſhew ſome iudgement vpon them, as he did here vpon this great king Nabuchadnezzar.

Now the decree goeth forth, that Nabuchadnezzar ſhall bee King no more, *Thy kingdome is departed from thee.* This is ſuch a ſaying, as if Nabuchadnezzar had thought of it before, he would haue wept when he vaunted, to thinke that his honor was going from him, when he thought it was comming to him: and yet his kingdome was departed from him, and yet God ſayth, *Thy kingdome is departed from thee*, becauſe the decree was paſt, which ſhould as ſurely come to paſſe, as if it were paſt alreadie. Therefore becauſe we care not ſo long as the prophet ſaith, we ſhal dy, we ſhall ſuffer, we ſhall anſwer, hee leaueth *Shal*, and ſayth *Now*, as God ſaid to Abimelec: *Thou art a dead man*, not *thou ſhalt die*, but *thou art dead*, which rouſed him more, then if he had threatened him an hundred deathes, becauſe he thought that hee ſhould die preſently: So the holy Ghoſt is forced as it were to exceed and ſpeake more then we thinke he ſhould ſpeake, for the hardnes of our hearts, which heare like ſtones, and go like ſnailes. If we haue but a weeke to repent we will defer it to the laſt day, that we may ſinne all the reſt.

Therefore it was meet to ſay, *Thy kingdome is departed frō thee.* That ſeeing his iudgement ſhould not ſtay, he ſhould not ſtay his repentance. If this voice had ſaid, *Thy Babell ſhall ſinke*, as Nemrods Babel did, it ſeemeth he would haue thought his honor buried, but when he was ſtript, not onely of his pallace, but alſo of his kingdom, what heauy news was this vnto him, which thought himſelfe equal with God, and now may not be a king? But when he was thruſt among beaſts to eat graſſe with oxen, what a down fal was this to be brought vnder al his ſubiects, which ſpake euen now as though there were none but he: and now his ſeruants ſer-

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uant would not be like vnto him? So the King of Kings will be honored of kings, as they are of their subiects, or else he wil tread vpon their crownes, & they shall heare the same at last; *Thy kingdome shall depart from thee.*

Now followeth the execution of his iudgement, for Daniel saith, *The same houre all this was fulfilled.* So he sheweth the order of it: as a prisoner is brought to the bar, and led to a gybet, so this King was drawne from his throne, & turned into the wildernes where he aboade among wilde beasts so long, *Till his hayres were growne like Eagles feathers, and his nayles like birds clawes.*

When God began hee made hast, as it was long before hee spoke, but when hee spoke hee did it, and effected in an houre all that the dreame and the Prophet had foretold.

Then was fulfilled, *The pride of man shall bring him lowe:* Euen in that houre that Nabuchadnezzar aduanced himself more than before, in the same houre he was brought vnder all his subiects, all his seruants and pages; so he which setteth vp can pull downe, hee which gaue can take, he which made can destroye.

Therefore let no man vaunt though he were a king, of his house or land, or farme, or children, but know that hee should haue nothing, if God did not regard him more than other, & thinke when thou dost reade this storie, whether thou be not as proude of thy wealth, as Nabuchadnezzar was of his pallace: whether thou be not as proud of thy children, as Nabuchadnezzar was of his kingdome; whether thou be not as proud of thy parentage, as Nabuchadnezzar was of his honour: whether thou be not so proude of thy learning, as Nabuchadnezzar was of his traine. If thou be not so proud, then God doth say no more, *O King, to thee be it spoken,* O subiect to thee be it spoken, these blessings shall be taken from thee. For, hath God taken no mans kingdome from him but Nabuchadnezzars? hath he taken no mans office frō him but Iudas? hath he taken no mans riches from him but Iobs? how did Antiochus, and Iulian, & Herod, & Saul, & Athalia, and Iezabel, and Richard the third goe from their thrones, as if God had pulled them out by the eares? he had no respect vnto their persons, but vsed thē like beasts as hee did Nabuchadnezzar, and fulfilled his threatning: the candle of the wicked shall be put out. Therfore as Christ saith vnto thē which turne backe: *Remember Lots wife:* so I may

say to them which beare high minds, and proud lookes, and stout wordes, remember king Nabuchadnezzar, how God resisted the proude. Now if any man long to bee resolued, how this king was changed to a beast, hee must not imagine any strange metamorphosis, or popish transubstantiation, as though his shape were altered, or his manhood remoued, or that he put on hornes & hoofe, as the Poets faine of Acteon, for the voyce dooth not say that hee should become a beast, but that he should dwel with the beastes. Daniel doth not say that his head or armes, or legges were transformed: but that the hayre of his head, and the nailes of his fingers did grow like Eagles feathers, & like birds clawes, as euery mans hayre and nayles will doe, if he doe not pare them.

Lastly, Nabuchadnezzar saith not, that his shape was restored vnto him, but that his vnderstanding was restored vnto him: all which declare, that he was not changed in body, but in mind: not in shape, but in qualitie. A sauage minde came on him, like that which droue Cain from the companie of men, & he became like a Satyre or wilde man, which differeth not from a beast, but in shape: though he was not turned to a beast, yet this was a strange alteration, to be so changed in an houre, that his Nobles abhorred him, his subiects despised him, his seruants forsooke him, none would companie with him but the beastes. Consider this all that aduaunce your selues against God and despise his word, as Nabuchadnezzar did. Take warning by a king, which euen now walkt in his galleries, and his Nobles serued him in his palace, with all dishes that the aire, or sea, or land, could affoord: now he is turned to grase and feed like an oxe with the beasts in the wildernes. This was to shewe that God maketh no more account of the wicked than of beasts, and therfore the holy Ghost calleth them often by the name of beasts: shewing how that sin & pleasure make men like beasts: when they haue abused their wits often, and peruerted their reason, at last God taketh their vnderstanding from them, & they become like beasts, lothsome to themselues & others: many such beasts we haue stil like Nabuchadnezzar, who were fitter to liue in the desart among lions, where they might not anoy others, then in townes amongst men, where they infect more than the plague. Thus if you haue not considered the beastlinesse of sinne, looke vpon Nabuchadnezzar like a beast. If you would see the

Gen. 4. 12.

Gen. 4. 13.

1. Sa. 16. 14.

guilt

guilt of it, looke vpon wandering Cain. If you would see the frensy of it, looke vpon frantike Saul. If thou wouldst see the feare of it, looke vpon trembling Baltazar. If thou wilt see the shame of it, look vpon Haman, hanging vpon his owne gallowes. If thou wilt see the end of it, looke vpon the Glutton frying in hell. These are the pictures of sin, which God hath set for a terror before vs: like the piller of salt, or Achans sepulchre to speak to vs. Take heed by those, when I haue warned you, as I warned them, I will punish you, as I punished thē. This is the Epitaph, as it were, which God ingraueth vpon Nabuchadnezzars Sepulchre:

Dan.5.6. Herr.7.10. Luk.16.23. Gen.19.20. Iosua.7.26.

Bee thou an example to kings and rulers, for all the children of pride, to beware how they set themselues against him who aduanced them.

Thus he which sets vp, can pull downe. Did not I sende thee dreames to warne thee? Did not I send a Prophet to warne thee? If either of them would haue serued, thou mightest haue ruled stil, and walked in thy galleries, and feasted in thy pallace, and iudged vpon thy throne, and died a king: but nowe thy kingdome is departed from thee. Who would be like Nabuchadnezzar, now he is like a beast? If this heathen was thus chalenged for his warning, which had heard but one Prophet, wee may tremble to thinke what we shal answer for our warnings, which haue beene threatned as often as the Israelites, and yet prouoked the Lord while he serueth vs, like those which curse the sunne while it shineth vpon them.

Thus haue you seen the sal of pride. Euen now he said, *Is not this great Babel?* Now hee may say: Is not this vnhappie Babel? euen now he said, *which I haue built by the might of my power:* & now he may say, which I haue built by the vanitie of my pride: euen now he said, *for the honor of my maiestie:* now he may say, for the ruine of my kingdome: yet after this he rose againe, and came to himselfe, and receiued his kingdome, and honoured him which punished him so: but the time will preuent me to speake of his restitution, therefore here I ende.

FINIS.

THE RESTITVTION OF Nabuchadnezzar.

Dan.4.31.&c.

31 *And at the end of theſe dayes, I Nabuchadnezzar lift vp mine eies vnto heauen, & mine vnderſtanding was reſtored vnto me, and I gaue thanks vnto the moſt high, and I praiſed and honoured him that liueth for euer, whoſe power is an euerlaſting power, and his kingdome is from generation to generation.*

32 *And all the inhabitants are reputed as nothing: and according to his will hee worketh in the armie of Heauen, and in the inhabitants of the earth, & none can ſtay his hand, or ſay vnto him, Why doſt thou ſo?*

33 *At the ſame time I had mine vnderſtanding reſtored vnto me, and I returned to the honour of my kingdome, my glory, and my beautie was reſtored vnto me, and my counſellers, & my Princes ſought vnto me, and I was eſtabliſhed in my kingdome, and my glorie was augmented toward me.*

34 *Now therfore I Nabuchadnezzar praiſe & extoll and magnifie the king of heauen, whoſe workes are all truth, and his waies iudgement, and thoſe that walke in pride he is able to abaſe.*

NOw wee are come to his reſtitution: firſt Nabuchadnezzar was humbled, as God humbleth his enemies, nowe hee is humbled as GOD humbleth his children, that although hee had more honour than hee had before, yet hee is not proud of it as hee was before, but cryeth with the Prophet Dauid, *Not vnto mee, O Lorde, not vnto mee, but vnto thy name giue the glorie.* So hee which ſaide, not onely with heart, but almoſt with mouth too, there is no GOD: nowe with hearte and mouth honoureth none but GOD. His pride and his fall Daniel declared, but when hee came to his reſtitution, hee makes Nabuchadnezzar

*Pſal.*115.1. *Pſal.*14.1.

chadnezzar to ſpeake himſelfe, and giue thankes in his owne perſon, like a witneſſe brought in to teſtifie the truth of this wonderfull ſtorie.

When the Prophet had ſhewed how this king vaunted, & how he was debaſed for it, preſently after he had ſpoken it, he calles in as it were the king himſelfe, to witnes his report, and declare how he was raiſed again, like a man which hauing receiued grace from a Prince or great perſon, is brought in before him to giue thankes for his fauour receiued, and then is diſmiſſed.

In theſe verſes two things ſhew themſelues at the firſt view, that is, Nabuchadnezzars Reſtitution, and his thankefulnes in his Reſtitution. Firſt, hee ſhewes the time when hee was reſtored, in theſe words, *At the end of theſe dayes*: then he ſhewes the maner how he was reſtored in theſe wordes, *I Nabuchadnezzar lift vp mine eyes to heauen, & mine vnderſtanding was reſtored to me.* In his thankfulnes, firſt he extolleth Gods power, in ſetting him vp and pulling him down, and raiſing him againe: then he commendeth Gods iuſtice and truth, which deſerues to be praiſed for his iudgements, as much as for his mercy, as though he reioyced that God had made him like a beaſt, that he might dye like a man.

At the end of theſe dayes. As Daniel noted the time of his pride, when he walked in his pallace, to ſhew how pride growes out of buildings, and wealth, and apparell, and ſuch rootes: ſo he noteth the time of his fall, while the wordes were in his mouth, to ſhewe that he was puniſhed for his pride and ignorance, that hee might know where to begin his conuerſion, and abate his pride, & when he had taken away the cauſe, then God would take away the puniſhment: ſo likewiſe he noteth the time of his Reſtitution, *At the end of theſe dayes*, that is, after ſeuen yeares were expired; to ſhew how long the ſickneſſe of pride is in curing, and to ſhewe howe euery thing was fulfilled which was propheſied, euen to the point of time, for it was tolde him by Daniel that hee ſhould bee like a beaſt ſeuen yeres, therefore Nabuchadnezzar is prompt as it were to confeſſe the truth, and ſay as the Prophet ſaith, *At the ende of theſe dayes*, that is, at the ende of ſeuen yeares, I Nabuchadnezzar was reſtored to my kingdome, as Daniel tolde me. Yet another note is ſet vpon this beaſt, leaſt we ſhould thinke that God onely regardeth the ſeaſon, and thinks ſeuen yeres puniſhment enough

for such a sinne. Hee saith not barely, that his vnderstanding and honour were restored vnto him, when seuen yeares were ended: but that they were restored vnto him when he began to lift vp his eies vnto heauen: to shew that this blessing came from aboue, and that he which hath humbled him, had restored him againe, as if he should say to al that are cast down with sicknes or pouertie, or infamie, or any trouble whatsoeuer in body or mind, he which hath humbled you will raise you, as hee hath done mee: but you must looke vp vnto heauen, and lift vp your hearts vnto him, and then your vnderstanding, and comfort, and wealth, and pleasure, and health, and libertie, and good name, and all shal returne vnto you againe: like Iobs sheep, and cammels, and oxen, in greater number than he had before: as al the blessings of God returned to Nabuchadnezzar when he looked vp to heauen; so they shall come backe like a riuer vpon you, when your eyes can goe by these vanities, and looke vpon him which lookes vpon you, or else seuen and seuen yeares shall passe ouer you, and you shall bee neuer the better but worse and worse; like Saul which was vexed more and more, till he had killed himselfe.

Therefore as the Iewes looked vp to the brasen Serpent, which was a figure of Christ, when they would be healed. Num. 21.8. so all that would recouer that which they haue lost, or obtayne that which they want, Nabuchadnezzar doth teach them here to lift vp their eyes to heauen, from whence (saith Christ) cõmeth euery blessing of man. *At the end of these dayes, I Nabuchadnezzar lift vp mine eyes, &c.* Like a man which is wakened out of a long traunce, now he began to stirre and lift vp his eyes: when the hart is once lift vp, it will lift vp the eyes, and the hand and voyce, and all to heauen: he which neuer looked vp to heauen so long as his comfort was vpon the earth; now his mind is changed, his looks, and gestures, and speeches, and all are changed with it: As though God would shew a visible difference betweene the spirituall and the carnall, euen in their lookes and gestures: as there is betweene a child and an olde man, The spirituall mindes are heauenly, and looke vp, because their ioy is aboue. The carnall mindes are earthly, and looke downe like beastes, because their treasure is below. As the serpent grouels vpon the ground, so dooth the serpents seede, and hath not so much as the countenance of grace.

Gen. 3.14.

Therefore

Therefore by lifting vp his eyes to heauen, is signified that the time was come, which the Lord had set downe, that he should be like a beast, vntill he had learned that lesson, That the most high beareth rule ouer the sons of mē. Therfore Nabuchadnezzar sheweth that he had learned his lesson, for he looked not vp to heauē to behold the sun, the moone or the stars, like an Astronomer, but thinking how he had set himselfe against heauē, frō whence came all his honor, in a godly shame & holy anger toward himselfe, he turnes his face from earth to heauen, to magnifie him, which had humbled him; that so conteneth him, which aduanceth him. Now he talkes no more of his pallace, nor his power, nor his Maiestie, though it be greater than it was, but hee looked aboue his owne pallace, to another Pallace, from whence that terrible voice came downe vnto him, *Thy kingdome is departed from thee.* Which expresseth his contrite heart, and wounded spirite, how many passions batled within, as if hee should chide himselfe, and say: Vnthankfull man, my power euer descended from aboue, and I euer looked vpon the earth, and mine honour came downe from heauen, and I neuer lift vp mine eyes before: But now sayeth hee, goe vp my voice, and my hands and my eyes, how long will yee pore vpon the earth like a beast? so he lifted vp his eyes vnto heauen. After he had lifted vp his eies, he beginneth to pray, & praise, and giue thankes to God, which sheweth that hee did not onely lift vp his eies, but his hart too: for vnlesse we can say with Dauid, *I lift vp my hart.* Psal. 25.1. it is in vaine to lift vp eies, or hands, or voice, as the hypocrits do, because he which is a spirit, will be worshipped in spirit, Ioh. 4 Therefore Marie saith, *My hart doth magnifie the Lord.* Luke 11.46. As for the infidels and Idolaters, they haue no hartie seruice, but their religion is like an occupation, which is done with the body. For when we read of the sacrifice or prayers of the idolaters and infidels, we do not find, that they lift vp their hearts to their Idols, but their hands, or their eyes, or their voyce, as the Baalites roared to Baal, 1. King. 18.28. and the Mariners cried to their Sea-gods, 1. Ionas 5. and the Ephesians showted to Diana, Act. 19.28. But the lifting vp of the heart is the holy seruice, and alway appropriate vnto God, which saith, *My son, giue me thy heart.* Prou. 23.26. Therefore now Nabuchadnezzar lifts vp his heart to God, shewing that hee had learned that lesson

which God gaue him ſeuen yeares to ſtudie, that *The moſt high beareth rule ouer the ſonnes of men,&c.*

Now God thinkes the time long enough: and as he reformed the ground after the floud, with fruit, and hearbes, and flowers againe; ſo he reformeth Nabuchadnezzar with vnderſtanding, and beautie, and honor againe. As when he repented himſelfe, & ſaid, I will drowne the earth no more, Gen. 8. 21. ſo I wil chaſe Nabuchadnezzar no more: now he knowes a king aboue him, he ſhall be king againe: now hee ſeekes my honor, I will giue him honor; now he magnifieth him which debaſed him, I will returne to exalt him. So the voyce which thundered frō heauen, *Thy kingdome is departed from thee*; ſoundes againe, *Thy kingdome is reſtored to thee.* For it was not told that he ſhould be like a beaſt vntil he dyed, but *vntill hee knew that the moſt high beareth rule ouer the ſonnes of men.* Therefore when he knew this, nothing could ſtay him from his kingdome, no more than they could ſtaye him in it before. Thus the diſpleaſure of God is but an *interim*, vntill wee know ſome thing that we ſhuld know, & then Nabuchadnezzar ſhalbe king againe, then the ſick man ſhalbe whole againe, then the bondman ſhalbe free againe, then the poore man ſhalbe rich again. His mercies are called euerlaſting, becauſe they endure for euer. Pſal. 136. 1. 2. But his anger is cōpared to the clouds, becauſe it laſteth but a ſeaſon, whom hee loueth hee loueth to the end, but whom he ſcourgeth he ſcourgeth to repent; as Hezekias was ſick vntil he wept. Nabuchadnezzar was baniſhed but vntil he repented. Now the firſt cure of the kings reſtitution was of his minde, *Mine vnderſtāding* (ſaith Nabuchadnezzar) *was reſtored vnto me.* To ſhew what an ineſtimable gift our vnderſtāding & reaſon is, whereby we differ frō beaſts, for which we cannot be thankfull enough, therefore he recordes it twiſe, as though his heart did flow with gladnes, and his tongue could not chuſe but ſpeake often of it, as a man thinketh and ſpeaketh of that which he loueth.

Mine vnderſtanding was reſtored vnto me, &c. That which was firſt taken away, was firſt reſtored again, which ſo ſoone as it was gone, he was counted a man no more, but a beaſt. As Dauid ſaith, Like Horſe and Mule which haue no vnderſtanding. Pſal. 32. 9. counting them which are voide of vnderſtanding no better than horſe and Mule. Therefore they which haue loſt their vnderſtanding

ding at the Tauerns, as many here haue done ſomtimes, and they which vnderſtand not yet what is the book of God, are but horſe and mule, though they beare the viſors of men.

After he had ſaid, *Mine vnderſtanding was reſtored to me*, he annexeth, *Mine honor was reſtored to me*, ſo he grew to a king again: as hee was wont to put on one robe after another, when he was a king, ſo when God would make him a king againe, firſt he puts vpon him the robe of vnderſtanding as it were the foundation of a king, like the principall ſpirit which came vpon Saul, the firſt of Samuel 10.9. And when he had a Princes heart, then God gaue him a Princes power, and proclaimed like a voice from heauen, *Nabuchadnezzar king of Babel:* ſo glorioufly he roſe again like the Sunne, with a triumph of his reſtitution, and welcome of his ſubiects, like the ſhout which went before Salomon, 1.Kin.1.34. One woulde thinke when Nabuchadnezzar was a king, GOD would neuer haue made him like a beaſt, nor after made him again a king: for who would ſuffer a beaſt to rule ouer them, ſeeing ſuch ſtomacks are in men, that they will hardly endure any rulers? Therfore it is ſtrange that theſe men would ſuffer one to rule ouer them that had bin ſeuen yeares like a beaſt; it is euen as if one had lien ſeuen yeares in the graue, & after come to chalenge his houſe & goods from them which haue it in poſſeſſion, & count it their owne: I thinke ſuch a one ſhould haue ſo cold a ſute, that vnleſſe it were ſome few that loued him while he liued, he might go againe to his graue for a houſe to dwell in: ſo no body looketh now for Nabuchadnezzar to come out of the wilderneſſe, he was the vnlikelieſt man in the world to be king after ſuch a change: but ſee what God can do, though al be againſt it; he which made a king like a beaſt, raiſed a king of a beaſt.

Mine vnderſtanding (ſaith Nabuchadnezzar) *was reſtored to me*, and more than that, *mine honor was augmented*, more than it was when I was ſo proud of it. As God turned his heart, ſo hee turned the hearts of his Nobles and people, that they receiued him for their king againe, and ſought vnto him, and reuerenced him, for al the diſgrace which they had ſeene, which made them before to contemne him like a beaſt.

Here a wiſe man may ſtudy and wonder like Eliſha when his maſter was rapt to heauen. For as though a ſnuffe had been taken

from

from the ground, and ſet in the candleſticke againe, and ſhined brighter than it did before: So Nabuchadnezzar was raiſed from the duſt, and ſet in the throne: euen nowe no man cared for him, and now no man dare diſpleaſe him: that which Salomon ſaith in Prou. 16.17 *When the waies of a man pleaſe the Lord, he will make all his enemies at peace with him:* ſo when Nabuchadnezzar pleaſed the Lord, GOD gaue him grace with men, and his glory was augmented. *My glory was encreaſed, &c.* that is, he receiued not onely his kingdome, & power, and honor againe, but he receiued vſury of them For this ſeuen yeares baniſhment, they had byn put out ſeuen yeares to the banke, for him to receiue more when hee came againe, ſo when he ſought his owne honor, honor departed from him, his pallace could not hold it, his treaſures could not redeeme it, his gard rould not ſtay it, but pride chaſed it away, whileſt he followed after it. But when he ſought Gods honor, and cared not for his owne, honour was increaſed, according to that, *I will honour them that honour me.*

What would Nabuchadnezzar ſay to our Nabuchadnezzars (if he were liuing) which thinke it againſt their honour to ſeeke Chriſts honor, and that if his kingdome went vp, their kingdome ſhould go down, like Herod which thought he could not be king if Chriſt ſhould raigne; and the Phariſies, which thought they ſhould be deſpiſed if Chriſt were regarded.

If Nabuchadnezzars honor came vnto him for the honor which he gaue to God: how long will their honour laſt, which eate and drinke, giue and take, ſet vp and pull downe, and doe all that they doe to honour themſelues? as Nabuchadnezzar built Babell vntill that voice came thundering from heauen, *Thy kingdome is departed from thee*, thy office is departed from thee, thy life is departed from thee. Some haue exalted themſelues like Nabuchadnezzar, and are not fallen yet: ſome mounted vp haue fallen low, and lower like Balaam, but they are not yet at the ground: they haue ruled like beaſts, longer than Nabuchadnezzar, and yet looke not vp to heauen, that they may be changed. Thus Nabuchadnezzar is welcome to his throne againe.

Now hee hath receiued grace, let vs examine his thankfulnes. If you mark how euery thing comes in his order, you ſhal ſee a marueilous cõſequence obſerued both in his Fal & Reſtitution. When

he

he looked vpon his pallace, then he waxed proud; when he waxed proude, then God threatned him; when he was threatned, then God banished him; when he was banished, then he lift vp his eies to heauen; when hee lift vp his eies to heauen, his vnderstanding came vnto him; when his vnderstanding came vnto him, then he gaue thankes to God: shewing vs the vse of our vnderstanding, why God hath giuen reason vnto men, viz. to serue him & praise him vpon earth: as Nabuchadnezzar worshipped God so soone as he came to vnderstanding; so soone as wee come to yeares of discretion, and begin to vnderstand, wee should begin a new life, and serue him whom all creatures do serue with vs, or else our vnderstanding is vaine and we are beasts still: for by this Nabuchadnezzar shewes that he had vnderstanding, and was like a man, because he gaue praise to God, and was moued in heart to worship him which made him, according to that definition that Dauid maketh of vnderstãding, in the tenth verse of the one hundred and eleuenth Psalm. *They which obserue them haue a good vnderstanding:* they which obserue the commandements haue a good vnderstanding; not they which speake of the commandements, nor they which write of the Commaundements, nor they which preach of the commaundements, but they which keepe the commandemẽts, haue a good vnderstanding. The rest haue a false vnderstanding, a vaine vnderstanding, an vnderstanding, like that of the Scribes and Pharisies which was enough to condemne them, but not to saue them.

By this euery man should trie his wisdome: for so soone as vnderstanding commeth to him as it came to Nabuchadnezzar, it will extort praier and obedience from him, whether he will or no: therefore our Nabuchadnezzars are beasts still, for this is no part of their vnderstanding.

But he which can go beyond al in shifts and policie, is counted the wisest man in Court & Citie. Oh, if Macheuil had liued in our countrie, what a monarch should he be? to what honor & wealth and power, and credite, might hee haue risen vnto in short time, whether he had beene a Lawyer, or a Courtier, or a Prelate? mee thinks I see how many fingers would poynt at him in the streets, as they doe at his apes, and say, there goeth a deepe fellowe, hee hath more wit in his little finger then the rest in their whole body.

You

You talke of ſectaries how faſt they grow, & how faſt they breed, I warrant you where any Sectary hath one ſonne, Macheuil hath a ſcore, and thoſe not the brats, but the fatlings of the land, which if they had but a dramme of religion for an ounce of their policy, they might goe like Saints among men. But we ſpeak to the belly that hath no eares.

Now let vs ſee the parts of this kings confeſſion, that wee may ſee how his thankfulnes did anſwere to his ſin: before he had robbed God of his honor: now, as though he came to make reſtitutiõ, he brings praiſe, and thankes, and glory in his mouth. Firſt, he aduaunceth Gods power, & ſayth, that *his kingdom is an euerlaſting kingdome:* in which words he confeſſeth that God was aboue him becauſe that his kingdome was not an euerlaſting kingdome, but a momentany kingdome, like a ſparke which riſeth from the fire, and falleth to the fire againe. Therefore he ſheweth what a foole hee was to vaunt of his kingdome, as though it were like Gods kingdome, which laſteth for euer.

Secondly, he magnifieth the power of God, and ſaith, that *God doth what he liſteth both in heauen and in earth*, and nothing can hinder him, or ſay vnto him, *what doſt thou?* vnder which words, he confeſſeth againe, that God was aboue him, becauſe hee could not raigne as he liſted, for when he thought to liue at his pleaſure, he was thruſt out at doores, and God ſaide not to him, what doſt thou? but, *Thy kingdome ſhall depart from thee:* therefore he ſheweth what a foole hee was to vaunt of his power, as though it had been like Gods power, which cannot be checked.

Thirdly, he commendeth the iuſtice of God, and ſaith, that his workes were all truth, and his waies were all iudgement. Vnder which words, he confeſſeth againe, that God was aboue him; for his waies were all errors, and his works were all ſinnes, as the end prooued. Therfore he ſhewes what a foole he was, to vaunt of his works, as though they had been like Gods works, which cannot be blamed: therefore he concludes, *I Nabuchadnezzar praiſe, & extoll, and magnifie the king of heauen.* When he lighted vpon the right ſtring, marke how he harps vpon it, and doubles it, and trebles it, like a bõde which is ratified with many wordes of like ſence: ſo hee ratifieth his bonde to God with many wordes of like meaning, *I will praiſe, and extoll, and magnifie the King of Heauen*

Heauen: as if he would praiſe him, & more then praiſe him. They which loue with the heart, and repent from the bottome, praiſe & praiſe, pray and pray, giue and giue, ſerue and ſerue, that is, when they haue ſerued him, they are readie to ſerue him againe.

Here is a glaſſe for all the children of pride. Firſt looke vpon Nabuchadnezzar you that are great men like Nabuchadnezzar. For thus wil God make his example of great mē, becauſe they ſhould be examples to others. Many wicked men died in Iury, and ſcarſe a man was by to ſee their end; but Herod was ſtriken before the people, that all might ſee, becauſe hee was a wicked king. There were many in Babel as proud as Nabuchadnezzar, but none but Nabuchadnezzar was made like a beaſt, becauſe he was a proud king: ſo God dooth ſtomacke ſinne in thoſe that beare his owne perſon. As Princes vſe to picke thoſe that are principall and chiefe in rebellion to make them exāples of terror to others, which were ringleaders in the treaſon: ſo God doth bend his ſhot againſt the captaines of his enemies, like the king of Aram, which charged his ſouldiers, that they ſhould fight with none but againſt Achab the king, as it is written in the ſecond booke of Chronicles, the eighteenth chapter and thirtieth verſe. For as Salomon ſayth in the ninteenth chapter of his Prouerbs & fiue and twentieth verſe, *Strike the ſtrong, and the reſt wil beware*: ſo iuſtice ſhewed vpon a Ruler, or great perſonage, doth terrifie many.

If we could ſee but one of our Nabuchadnezzars ſo degraded, it would make all the reſt better in their office, and thinke when they ſit in their maieſties, as Queene Hetter did, that their power is giuen them for the Church, and not againſt the Church.

Paul being before Feſtus & Agrippa, wiſhed not vnto the king Agrippa, more wealth, or more honor, or more riches, but more Religion, which is the greateſt want of Princes and Magiſtrates. They ſit in Gods chaire, and are called gods, but are not like God, but like Mammon, except their names and their crownes: peraduenture a Dauid, or a Salomon, or a Ioſua, that is, a fewe that remember whoſe perſon they beare: the reſt are like Saule, and Herode, and Nabuchadnezzar, which know not from whome their kingdoms come. Nabuchadnezzar built for his honour, and they build for their honour: Nabuchadnezzar gathered for his wealth, & they gather for their wealth: Nabuchadnezzar ſought

after

after his pleaſure, and they ſeeke after their pleaſure: Nabuchadnezzar vaunted of his power, & they vaunt of their power: what did Nabuchadnezzar which they doe not, but repent; which they do not? I cannot wiſh them beaſts to do them good, like Nabuchadnezzar, becauſe it is a queſtion, whether they are worſe than beaſts alreadie, but if we could driue them out of their palaces to liue like beaſts in the wildernes, it were a good riddance, for there they ſhould doe leſſe harme: where now their proud hornes doe gore others, and their hoofe is vp to ſtrike euerie one that is better than themſelues, which maketh manie flie into the wilderneſſe, from their houſe, and church, and calling, leaſt they ſhould fall into their clutches: The Lorde which reſtored Nabuchadnezzar from the likenes of a beaſt, reſtore them to the likeneſſe of men, or elſe fright them like Nabuchadnezzar, to run from their roomes, that better may haue their places.

Thus you ſee Nabuchadnezzar was made like a beaſt that hee might die like a man, for he could neuer learne from whence his kingdome came, vntil he had beene apprentice ſeuen yeares vnto the croſſe, and when he perceiued who tooke his kingdome from him, then he perceiued alſo who gaue his kingdome to him, and learned his thankfulneſſe in the wilderneſſe, when al the bleſſings were gone, which he ſhould haue been thankfull for. He thought that God was no body, vntill hee became like no body himſelfe, and then who but God, no power but of him, no honor but from him, his firſt honor came from God, as wel as his laſt: but whē he was like a beaſt which knewe not his owner, like a babe which knewe not his father, like an Image which knowes not his maker, but now he knoweth from whom kings raigne, & hath learned to ſay thy kingdom, as wel as my kingdom, & is like the elders in the Reuelation, which caſt downe their crownes before the Lambe.

Such a ſchoolemaſter is affliction, to teach that, which Prophets and Angels cannot teach. For the Prophet & his dreame had told him as much before, yet he could neuer ſay, the Lord hath giuen, before he did ſee how the Lord had takē: they ſay a friend is neuer knowne before he be loſt: ſo when God fled, then Nabuchadnezzar followed: but when God called, then Nabuchadnezzar contemned; when he hath all things hee is vnthankfull, and when he hath nothing he beginneth to be thankfull.

So

So we muſt learne Gods loue out of his wrath, & ſpel his goodneſſe out of his iuſtice: therefore we preach iudgement vnto you, to make you fly vnto mercy, we denounce the law againſt you, to make you loue the Goſpel, we ſhew you hell to make you ſeeke heauen. Becauſe we are like Pharaoh his ſorcerers, though we receiue neuer ſo much, yet wee neuer ſay, the finger of God hath done this: but when he begins to plague vs, then we crie the finger of God hath done this: therefore if he will not be inuited, it is good to be compelled: to conclude, he which made Nabuchadnezzar a king when he was like a beaſt, is he which makes them rich which were poore, and hee which makes them free which were bounden, and hee which makes them beloued which were hated, and he which makes them wiſe, which were rude, and hee which makes them whole which were ſick: they muſt ſtay a time ſeuen dayes, or ſeuen weekes, or ſeuen moneths, or ſeuen yeares as Nabuchadnezzar did, & when they are ready for it, it wil come ſodainly, as the Angels came to refieſh Chriſt ſo ſoone as he was hungry: yet a little while, a little longer, comfort is on foote, and that goodneſſe which is comming, will come, as the ſunne which was riſing is riſen: For as Nabuchadnezzar ſaide, mine honour was reſtored to me, ſo I am ſure many here may ſay, my right was reſtored to me, my liberty was reſtored to me, my health was reſtored to me, my good name was reſtored to me, in leſſe time thē Nabuchadnezzars honor was, and what then? *Therfore I Nabuchadnezzar, praiſe, & extol, & magnifie the king of heauen, whoſe works are al truth, and his waies iudgement, and thoſe that walk in pride he is able to abaſe* This is the concluſion of al Gods benefits, they which do not praiſe and extol the King of heauen are worſe than Nabuchadnezzar.

Therefore let all which ſaid in their hearts like Nabuchadnezzar: is not this the houſe which I haue built, is not this the lande which I haue purchaſed, is not this the mony which I haue gathered, are not theſe the children which I haue begotten, ſay nowe with Nabuchadnezzar for al, I praiſe, and extol, and magnifie the King of heauen, which can take all againe, as he did from Nabuchadnezzar.

Thus you haue ſeene pride and humilitie, one pulling Nabuchadnezzar out of his thron, the other lifting him vnto his throne

where-

whereby they which ſtand may take heed leaſt they fall; and they which are fallen, may learne to riſe againe.

FINIS.

A DISSWASION FROM PRIDE, and an exhortation to *Humilitie.*

1.Pet.5.5.

God reſiſteth the proud, and giueth grace to the humble.

SAint Peter teaching euery man his duty, how one ſhould behaue himſelfe to another, exhorteth all men to be humble, & abſtain from pride: as though Humilitie were the bonde of all dueties, like a liſt which holdeth mē in a compaſſe, & pride were the makebate ouer all the world: to which Salomon giueth witneſſe, Prouerbes 13.10. ſaying, *Onely by pride man maketh contention:* becauſe pride maketh euery one thinke better of himſelfe then of others, whereby he ſcorneth to giue place to the other, and therefore when neither partie will yeeld as Abraham did to Lot, how ſhould there be any peace? Thus pride dooth breake the peace,
*Gen.*13.2. and humilitie doth ſet it againe: therefore to toll men from pride to humilitie, as it were from the Concubine to the right wife, the Apoſtle ſheweth how God is affected to pride, and what mind he beareth to humility: *God reſiſteth the proud, and giueth grace to the humble:* as if hee ſhoulde whiſper men in the eares and ſay, take heede how you company with pride, or giue entertainment to her, for ſhe is not Cæſars friend, the King counteth her his enemie, and all that take her part: ſhee hath beene ſuſpected euer
*Gen.*3. ſince the Angels rebelled in heauen, and Adam ſought to bee equall with God, therefore his Maieſtie hath a ſtitch againſt her,
1.*Kin.*2.36 as Salomon had to Shemei, and would not haue her fauourites come in his Court, vnleſſe they holde downe their Mace, ſtoope when they enter. But if you can gette in with humilitie, and

weare

weare the colours of lowlines, then you may go boldly, and ſtand in the kings ſight, and ſtep to his chamber of preſence, and put vp your petitions, and come to honor. For humilitie is very gracious with him, and ſo neere of his counſel, that as Dauid and Salomon ſay, he committeth all his ſecrets to her. This is Peters meaning, *Pro* 3.32. that the humble ſhall find grace with God and men: as we reade *Pſalm.* 25. of Dauid and Iohn Baptiſt, according to that in the firſt Pſalme, verſe 4. *Al things which he doth ſhall proſper:* but the proude ſhall *Pſal.* 1.4. be troubled and croſſed, and when they would do beſt they ſhall doe worſt, when they would grace themſelues, they ſhall ſhame themſelues: and God will be to them like the ſpirit of Saul which tormented him whereſoeuer hee went. This ſentence is repeated againe, Iames 4.6. The like ſentence to this is in Prouerbes 3. *Iames* 4.6. 34. where he ſayth, *With the ſcornefull he ſcorneth:* but he giueth *Pro.* 3.34. grace to the humble: the like ſentence is againe in the 16. of Pro- *Pro.* 16.18. uerbs 18. where he ſayth, Pride goeth before deſtruction: and in *Pro* 15.33. the 15. of Prouerbes 33. before honour goeth humilitie. The like *Pro.* 29.23. ſentence is againe in the 29. of the Prouerbes verſ. 23. where hee ſayth, The pride of man ſhall bring him lowe, but the humble in ſpirit ſhall enioy glorie.

The like ſentence is againe in the firſt of Luke 46. where the virgin ſings, He hath put down the mightie from their ſeate, and *Luk.* 1.46. hath exalted the humble and meeke; that as it were by two or three witneſſes, pride might be condemned, and humilitie acquited. One is to God like Iacob, of whom he ſaith; Iacob haue I lo- *Rom.* 4.13. ued: the other is to God like Eſau, of whom he ſayth; Eſau haue *Mal.* 1.3. I hated. Iſaac loued Eſau becauſe he loued veniſon, but Rebecca *Gen.* 25.8. loued Iacob becauſe he was loued of God. So ỹ proud are in the kings court, becauſe they ſeek honor, but the humble are in Gods court, becauſe they contemne honour: as he ſayth in the third of the Prou. verſ. 34. *With the froward he will ſhew himſelfe froward:* So he threatneth here that with the proud, he will ſhew himſelfe proud, that is, if they chalenge, he will defend: if they wil prouoke him, he will reſiſt them: if they will clime higher than their compaſſe, he will pull them lower than their will.

Peter ſpeakes of the proude, as if they did chalenge God, like champions, and prouoke him like rebels, that vnleſſe he did reſiſt them, they would goe about to depriue him of his rule, as Corah, *Num.* 16.2.

Dathan, and Abiram vndermined Moſes. For ſo the proude man
Eſai.14. ſaith, I will bee like the higheſt, and if he could aboue the higheſt
Gen 2.7. too. This is the creature which was taken out of the duſt, and ſo
ſoone as he was made, he oppoſeth himſelf againſt that maieſtie,
which the Angels adore, the thrones worſhip, the diuels feare, &
Pro.31.29. the heauens obey. How many ſinnes are in this ſinfull world, and
yet as Salomon ſaith of the good wife, Prou. 31.29. Many daugh-
ters haue done vertuouſly, but thou ſurmounteſt them all: So I
may ſay of pride, many ſinnes haue done wickedly, but thou ſur-
mounteſt them all: for the wrathfull man, the prodigall man, the
laſciuious man, the ſurfetting man, the ſlouthfull man, is rather an
enemie to himſelfe then to God. The enuious man, the couetous
man, the deceitfull man, the vngratefull man, is rather an enemie
to men then to God, but the proud mã ſets himſelf againſt God,
becauſe he doth againſt his lawes, he maketh himſelfe equal with
God, becauſe he dooth all without God, and craues no helpe of
him: he exalteth himſelfe aboue God, becauſe hee will haue his
own will, though it be contrary to Gods wil. As the humble man
Pſal.115.1. ſaith; *Not vnto vs Lord, not vnto vs, but vnto thy name giue the*
glorie, Pſal. 115.1. ſo the proud man ſaith, not vnto him, not vnto
him, but vnto vs giue the glorie: like vnto Herod, which took the
name of God, and was honoured of al but the wormes, and they
Act.12.21. ſhewed that he was not a God but a man, Acts 12.21. Therfore
the proud mẽ may be called Gods enemies, becauſe as the coue-
tous pul riches frõ men, ſo the proud pul honor from God. Beſide
the proud man hath no cauſe to be proud, as other ſinners haue,
the couetous for riches, ỹ ambitious for honor, the voluptuous for
pleaſure, the enuious for wrong, the ſlouthfull for eaſe; but the
proud mã hath no cauſe to be proud, but pride it ſelfe, which ſaith
like Pharaoh, *I wil not obey*, Exod. 5.2. Therefore God is ſpecially
ſaid to reſiſt the proud, becauſe the proud reſiſt him. Here is hea-
uen againſt earth, the Creator againſt the creature, the father a-
gainſt the ſonne, the Lord againſt the ſeruant, the Prince againſt
the ſubiect, who is like to win the field? *If the Lord iuſtifie* (ſayth
Paul) *who ſhall condemne?* ſo if the Lord reſiſt, who ſhal defend? If
his law come with thunder and lightning & tempeſt, with what
terrour will hee come himſelfe? It was but a brag, when the king
of Iuda proclaimed warre againſt the king of Aram, and ſayd,

No

No man ſhal deliuer thē out of my hands: but it is true when God ſaith, no man ſhal deliuer thē out of my hands: therfore the author to the Hebrews ſaith, It is a fearefull thing to fall into the hands of God, for he euer ouercōmeth. Therefore when the Egyptians perceiued that God fought againſt them, they cried, *We wil flie, we wil flie, for God fighteth againſt vs*, Exod. 14. 25. So the proude may crie, I will flie, I will flie, for God fighteth againſt vs. When the king of Iuda proclaimed warre againſt the king of Iſrael; the king of Iſrael returned anſwer, that the thiſtle rebelled againſt the cedar, 2. King. 14. 9. and yet there was but king againſt king; a man againſt a man; how much rather may the king of heauen anſwer this proud earth, the thiſtle rebelleth againſt the Cedar? The Giant durſt chalenge but one of the hoſt of *Iſrael*, but the Lord chalengeth all the hoſt of pride: euen as he giueth grace to all that are humble, ſo he reſiſteth al that are proud. It had been too heauie for them, if hee had ſaid, the Lord dooth not care for them, for Gods care preſerueth vs, and our owne care doth but trouble vs: but to ſay that the Lord doth reſiſt thē, is as if Michael ſhould denounce warre with the dragon, till he hath caſt him into the pit. This is a marſhall word, and comes with armes and weapons vpon them: if a man ſhould ſee a Lyon come vpon him, would he not ſtart? if he ſhould ſee a giant come againſt him, would hee not feare? But nowe the Lorde of hoſtes the Lion of Iuda, which deſtroyed the Giants, is vp in armes to reſiſt the proud, and the proude feare not ſo much as the humble. *God reſiſteth the proude, and giueth grace to the humble:* but the world reſiſteth the humble, & giueth grace to the proude, as Dauid notes. Men wil praiſe thee, not when thou reformeſt thy ſelfe to God, but when thou doeſt forme thy ſelfe to thy luſtes: that is, they which will be ſtrowters, ſhal not want flatterers, which wil praiſe euery thing that they doe, and euery thing that they ſpeake, and euery thing that they weare, and ſay it becomes thē wel to weare long hayre, that it becomes them wel to weare bellied dublets, that it becomes thē well to iet in their going, that it becomes thē wel to ſweare in their talking. Now, whē they heare men ſooth thē in their follies, then think they, we haue nothing elſe to commend vs, if men will praiſe vs for our vanities, we will haue friends enough: ſo the humour ſwelleth and thinkes with it ſelfe, if they wil looke vpon me when I doe ſet but a ſtoute

2. *King.* 1. 9.

Heb. 10.

1. *King.* 14. 9

1. *Sam.* 17. 2

Reuel. 12. 7

Pſal. 49. 18.

face vpon it, how would they behold mee if I were in apparell? If they doe so admire me in silkes, how would they cap me and cursie mee, and worship mee if I were in veluets? if I be so braue in plaine veluet, what if my veluet were pinct, or cut, or printed? So they studie for fashions, as Lawyers doe for delayes, & count that part naked which is not as gaudie as the rest, till all their bodie be
Psal.37.6. couered ouer with pride, as their mind with folly. Therefore Dauid saith, that pride is as a chaine vnto them, that is, it goeth round about them like a chain, and makes them thinke that all men loue them, and praise them, & admire them, & worship them for their brauerie. Therefore as Saul said to Samuel, *Honour me before this people:* so the proud man saith to his chaine, and his ruffes, and his pincks, and his cuts, honor me before this people: all that he speaketh, or doth, or weareth, is like Nabuchadnezzars pallace, which
Dan.4. he build for his honour. This is their worke, so soone as they rise, to put a Pedlers shop vpon their backs, & colour their faces, & prick their ruffes, and frizle their haire, & then their daies work is done, as though their office were to paint a faire Image euery morning, and at night to blot it out again: from that day that pride is borne in the heart of man, as the false Prophets were schooled to speake
2 Kin.21.8. as the King would haue them, so their eyes, and feet and tongues are bounde to speake, and looke, and walke, as the proude heart doth prompt them. If God were in loue with fashions, hee were neuer better serued thā in this age, for our world is like a pageant,
Mat.11.6. where euerie mans apparell is better than himselfe. Once Christ saide, that soft clothing is in kings Courts: but now it is crept into
Luk.16. euerie house: then the rich glutton ietted in purple euery day, but now the poore vnthrift iets as braue as the Glutton, with so manie circumstāces about him, that if ye could see how pride would walke herselfe, if she did weare apparell, she would euen goe like manie in the streetes: for shee coulde not goe brauer, nor looke stouter, nor mince finer, nor set on mo laces, nor make larger cuts, nor carrie more trappings about her, than our ruffians and wantons do at this day. How far are these fashions altered from those
Gen.3.21. leather coates which God made in Paradise? if their bodies did change formes so often as their apparell changeth fashions, they
2.Kin.14.2 should haue more shapes than they haue fingers & toes. As Ieroboams wife disguised herselfe that the Prophet might not knowe her,

her, ſo wee may thinke that they diſguiſe themſelues that GOD might not know them, nay they diſguiſe their bodies ſo, till they knowe not themſelues, for the ſeruant goeth like his Maſter, the handmaid like her Miſtreſſe, the ſubiect like the prince, as though he had forgotten his calling, and miſtooke himſelfe, like a man in the darke, which puts on another mans coate for his owne, that is too wide, or too ſide for his bodie: ſo their attires are ſo vnfit for their bodies, ſo vnmeete for their calling, ſo contrarie to nature, that I cannot call them fitter, thē the monſters of apparel. For the Giants were not ſo monſtrous in nature, as their attires are in faſhion, that if they could ſee their apparell but with the glance of a ſpirituall eye, how monſtrous it makes them like Apes and Puppets, and Vices, they would fling away their attire, as Dauid flūg away Sauls armour: and be as much aſhamed of their clothes, as Adam was of his nakedneſſe. *Gen.6.* *1.Sa.17.39.* *Gen.3.9.*

Pride hath been the deuiſer of all theſe vanities, which now neither ſhame nor lawes nor preaching can take away: therefore had we not neede to ſhew you, how God reſiſteth this vice, that careth not for any els? Who can tell how this weede groweth, ſeeing wee haue nothing to be proud of, but more cauſe to bee aſhamed of our ſelues, & flie from the face of God & man too, thē Adam our father had? we were earth, we are fleſh, and we ſhalbe wormes meate: what cauſe hath earth, or fleſh, or wormes meat to be proud? Wee are borne in ſinne, we liue in miſerie, wee ſhall dye in corruption; what cauſe hath ſin or miſerie, or corruption to puffe vs, but to humble to vs? there is nothing good which we are proude of, but a wiſe man is aſhamed of the ſame things whereof we boaſt. It is a wonder to ſee, how a gay coate, or a gold ring, or a wrought handkerchiefe can braue a mans mind, that he thinkes better of himſelfe ỹ day when he weareth thē then any day els, & ſpeaks & walks, & looks after another faſhion thē he did before. *Gen 3.13.*

If ye could ſay as the diſciples ſaid, Luk.10.17. *Lord the diuels are ſubiect vnto vs: Yet* (ſaith the Lord) *glorie not in this:* how many things do we glory in, which we ſhould not, if we may not glory in the gift of miracles? euen as a couetous man is greedie of an halfepeny, & an enuious man is angry for a word, ſo the proud man is proud of a feather. Therfore ſhal not God reſiſt thē which glorie in al things but himſelfe, and ſhould glorie in nothing but *Gen.11.*

in him? as he did emulate that loftie Babel, ſo he dooth reſiſt theſe
Iud. 1. loftie minds. But for pride the angels which are in hell ſhuld be in
Gen. 3. heauen: but for pride we which are in earth ſhuld be in paradice:
Dan. 4. but for pride Nabuchadnezzar which is in the forreſt ſhuld be in
Exod. 14. his palace: but for pride Pharaoh which lies with ỹ fiſhes ſhuld be
with his Nobles: no ſin hath pulled ſo many downe, as this which
promiſed to ſet them vp. Of all the children of pride, the Pope is
2. *Theſ.* 2. 4. the father, which ſitteth in the temple of God, and is worſhipped
as God. The Lords miniſters are called ſeruants, and his miniſters
are called Lords: but for pride the Phariſies would haue receiued
Chriſt as gently as his diſciples: but for pride Herod would haue
Matth. 2. worſhipped Chriſt as humbly as the ſhepherds: but for pride our
1. *Pet.* 1. 9. men would goe like Abraham, and our women like Sara, as they
would bee called their children: but for pride Noble men would
come to Church, as well as ỹ people: but for pride gentels would
abide reproofe, as wel as ſeruants: but for pride thou wouldſt for-
giue thy brother, and thy brother would forgiue thee, and the
Lawyers ſhould haue no worke. But when thou thinkeſt of theſe
things, pride comes in and ſaith, wilt thou goe like a hagler? wilt
thou follow Sermons? wilt thou take the checke? wilt thou put vp
wrong? what will men ſay? that thou art a mome, and a cowarde,
and a foole, and no man will reuerence thee, but euery man will
contemne & abuſe thee. Thus men are faine to put on the liuerie
of pride, as they put on the liueries of Noble men, to ſhrowd and
defend them from the contempt of the world. Who hath not felt
theſe counſailes in his heart, which would not beleeue that any
pride was in him? Yet as Abſalon was a worſe ſon then Adoniah,
2. *Kin.* 1. 5. becauſe Adoniah rebelled againſt his brother, but Abſalō rebel-
led againſt his father: ſo pride hath worſe children, thē vanitie of
apparel. Tyranny in Princes, ambitiō in Nobles, rebellion in ſub-
iects, diſobedience in children, ſtubbornneſſe in ſeruants: name
pride, and thou haſt named their mother: therefore ſhall not God
reſiſt pride, which hath ſowed ſo many tares in his ground, that
ſcarſe a man can ſay like Dauid, *I am not high minded*, Pſal. 131. 1.
Lam. 4. 5. Giue me the minds of al men humbled, & there is nothing left to
raiſe ſtrife in the world. But as Iames ſaith, *The hart of mā luſteth
after enuie*: ſo the hart of man luſteth after pride, though he haue
many hart breakes and pull downes, and many times no counte-

nance

nance to shew it: yet if a little sparke be put to the tow, you shall see how soon this flax will flame: therefore Salomon saith, Eccle. 3.10. That all the troubles that God laieth vpon a man, haue this purpose, to humble him; as though al troubles were little enough to humble pride, & that but for pride there were no neede almost of our troubles. For the auoiding of this vice, God suffereth mē to fall into other vices, which men abhor and punish, as theft & fornication, and drunkennes, to make them ashamed by these vices which were not ashamed of pride: this is an argument, that of al sins pride is the worst, because God suffereth other sins to come and shame vs, least we should bee proud. Againe, pride hath this propertie and sleight that it mixeth it selfe with our good works, and followeth vertue: As from the ashes of a Phœnix ariseth another Phœnix, so of the ashes of our good workes ariseth pride. When the diuell cannot stay vs from a good worke, then hee laboureth by all meanes to make vs proud of it, and so hee staineth our worke and stealeth our reward. For though a man doe neuer so much good, yet if he be proud of it he loseth his reward, as the Pharisies did: therefore the best and the wisest, and the holiest men had need to watch this vice: for if they take not great heede, it will make them proud of their wisedome, and of their zeale, & of their goodnesse. Paul was almost puffed vp with reuelations: 2. *Cor.* 12.
Aaron and Miriam began to rebel, because they thought themselues as good as Moses; and all the fathers of any heresie, began their heresie at this, a magnificate opinion of themselues, and an ouerweening of their owne gifts. So pride setteth vpon the best, euen as the tempter set vpon Christ. Againe, a man had neede to take heede of pride, for she will not keepe counsaile: but if he be proud, she will tell that he is proud, and therefore is called an impudent sin, because she descrieth her selfe in the eye, in the speech, in the gesture, in the looke, in the gate, like the drunkard, so that a man cannot be proud, and seeme humble. *Num.* 12. *Matth.* 4.

Thus God hath tied a iust punishmēt to this vice, that he which entertaineth the vice that he loueth, should not auoyde the name which he abhorreth, but he shall be esteemed proude, and called proud of all that know him; and many that know him not, shall poynt at him with their fingers in the streetes, and say, there goes a proud fellow: which they pronoūce of no vice els, but the drun-

kard, becauſe theſe two bewray themſelues.

Thus you ſee how the proude reſiſt God: now you ſhall ſee how God reſiſteth the proude. They are ſo headie, that almoſt none dare reſiſt them but God: *I will reſiſt them* ſaith God. Therfore when he heard the proud man ſay in the 14. of Eſaiah, *I will aſcend vp into heauē*, he anſwereth himſelf, *Thou ſhalt be brought downe to the graue.* This is he which reſiſteth the proude. When
Heſt.6.13. Hamans wife heard her husband ſay, that Mordecai was againſt him, becauſe he was an Iſraelite, ſhe ſaid that her husband ſhuld take the foyle, and Mordecai ſhould preuaile. What if ſhee had heard her husband ſay, that the Lord of Mordecai was againſt him. If the ſeruant bee ſo terrible, who dare encounter with his
Rom.9. maſter? God hated Eſau, and how did Eſau proſper? though he
Gen.25.28. was the elder brother, yet he miſſed the birth-right: and though his father loued him, yet he could not bleſſe him, becauſe GOD
Iud.1. hated him. God was wroth with the Angels and droue them out
Gen.3. of heauen; God was wroth with Adam, and thruſt him out of pa-
Dan.4. radice, God was wroth with Nabuchadnezzar, and turned him
Gen.4.12. out of his palace; God was wroth with Caine, and though hee were the firſt man that was borne of a woman, yet God made him a vagabond vpon his own land; God was wroth with Saul,
1.Sam 31.4 and though hee was the firſt king that euer was annointed, yet
Gen.6. God made his owne hand his executioner; God was wroth with the olde world, and though the earth was naked when they were drowned yet he regarded nothing, but deſtroyed a world of mē together. This is he which reſiſteth the proud, what ſhall wee doe if the world bee againſt vs, and the fleſh againſt vs, and the diuell againſt vs, and God againſt vs too, which ſhould defend vs? In heauen, in earth, and in the ſea he finds vs out. And as the diſpleaſure of a king draweth many enemies with it, ſo the diſpleaſure of God ſetteth all his creatures againſt vs: therefore hee is called the Lord of hoaſts, as though he came with an armie againſt
Eſt 1.14. vs. When he fought with the Aramites, the Sunne took his part:
Joſh 3.10. when hee fought againſt the Sodomites, the fire tooke his part:
Gen 16. when he fought againſt the Egyptians, the water tooke his part:
Exod.14. when he fought againſt the Murmurers, the earth tooke his part:
Numb.26. when hee fought againſt the Idolaters, the Lions tooke his part:
Dan.3. when hee fought againſt the mockers, the Beares tooke his part:
2.Kin 2.24

this

this is he which resisteth the proud. What can he hope, which remembreth that God is set against him, and that the Lord of heauen and of earth is his enemie? This thought made the Philistines flie & say, *God is come into the hoast.* No enemie is like this enemie, he euer ouercommeth, and when he hath ouercomen, he can cast into hell, & make the diuels torment thē again: therfore well might Salomō prophesie, Pro. 29. 23. *The pride of man shal bring him low:* for God hath ouercom him who brought pride into the world; & as pride brought him low, so Salomō saith, it shal bring men low too. What a turne is this, that that which he tooke like a chaine (as Dauid saith) to adorne him, doth hang him? that which he took to exalt him, doth debase him; that which he took to win loue, getteth hatred; that which he took to obtaine glorie, procureth shame: as if God did take the sword out of his hand, as Dauid took the sword of Goliah, & slue him with his own weapon.

1. *Sam.* 4. 7.

Matth. 4.

Psal. 73. 6.

1. *Sa.* 17. 51.

When the Pharisie said he was not like the Publicane, Luk. 19. 11. he said true: for then he was not like the publican indeed, because the publican was better then he: So, when a proude man thinkes best of himselfe, then God and men thinke worst of him; al his glorie is but like a vapor, which climeth as though it would go vp to heauen, but when it comes to a little height, it fals down againe, and neuer ascends more. So Adam thought that the faire apple should make him like his maker, Gen. 3. but God resisted his pride, and that apple made him like the Serpent that tempted him with it. Absalon thought that rebellion woulde make him a king, 2. Sam. 15. 2. but God resisted his pride, and his rebellion hanged him on a tree.

Nimrod thought that Babel should get him a name, Gen. 11. but God resisted his pride, & the name of his building was called cōfusion euer since. Nabuchadnezzar built his palace for his honor, Dan. 4. but God resisted his pride, and his palace spued him out when his seruants remained in it. Shebna builded a sepulcher for his memoriall, Esa. 22. but God resisted his pride, and buried him in another Countrey, where hee had no sepulcher prouided. Herod hoped when the people cried at his words, *It is the voyce of God*, that he should be worshipped euer after as God, but God resisted his pride, and before hee descended from his throne, the wormes so defaced his pompe, that none which called him God, would

would be like vnto him: ſo when womē take more pains to dreſſe themſelues then they do al the yeare after, & pay deerer to maintaine one vice, than they need to learne all vertues, they thinke to pleaſe men by it: but God reſiſteth their pride, and al that ſee thē, though they cap and curteſie to them, yet they iudge woorſe of them, and think that they would not weare theſe ſignes of lightneſſe and pride, vnles they were light and proud indeed. Thus if their apparel condemne them before men, how wil it condemne them before God? If ſin did not blind thē, would they ſo deceiue themſelues to take the contrary way, and thinke that ſhould honor them which diſgraceth other? But as Balaam was ſtopped & knew not who ſtopped him: ſo they are reſiſted, and knowe not who reſiſteth them. Though they doe all to pleaſe, yet they can pleaſe none: they pleaſe not God, for God reſiſteth them: they pleaſe not the humble, for the humble are contrary to them: they pleaſe not the proud, for the proude doe enuie them which ſtriue to bee as proud as they: they pleaſe not themſelues, becauſe that they cannot bee ſo proude and braue as they would bee: onely they content and pleaſe the diuel, becauſe their pride doth intitle him to them.

Numb. 22.

Thus much of Gods battels againſt the proud. Here Peter leaueth the proud with this brand in their forehead, *This is the man whom God reſiſteth:* then he turneth to the lowlie, and comforteth them: *But he giueth grace to the humble*: as if he ſhould ſay, you are like Iohn the beloued Diſciple, which leaned on Chriſtes boſome, Ioh. 13. 23. though God reſiſt the proud, yet he will not frowne vpon you: but when he reſiſteth them, he will giue grace vnto you, as if he ſhuld ſay; the proud are without grace, for God giueth not grace vnto the proud, but to the humble, according to that of Eſay 66. 2. *To him wil I looke, euen to him that is poore & of a contrite heart, & trembleth at my words*: therefore *Learne of me* (ſaith Chriſt) *to be humble and meeke*, as though the humble & meek were his ſchollers. Therfore God muſt needs loue the humble, becauſe they are like his ſonne: they ſhall haue his beſt gifts, of which hee ſayth, 2. Cor. 12. 9. *My grace is ſufficient:* as if hee ſhould ſay, he which hath giuen you his grace, can he denye you any thing? as Chriſt ſaith, *He which hath giuē vs his ſon, wil he not giue vs al things with him?* Therfore grace may be called the gift

Matth. 11.

of

of gifts, becauſe al gifts come with grace, as the Court goeth with the Queene. Therefore feare not to be humble, leaſt you bee contemned: for all the promiſes of God are made to humilitie, & yet men feare to be humble, leaſt they ſhould be contemned. Humilitie did not make Iohn contemptible, but when he refuſed the name of a prophet, Chriſt ſaith, that he was more than a prophet, Mat. 11.2. Humilitie did not make Moſes cõtemptible, but as he was the mildeſt man vpon earth, ſo he was the greateſt vpon the earth, Numb. 12. Humilitie did not make Dauid contemptible, but whē he humbled himſelf, he ſayd vnto Michol, I will be more humble yet and lowly in my owne ſight, yet thou and thy mayds ſhall honor me, 2. Sam. 6. 22. As Chriſt ceaſed not to be a K. becauſe he was like a ſeruant, nor to be a Lion becauſe he was like a Lamb, nor to be God becauſe he was made mā, nor to be a iudge becauſe he was iudged: ſo man doth not loſe his honor by humilitie; but he ſhall be honored for his humilitie, as the Sonne was honoured when hee was humbled, Luk. 15.8. Thus humilitie hath found that which pride ſought, like little Dauid, which was leaſt accounted of and yet got the victorie; yea, when no man durſt encounter with the Giant, 1. Sam. 17.28. This is the ladder wherby we muſt aſcend, Gen. 28.12. pride did caſt vs downe, and humilitie muſt raiſe vs vp. As the way to heauen is narrow, Matt. 12. 13. ſo the gate is low, and he had need to ſtoop which entreth in at it: therefore bee not proud, leaſt God oppoſe himſelfe againſt you; but bee humble and the grace of God belongeth to you. So long as thou art proud & readeſt this ſentence, *God giueth grace to the hũble*, thou maieſt ſay to thy ſoule: Soule thou haſt no part herein: for grace is the portion of the humble, and the dowrie of the meeke, and the treaſure of the lowlie: but to thee it is ſaid, *The Lord reſiſteth the proud*: as if he ſhould ſay, *Auoide Sathan*, Matt. 4. or *Depart from me ye wicked*, Matth. 25.45. Thus you ſee how you may haue God your friend or your enemie: *Hee reſiſteth the proud, & giueth grace to the humble*: if thou diſdaine to learne humilitie of man, learne it of God, who humbled himſelf from heauen to earth, to exalt thee from earth to heauen: to which kingdome (when the proud ſhall be ſhut out) the Lord Ieſus bring vs, for his mercies ſake.

FINIS.

THE

THE YONG MANS Taske.

Eccleſiaſtes 12.1.

Remember thy Creator in the daies of thy youth.



IF it bee ſo, as they ſay, that none but yong men doe heare our doctrine, then this Text is well choſen for the auditorie, to teach yong men that which if they learne, they may ſay with Dauid, *I haue more vnderſtanding than the ancient*, Pſalm. 119.100. All ſcripture is mans duetie, and anſwers like Iohn Baptiſt, to What ſhall wee doe? In the firſt of Iohn the ſecond and the twelfth, Iohn ſayth, *I write vnto you babes*, I write vnto you children, I write vnto you fathers, I write vnto you young men, I write vnto you old men. So the word which is called *a flying booke*, flyeth frō one age to another, from one ſexe to another, from one calling to another, till like a Iudge it hath giuen euery man his charge. Among the reſt, I may call this ſcripture, *The young mans Taske*. Wherein the wiſe man ſheweth, when is the beſt time to ſow the ſeed of vertue, that it may bring forth the fruit of life, and make a man alway readie to dye. Let him remember his Creator in the daies of his youth, and all his life ſhall runne in a line, the middle like the beginning, and the ende like the middle; as the Sunne ſetteth againſt the place where it roſe.

After Salomon had deſcribed man (like Martha) troubling and toyling himſelfe about many things; at laſt hee bringeth him to that one thing neceſſarie, which Chriſt taught Marie: & ſhewes him, that if he had begun there at firſt, he had found that which he ſought without trouble, and been happier many yeares ſince than he is now. Therfore to thē which are yong Salomon ſhewes what a vantage they haue aboue the aged, like a ſhip which ſeeing another ſhip ſinke before her, lookes about her, pulles downe her ſaile, turneth her courſe, and eſcapes the ſands, which would ſwallow her, as they had done the other.

So

So they which are young, need not trie the ſnares and allurements of the world, or the iſſues and effects of ſinne, which olde men haue tried before them, but take the triall and experience of others, and go a neerer way to obtaine their wiſhed deſires. That is this (ſaith Salomon) If thou wouldeſt haue any ſetled peace or hartie ioy in this vaine or tranſitorie world, which thou haſt been ſeeking all the time ſince thou wert borne, thou muſt *Remember thy creator*, which did make thee, which hath elected thee, which hath redeemed thee, which daily preſerueth thee, which will for euer glorifie thee: and as the kind remembrance of a friend doth recreate the mind, ſo to thinke and meditate vpon God, wil ſupple thy thoughts, diſpel thy griefs, and make thee cheerfull, as the ſight of the Arke comforted Dauid: for ioy, and comfort, & pleaſure is where as God is, as light, and cheerefulneſſe, & beautie is, where as the ſunne is. Now, if thou wouldeſt haue this ioy, and comfort and pleaſure to be long, and wouldſt eſcape thoſe thouſand miſeries, vexations, and vanities, which Salomon by many wearie and tedious trials ſought to make naked before thee, and yet held all but vanitie when hee had found the way, thou muſt *Remember thy Creator in the daies of thy youth*, at the firſt ſpring time, and then thy happineſſe ſhall be as long as thy life; and all thy thoughts while thou remaineſt on earth, a foretaſt of the glorie of heauen. This is the ſumme of Salomons counſell.

Salomon finds man ſeeking happines out of the way, as Eſau hunted long for a bleſſing, and yet went without it: hee pities to ſee him ſeeke and not find, to runne and not obtaine: therefore he ſetteth him in the way like a guide ſent from heauen, which often had ſtraied himſelfe before, and being now recouered to his right way, ſtands like a marke of knowledge in the turnings that lead vnto blind by-waies, to direct al thoſe that paſſe by, that they may follow the ready path that leadeth to eternall happineſſe.

And becauſe the Trauellер marcheth cheerefully, which knoweth his way before he ſetteth forth: therefore from the firſt ſetting forth, euen from the time of youth, when a man beginneth to run his pilgrimage, Salomon tels him how he ſhal therin prepare himſelfe to walke, and ſets him in a faire high way, wherein is no turning either to the right hand or the left, which he calleth the remembrance of God. As if hee ſhould ſay, Walke with God as

Enoch

Enoch did, and remember wel, that he which ſhall be thy Iudge, doth ſee all that thou doeſt, and heareth thee at euery word: and this thought ſhall keepe thee in the way at all times, like the clowd and piller of fire which went before the children of Iſrael aſwell by day as by night, when they trauelled in the Wildernesse.

In the next chapter before, and the ninth verſe, Salomon ſayd, *Reioyce O yong man in thy youth:* now he hath changed his note to Remember O yong man in thy youth. No more *Reioyce*, but *Remember*. Salomon mocked before, and ſhewed what they did remember: here hee ſhewes what they ſhould remember, leaſt any Libertine ſhould miſconſter him & ſay, Salomon taught to to reioyce, Salomon gaue vs leaue to ſin, Salomon ſayd, doe as ye liſt, for you are young men, and haue a priuiledge to be laſciuious and vaine: he recants with a breath and denyes foorth-with his word, euen where he ſpake it.

What ſaid I? *Reioyce O yong man in thy youth?* I would ſay, Remember O young man in thy youth. So God mockes vs while we ſin, like Micaiah, which bad Achab fight againſt Aram, and then forbad him againe; ſo he bids them reioyce, and forbids thē againe. Reioyce not in thy youth, but repent in thy youth. One would thinke that Salomon ſhould haue giuen this Memorandum rather to old men then to yong men, let them repent which looke to dye. Oh, ſaith Ieremie, it is good for a man to beare the *Lam.3.27.* yoke in his youth: if it bee good to ſuffer in youth, it is better to learne in youth. Therefore if Dauid wiſht that his tongue might *Pſal.137.6* cleaue to the roofe of his mouth if he forgot Ieruſalem: what are they worthie which forget God the king of Ieruſalem? Can a childe forget his father? Is not God our father? therefore who is too young to remember him, ſeeing the childe doth knowe his father? As the deepeſt wounds had need to be firſt tented: ſo the vnſtableſt minds haue need to be firſt confirmed. In this extreamity is youth, as Salomon ſhewes them before he teacheth thē. For in the laſt verſe of the former chapter, he calleth youth *vanitie*, as if he would ſpeak al euil in a word, & ſay that youth is euen the age of ſinne. Therefore when he had ſhewed yong men their folly vnder the name of vanitie, like a good Tutor he taketh them to ſchoole, & teacheth them their dutie: *Remember thy Creator,*

as

as though al ſin were the forgetfulneſſe of God, and all our obedience came from this remembrance, that God created vs after his owne image in righteouſneſſe and holines, to ſerue him here for a while, and after to inherit the ioyes which he hath himſelfe. Which if wee did remember, doubtleſſe it would make vs aſhamed to thinke and ſpeake, and do as we are wont. For what man doth remember his Creator, or why hee was created, while hee ſweareth and forſweareth, and maketh his trade of ſin, as though there were no God to iudge, nor hell to puniſh?

This is becauſe the remembrance of God which would wake ſinners, is ſo chafed from men, for feare it ſhould curbe them of their pleaſures, that they dare not thinke of him, but ſtriue to forget him, that they may ſinne without feare. Therefore he becommeth a ſchoolemaſter for God, and calleth childrē vnto him before they be corrupted, to teach them this one leſſon for the guide of their life, *Remember thy Creator.* To which he draweth thē as it were with two cordes: the ſhort flight of their youth, and the infinite infirmities of age. To ſhew how ſoone our youth is gon, which we thinke will neuer haue end; Salomon doth not reckon it by yeres but by dayes, in the dayes of thy youth: ſo the ſcripture numbers our life by daies and houres, and minutes, to teach vs to make vſe of all our time, and euery day to thinke vpon the ende. Yet leaſt they ſhould poaſt ouer this remembrance vnto age, which is the generall day that all ſet to repent, after this verſe Salomon brings in the old mā deafe, and blinde, and lame, & ſtammering, for the young man to behold, as if hee ſhould ſay: looke my ſon, is this man fit to learne? which cannot heare, nor ſee, nor ſpeake, nor go: Therfore remember thou thy creator in the daies of thy youth before this dotage come. This thē is the leuel of our meſſage, to haſten them forward which trauell towards heauen, becauſe there is a great ſpace betweene God and vs, and much a doe to aſpire the top of mount Sion, but more a doe to aſpire the top of the mount of heauen.

Therefore as Abraham roſe early to ſacrifice his ſonne in the morning: ſo in the morning of thy life ſacrifice thy ſelf to GOD, and let him which is *Alpha* in euery thing, be *Alpha* in thy conuerſion, that is, the beginning as well as the ende. Becauſe we are giuen to ſet the beſt laſt, that wee may haue a longer time for *Gen.* 22. 3.

our

our ſins and pleaſures, like the Iewes in the 1. of Agge & 2. which ſayd alway, the time was not yet come when they ſhould build
2. Cor. 6. 2. the temple. Therefore the holy Ghoſt crieth ſo often: This is the acceptable time, this is the day of ſaluatiõ, to day heare his voice,
Gen. 27. 9. like Rebeccah which taught her ſonne the neereſt way to get the bleſſing. When Chriſt went about to caſt out diuels, they ſayd,
Mat. 8. 29. that he tormented them before the time: ſo whenſoeuer thou goeſt about to diſmiſſe thy ſins and pleaſures, though thou ſtay till thou be an old man, yet they will ſay ſtill that thou diſmiſſeſt thẽ before the time. But then is the time, when the diuell ſayth, the time is not yet, for the diuell is a lier, and knoweth that with what liquor our veſſels be ſeaſoned at firſt, they will taſte of the ſame euer after, whether it bee good or bad. Therefore as God ſueth to haue vs begin at goodnes, ſo the diuell wooes vs to begin at wickedneſſe: alleadging either that wee are not reſolued yet to leaue our pleaſures, or els that God is exceeding mercifull to ſinners, or els that we ſhall haue ſpace enough to ſerue him hereafter. So he ſtands as it were at the ladder foote, and keepes vs off with theſe weapons, that we cannot get vpõ the firſt ſtaffe, but one thought or other pulleth vs backe, when the foote is in the ſtirrop ready to ride away from al our ſins at once. Thus we haue long purpoſed to ſerue God, and euery man thinketh that he ſhould bee ſerued, but we cannot accord of the time when to begin: One ſaith whẽ I am rich, another ſaith when I am free, another ſaith when I am ſetled, another ſaith when I am olde, then my pleaſure will leaue me, and I ſhalbe fitter to faſt and pray, and ſequeſter my ſelf, but now I ſhall be mocked if I be not like others. Thus like bad borrowers when our day is paſt already, wee craue a longer & a longer, and yet a longer, til we be arreſted with death: ſo the prince of creatures dieth before hee conſidered why hee liued, for as no diſcipline is vſed where Chriſts diſcipline is neglected, ſo no time is obſerued, where Gods time is omitted.

It is an old ſaying; Repentance is neuer too late, but it is a true
1. Cor. 9. 24. ſaying; Repentance is neuer too ſoone. Therefore we are com-
Exo. 25. 20. manded to run that wee may obtaine, which is the ſwifteſt pace of man. The Cherubines were portraited with wings before the place where the Iſraelites praied, to ſhew how quickly they went about the Lords buſineſſe. The Hound which runnes but for the

Hare,

Hare, girds foorth, ſo ſoone as hee ſees the Hare ſtart: the hawke which flieth but for the Partridge, taketh her flight ſo ſoon as ſhe ſpieth the Partridge ſpring: ſo wee ſhould followe the word ſo ſoone as it ſpeaketh, and come to our maſter ſo ſoone as he calleth. For God requiring the firſt borne for his offering, & the firſt fruits for his ſeruice, requireth the firſt labours of his ſeruants, and as I may ſay, the maidenhead of euery man. Therefore ſo ſoone as man was created, a law was giuen him, to ſhew that he ſhuld liue vnder obedience from the day that he is borne. So ſoone as hee is borne, he is baptized in the name of God, to ſhew that when we cannot runne to Chriſt, we ſhould creep vnto him, and ſerue him as we can in youth and age: ſo ſoone as he beginneth to pray, he ſayth, Thy name bee hallowed, thy kingdome come, thy will be done, before he aske his daily bread, to ſhew that we ſhould ſeek the will of God, before the foode which wee liue by, much more before the ſins and pleaſures which we periſh by: ſo ſoone as the Lord diſtributed the Talents, he enioyned his ſeruants to vſe thē. Who is ſo young which hath not receiued ſome talent or other: therefore youth cannot excuſe him, becauſe the talent requires to be asked of euery one which hath it. So ſoone as God had created the man and the woman, he commaunded them to encreaſe and multiplie: ſhall we encreaſe and multiplie in the fleſh, before we encreaſe and multiplie in the ſpirit? the firſt thing which God did after he had created heauen and earth, he did ſeparate light from darknes, to ſhew vs how we ſhould ſeparate good from euill, before our good become euill. *Gen.*3.15.16 *Gen.*1.14.

The firſt leſſon that Iohn taught, was: *Repent, for the kingdome of heauen is at hand*, Matth. 3.2. The firſt leſſon that the Diſciples taught, was, *Repent* too, *for the kingdome of heauen is at hand*, Mat. 19. And the firſt leſſon that Chriſt taught, was, *Repēt. for the kingdome of heauen is at hand*, Matth. 4.10. to teach vs what wee ſhuld do firſt, *Repēt* was the firſt leſſon to yong & old: For what cā we owe God to morrow, which we are not indebted to day? Therefore Dauid prayed, *Teach me O Lord to number my daies:* not yeres, nor my moneths, nor my weekes, but my daies, ſhewing that we ſhall anſwer for dayes as well as yeares, for to day as well as to morrowe: and for our youth as ſtraightly as our age, which made him crie, *Remēber not the ſins of my youth:* which he *Pſal.*90.12.

would not haue ſpoken, if God did not marke the ſinnes of youth as well as age. Therfore he calleth children vnto him as Salomon doth, and ſaith, that he will teach them the feare of the Lord. For ſhould children honor their father and not honour God? It was a ſweet comfort, when the children went before Chriſt to his temple, & ſang there *Hoſanna*, to make their fathers aſhamed, which did not know the Meſſias when he came, whē their little childrē knew him. It is written that when Chriſt heard a yong man anſwere, that hee had kept the Commaundements from his youth, Chriſt began to loue him, which ſhewes how Chriſt loueth theſe timely beginnings, when we make him our nurſe, and drawe our firſt milke from his breaſts. There is not one confeſſion for olde men, and another for yong men, the old man ſayth not, I did beleeue in God: the yong man ſaith not, I will beleeue in God, but both ſay, I doe beleeue in God, for he which is called *I am*, in the third of Exodus, loueth, I am, & careth not for, I was, nor I wil be. When Chriſt asked Peter, *Loueſt thou me?* he looketh that Peter ſhould anſwer him, *Yea Lord I loue thee:* and not driue him off, as Felix did Paul, I will heare thee, I will leue thee, when I haue a conuenient time. For he which will not come when God calles, whatſoeuer he ſay, it is impoſſible that he ſhould reſolue to come hereafter: for he which is euill, how ſhould he reſolue to be good? therefore now or neuer, now and euer, the tree which buddeth not in ſpring, is dead all the yeare: when a man is firſt married, he may vſe the matter ſo, to winne his wife vnto him, or to eſtrange her heart for euer. When a Paſtor commeth firſt to a place, with a ſmall matter hee may make the ſimple people like him or diſlike him, ſo long as he ſtaieth: whē the heire comes to his lands, lightly all his tenants begin to ſpeake well of him, or euill of him: when a Prince commeth to the crowne, by the lawes which he maketh, firſt the people geſſe how he wil rule euerafter, and either diſpoſe their hearts to loue him, or wiſh his death.

Therefore the ſage and beaten counſailers aduiſed Rehoboam when he began to raigne: *Shew thy ſelfe louing to the people this day, and they will be thy ſeruants for euer.* As though all the daies after could not doe ſo much as the firſt: Such a victorie it is to begin well, as our prouerbe ſaith: he which hath begun well, is halfe his way, eſpecially it is good for a man to beginne his repentance

1. *Chro.* 10.

before

before hee learne to bee euill: For herein our mindes doe followe our bodies. If our children be deformed in their youth, wee neuer looke to see them well fauoured: so if the minde be planted in sin, fildome any goodnes buddeth out of that stock. For vertue must haue a time to grow, the seed is sowne in youth, which commeth vpin age.

And if we can say of others, when we see a graceleſſe boy, thou wilt prooue a wagtring, if thou liue to be elder, why should wee, if wee begin as ill as he, thinke that we shall bee better and better, which iudge that he will be worse and worse; as the arrow is directed at the first, so it flieth all the way, ouer, or vnder, or beside, but it neuer findeth the marke, vnles it bee leauelled right in the hand; so they which make an euil beginning forspeake themselues at the first, and wander out all their race, because when they should haue leauelled their life, they took their aime amisse. Therefore happie are they which haue their arrow in their hand, and day before them, for they need not wish to bee yong againe. Now kill the serpent in the egge, for when hee is a serpent he will kill thee, if thou cannot ouercome sinne in the infancie, before the roote fatten, and the fence bee made about it: how wilt thou struggle with the Lion, when he seeth his pawes? and sinne is become like an olde man, so tough and frowarde, that he will not heare. As hard as it is to reclaime one of these old sinners, or grād Papists, which are incorporate into Poperie, and as poyson is setled in a Serpent; so harde it will bee to reclaime thee, when thou wilt beginne to say, it hath been my custome, and I cannot leaue it.

Trie thy strength but with one of thy sinnes, & see what shifts, what excuses, what delayes it wil find, and how it wil importune thee to let it alone, as the diuel tormented the child before he wēt out: if thou canst not discharge one vice that thou hast accustomed thy selfe vnto, when all thy vices are become customes, how wilt thou wrastle with them?

Therefore we bend the tree while it is a twigge, and breake the horse while hee is a colt, and teach the dog while he is a whelpe, and tame the Eagle while he is yong.

Youth is like the day, to doe all our workes in. For when the night of age commeth, then euerie man sayth, I might

haue been learned, I might haue been a teacher, I might haue been like him, or him, but the harueſt was paſt, before I began to ſowe; and Winter is come, now my fruite ſhould ripe. Thus euery man that is olde ſayth, he cannot doe that which hee thought to doe, and cryeth with Salomon: Catechiſe the childe in his youth, and he will remember it when he is olde: ſo corrupt him in his youth, and he wil remember that too. This Nabuchadnezzar perceiued, and therefore hee choſe the towardlieſt childrē of the Iſraelites to traine them vp in Idolatrie, like the popiſh Seminaries, that they might bee his inſtruments another day. If he had let thē alone til they had learned the truth firſt, he thought that they would not take his way: therefore hee tooke them before they had any religion, to frame them to his religion. If Idolators and Papiſts bee ſo cunning in their generation, to poyſon their Children betime, leaſt they ſhould prooue Chriſtians after, what care appertaineth to Chriſtians to ſeaſon their children in the ſpring, like the vertuous Ladie which Iohn commendeth, leſt they prooue Papiſts and traytors, and reprobates, when they looke for comfort of them. There was nothing which made Rehoboam to chooſe ſuch yong Counſellors, when hee began to reigne, but becauſe they were his companions before, therefore they became his Counſellors after. This is the preferment of our ſinnes, if they haue been our companions in youth, in age they will looke to bee our Counſellers and maſters too. Therefore the beſt ſeaſon to ſeeke GOD, is to ſeeke him earlie before the flouds of wrath ariſe, and the heape of ſinnes ſtand vp like a rampired wall betweene God and vs. They which ſeeke me earlie, ſhall finde mee, ſayth Wiſedome, in the 8. of Prouerbes: but to them which deferre (ſhe ſayth) they ſhall ſeeke me, but they ſhall not finde me, 1. Prouerbs: becauſe they did not chooſe the feare of the Lord: that is, when good and euill were ſet before them, they did preferre euill before good, as a man chooſeth that which hee liketh. Therefore when they ſeeke me (ſayth God) they ſhall not finde mee. How doe yee ſay then that yee will ſeeke God, when God himſelfe ſayth that yee ſhall not finde him? Therefore in the 4. of Prouerbes and the 7. Wiſedome is called the beginning, to teach vs to ſeeke Wiſedom in the beginning. For ſaith Chriſt, *If ye ſeeke the kingdome of heauen firſt, all the reſt ſhall*

Dan. 1.

Math 6. 33

be

be cast vpon you: he sayth not, if you seeke the world first, heauen shal be cast vpon you, but if you seeke heauen first, worldly things shall be cast vpon you. He which doth beleeue this, would first seeke the kingdome of heauen, for that which followeth; that all the rest might be cast vpon him, as when Salomon desired wisedome before honour, God gaue him wisedome and honour too, *Iob.* 5.2. because he sought the best first.

There was a poole in Iurie, where the sicke and Leprous lay, for at one time of the day, the Angel came and stirred the water, and thē he which stept in first was healed of his disease: he which stept in first was healed saith *Iohn*, none but he which stept in first; so hee which taketh time is sure, but hee which foresloweth time ofter faileth thē speedeth. For when golden opportunitie is past, no time wil fit for her. If Elias would be serued before the widow when she had but a little cruse of Oyle, which was not enough to serue her selfe; will God be serued after Elias? will God be serued after thee? nay after the flesh and after the diuel? Thou maist reade in the nineteenth of Leuit. and in the 13. that GOD would not haue ỹ laborers hire stay in thy hands all night, but would haue thee pay him before thou sleepe. If God would not haue the labourers due stay in thy hand one night; how darest thou keep his due from him day and night? so many dayes and nights, and weekes, & moneths and yeares together? where is the morning sacrifice which God requireth? nay where is the euening sacrifice which God requireth? the glomie morning hath ouercast the whole day, dost thou thinke it enough if thou doe not sit in the chaire of scorners, or if thou do not stand in the way of sinners? he which standeth staieth not, he which sitteth taketh his ease, but he which walketh goeth his way. Yet he which walketh in the way of sinners, though hee neither sit nor stand, is not of the blessed number. But he which neither sitteth, nor stādeth, nor walketh, is blessed, sayth Dauid, Psal. 1. ver. 1. Alas then why do we sit, if they which stād are accursed, and they which walke are not blessed? Christ saith, *First seeke the kingdome of God*, & we say first, let me *Matth.* 6.33 burie my father, first let me bid my friends farewell, and so many things first. So lōg in burying our father, & bidding our frēds farewel: that is the riches and honors, & pleasures of this world, that there is no time left to seeke the kingdome: but follow me, is tur-

ned to, followe vs, Christ must follow our sinnes, and come after our pleasures, or else he shall not be serued at all. When we were children, we deferred til wee were men: when wee are men, wee deferre till we be olde men, when wee are olde men, wee deferre till death: in all our life wee finde no leasure to liue well, but flit from sinne to sinne, from wicked thoughts to wicked speeches, from wicked speeches to wicked deedes, as the flye skippeth from scab to scab, vntill we be cast so farre behind, that wee haue no courage to go forward, or els strayed so farre out of our way, that wee care not to seeke it againe. Therefore I cannot say to you as Christ sayd: *First seeke the kingdom of heauen*, for then you should haue sought it long agoe, but now I must say with the Apostle, *Redeeme the time*, and at last, *Seeke the kingdome of heauen*. For it is to bee feared, that as little flyes when many came together plagued and destroyed the Egyptians: so short houres, but many in sinne and securitie will steale away our whole life, & deceiue our repentance, while we liue like beasts longer thē Nabuchadnezzar. There bee not many Lots, but many linger like Lot, loth to depart, vntil they see the fire burne. If the Angel had not snatched him away, Lot had perished with Sodome for his delay.

There be not fiue foolish Virgins, and fiue wise, but fiue for one knocke when the doore is shut. There be not many Simeons, but many as old as Simeon, which neuer yet imbraced Christ in their hearts. They thought to repent before they were so olde, yet now they doate for age, they are not old enough to repent yet. Nay I answere, many masters of Israel, Mayors, Aldermen, Sheriffs, Iustices, Bailifs, Constables, Gentlemen, knowe no more what it is to be borne againe, then Nicodemus which came by night: line after line, sermon after sermon, and the blackmore like himselfe. All their tearmes are vacations, all their religion promises, and al their promises hypocrisies. In stead of catechising their children, as Salomon teacheth them, they catechise them to hunt & hawk, to ride & vaut, to ruffle and sweare, to game and daunce, as they were catechised themselues, least the child should prooue better than his father, and then he is qualified like a Gentleman. Is this to seeke the kingdome of heauen first, or last, or not at all? Wo to the securitie, woe to the stubbornesse, woe to the drowsinesse of this

this age. The theefe commeth at midnight, and we ſleep till the dawning of the daie? we let in Sathan before we bid him auoid? we ſell our birthright, before it come to our handes? wee ſeeke for oyle, when our lampes ſhould burne: this daie paſſeth like yeſter day, and to morrowe we wil ſpend like this daie. So hee which ſhould haue the firſt fruits, can get no fruits, becauſe we mar the ground before we ſowe it.

Conſider this, ye which might haue knowne a thouſand things more than ye doe, if ye had begun when Salomon taught you.

God will not alway knocke at the doore, Chriſt will not alway clocke like an Hen, Iohn will not alway crie in the wildernesſe: but mercy is in the forewarde, and iudgement in the rerewarde. They which can ſay now, We haue a prophet; ſhall ſay, We had a prophet, but we entertained him like the Gergeſites: ſo GOD ſent him away from vs like Ionah to the Niniuites, when the Iſraelites deſpiſed him. Yet Wiſdome crieth in the ſtreets, Let euery Ioſeph ſtore vp before ỹ famine come: for he which promiſeth thee pardon when thou doeſt returne, dooth not promiſe that to morrow thou ſhalt returne. Repentance is a gift, and a gift muſt be taken when it is offered. The time paſt is gone, and thou canſt not recall that to repent in; the time to come is vncertain, & thou canſt not aſſure that to repent in; the preſent time is onely thine, and thou maieſt repent in that: but anon that will bee gone too. Therefore as Samuel began to ſerue God in his minoritie, as Timothie read the ſcriptures in his childhood, and Iohn grew in ſpirit as he ripened in yeares: ſo whether thou be olde or young, thy repentance cānot come too ſoone, becauſe thy ſin is gon before. If thou lackeſt a ſpur to make thee runne, ſee how euery day runneth away with thy life, youth commeth vpon childhood, age commeth vpon youth, death cōmeth vpon age, with ſuch a ſwift ſaile; that if al our minutes were ſpent in mortifying our ſelues, yet our glaſſe would be run out, before we had purged halfe our corruptions. Al theſe examples and ſentences, and prouerbes, & reaſons do crie with Salomon, *Remember thy creator in the daies of thy youth.* This is the kings commendatiō or greeting to the colledge of youth. But how ſhould yong men remember God, whē old men forget him? If Noah be drunk, who ſhal rebuke Cham? It is time to remember God in age, or elſe to forget him for euer.

Therfore as the Iſraelites gathered twiſe ſo much Manna the day before the Sabbath as they gathered any day before that, becauſe they might not gather vpon the Sabbath; ſo the gray head which looketh euery day for the laſt Sabbath when he ſhall reſt in the graue, ſhould pray twiſe as much, heare twiſe as much, doe twiſe as much, to prepare the ſacrifice of his bodie and ſoule readie and acceptable vnto God; becauſe the night is at hand, when he can not heare, nor pray, nor repent any more. It is ſayd, the diuell is very buſie becauſe his time is ſhort, but an olde mans is ſhorter. What haſt ſhould he make that muſt go farther than the Mores, than the ſunne in a yeare, or a moneth, or a weeke, which the ſaints were going all their life. Therefore, if youth had neede of legs, age had need of wings to flye vnto God. But as Chriſt ſayd, *The poore receiue the Goſpel*, though the rich be more bound; ſo we may ſay, the young men receiue the Goſpell, though the olde men haue more cauſe.

The yonge men follow Chriſt, the yong men heare the word, the yong men ſanctifie themſelues, the yong men ſtand for the Church, the yong men beare the heate of this day: olde Noah is drunke, olde Lot is ſleepie, olde Sampſon hath loſt his ſtrength. Once the yonger brother did ſteale the bleſſing from the elder, & now he hath got it againe, as the malice of Eſau ſhewes, which perſecutes him for it. I ſpeak it to their ſhame, they that weare the furres and ſcarlets, as though they were all wiſedome, and grauitie, and holines euen to the skirts, may ſay as Zedechias ſayd to Micaiah, when did the ſpirit depart from me and go to thee? whē did zeale depart from vs, and go to you? They are ſo nouſeled to the world and acquainted with ſinne, that it is too late now for the word to ſpeake vnto them; they may looke vpon the ſignes of wiſedome, and grauitie, and holines, when they ſee their long beards and gray heads, and ſide gownes, & aske why is this buſh hanged out & no wine within? What maruell then if they be not reuerenced but mockt and poynted at, when Sem & Iaphet had need to come againe, and couer their nakednes? What a ſhame was it to the Iſraelites when Chriſt ſayd by a Canaanite, I haue not found ſo great faith in Iſrael? So what a ſhame is it to the elders, that Chriſt may ſay againe, I haue not found ſo great faith nor knowledge nor zeale in maſters, and fathers, and rulers, as in

ſeruants

ſeruants, and children, and prentiſes? Which made an olde father of this Citie ſay, which now is with God, that if there were any good to be done in theſe daies, it is the young men that muſt doe it, for the old men are out of date, their courage ſtoopes like their ſhoulders, their zeale is withered like their browes, their faith ſtaggereth like their feete, and their religion is dead before them. Be aſſured of this that ye are come to that time which your ſelues ſet to repent: and yet as though there were another age to repent after old age: for you ſpend old age like youth, as if you were appoynted to dye in your ſinnes. *God hath choſen the weake things*, ſaith Paul, 1. Cor. 1. ſo I may ſay, God hath choſen the yõg things to doe his worke: as if the Lord had ſpoken to you in his wrath, Fathers I will prouoke you by your children, Maſters I will prouoke you by your ſeruants, as once he threatned to prouoke the Iewes by the Gentiles. Therefore be of good cheere young Daniel, young Samuel, young Timothie, though our aduerſaries bee as the Aramites, yet there be mo with vs than againſt vs. Fleſh & bloud could not ouercome fleſh and bloud: but if you be ſanctified, it is the ſpirit which hath ſanctified you; for the diuell would not go out, vnles a ſtronger than the diuel had entred the houſe; when you come to be richer, & elder like Demas, then take heed that ye doe not embrace the worlde as Demas did, and turne to that which ye condemne. The vine would not leaue her grapes, nor ŷ oliue her fatnes, nor the fig-tree her ſweetnes to bee a king, but the bramble did; hee is not a vine, nor an oliue, nor a fig-tree, but a bramble made for the fire, which leaueth his righteouſneſſe to become woorſe. He which is of the Church, will ſay with the Church, *I haue waſhed my feete, how ſhould I defile them againe?* Let the dog turne to his vomit, & the ſwine to their wallowing, but holde thou on thy ſacrifice like Abraham to the euening of thy life, and a full meaſure ſhall bee meaſured vnto thee, as thou haſt meaſured thy ſelfe. Vnto the which meaſure without meaſure, the Lord Ieſus bring vs.

FINIS.

THE

THE TRIAL OF THE Righteous.

Pſalm.34.19.

Many are the troubles of the righteous, but the Lord deliuereth him out of all.

THe ſumme of this verſe is, as if he ſhould ſay, Let the Righteous looke for moe troubles than other, and likewiſe let them hope for greater comforts than other: for when they are well, they ſhall bee eclipſed againe, to ſhewe that their light was but borrowed: and when they are eclipſed their light ſhall returne, to ſhew their difference from them whom God hateth, which fall from plague to plague, as they runne from ſinne to ſinne.

This verſe hath three partes, for heere the righteous are the agents, their condition troubles, and the Lord their deliuerer: ſo many things fall out contrarie vnto our mindes euery day, that he which wanteth patience in this world, is like a man which ſtãdeth trembling in the field without his armor, becauſe euery one can ſtrike him and he can ſtrike none: ſo the leaſt puſh of paine, or loſſe, or diſgrace, doth trouble that man more which hath not the skill to ſuffer, than twentie trials can moue him which is armed with patience, like a golden ſhield in his hand to breake the ſtroke of euery croſſe, and ſaue the heart though the body ſuffer: for while the heart is whole all is well. *A ſound ſpirit* (ſayth Salomon) *will beare his infirmitie, but a wounded ſpirit, what can ſuſtaine?* Pro.19.14. Therefore as the lid is made to open & ſhut, to ſaue the eye: ſo patience is ſet to keep the ſoule, and ſaue the heart whole, to cheare the bodie againe. Therefore if you marke, when you can go by an offence and take a little wrong, & ſuffer a trouble quietly, you haue a kind of peace & ioy in your hart, as if you had gotten a victorie; and the more your patience is, ſtill the leſſe your paine is. For as a light burthẽ borne at the armes end, weigheth heauier by much, than a burthen of treble weight, if it be born vpon the ſhoulders, which are made to beare: ſo if a man ſet impati-

patience to beare his crosse, which is not fit to beare; it will grumble, and murmur, and start, and shrink, and let the burthen fall vpon his head like a broken staffe, which promiseth to helpe him ouer the water, and leaueth him in the ditch. But if you put it to patience, and set her to beare it which is appoynted to beare, she is like the heartie spies that came from Canaan, and sayd, *It is nothing to ouercome them:* so patience sayth, it is nothing to beare, it is nothing to fast, it is nothing to watch, it is nothing to labour, it is nothing to be enuied, it is nothing to be backbited, it is nothing to be imprisoned: *In all these things* (sayth Paul) *we are more than cõquerors.* As though al these things came not to make vs mourners, but to make vs conquerors: nay more than conquerors, because a conqueror conquereth his enemie but once: but we conquer these as often as Christ did the tempter. Thus all is in the manner of bearing, which maketh persecution seeme ioyful vnto some, and irksome to others, which maketh pouertie welcome to one, and bitter to another; which maketh him sing in his sicknes as if he were whole, and thee raue and whine, and curse, as if thou wert not sicke but frantike: Therefore Christes yoke is called an easie yoke, because it is easie to some, that is to them which haue skill to beare it as Christ did beare it; by his infinite patience, hee suffered infinite paines for infinite sins. Patience was like a priuie cote vpon his soule, that when the diuel stroke at him, he was stricken himselfe: when death came to kill him he was killed himself; and all their shot could not hurt him because of his preseruatiue which hee had about him, like Sampsons haire which saued him from all his enemies. If the master carried patience about him for to guard him through these pikes of troubles, which stād like the fierie sword betweē vs & Paradice: how can the seruant escape then vnlesse he bee armed as his master was? For what hath the poore man to beare his wants? what hath the bondman to beare his griefes? what hath the sicke man to beare his paines? but to lay all vpon the shoulders of patience, and to say with Ieremie; *This is my sorrow, I will beare it.* As the tree which Moses cast into the spring seasoned ỹ bitternes of the waters; so patience cast into our troubles, seasoneth the bitternes of the crosse, and is as it were in stead of an assistant vnto euery man, to ouerthrowe and ouercome his troubles, like the Armour-bearer which holpe

Iosh. 2.

Rom. 8. 37.

Matth. 11.

Iudg. 16. 17

Gen 3.

Iere. 10. 19.

Exod. 25. 25

Ionathan

1.Sam.14. Ionathan to vanquish his enemies.

She hath a deuice to draw such a skin ouer our sores that shall make our pouertie seeme riches, our reproches seeme honor, our bondage seeme libertie, our labour seeme rest, our sorrow seeme ioy, our paine seeme ease, our sickenesse seeme health, and all that hurts vs, reioyce vs; vntill we say with Dauid, *Thy iudgements are pleasant*, shewing that Gods iustice is as pleasant to the patient, as his mercies to others. Therefore what a peace-maker were this in the Common wealth, if the Magistrate had patience to beare his enuie, if the preacher had patience to beare his studie, if the creditor had patience to beare his losses, if the bondman had patience to beare his seruice, if the husbandman had patience to beare his labour, if the sicke man had patience to beare his paine, if the poore man had patience to beare his wants: for want whereof, many thinke themselues in hell, and say that no mans paine is like their paine, no mans wants like their wants, no mans foes like their foes, no mans wrongs like their wrongs, when they cā scarse tell where their paine holds them.

Therefore albeit few can brook of Humilitie, and Charitie, and meeknesse, and thankfulnesse, and temperance, and those seuere vertues, which pull from pleasure; yet euery man doth wish for patiēce, like a phisitian to ease his griefe, by all meanes that he cā: so they which are wicked, although they cānot see the goodnes of other vertues, yet can see the goodnes of patiēce, & perceiue whē they see a patiēt man, & an impatiēt mā both sick of one disease, yet both are not troubled alike, but that he which hath most patience hath most ease, & he which is most impatiēt, is most tormēted, like a fish which striues with the hooke. Therefore euen those which cannot suffer, that they might haue rest, yet sing the patiēt Prouerb, *In sufferance is rest*. This is a lesson that I knowe you would gladly learne, euen as Pharaoh lōged to know his dreame,

Gen.41.15. though ye care not for vertue as the cruell Iudge cared not for charitie. Yet if you could gaine such a bargaine by any vertue to

Exo.9.28. ease you of your paines, it would make you looke vnto vertue, as Pharaoh vsed Moses, but to remoue the plagues.

This power God hath giuen to patience, the medicinable vertue, that it should bee like an wholsome hearbe in the worlde, or a generall Phisition for all persons and all diseases. Therefore

when

when the angel had recorded al the troubles which should come in the latter daies: at last hee concludeth, *Heere is the patience of Saints*: as though patience should beare all. Therefore so many scriptures goe like preachers about the Bible, to exhort vnto patience, like a Beacon which is set vp to call men together, shewing vs, that by *patience we possesse our soules*: as though a man without patience had no rule of himselfe: that *a mans wisedome is knowne by his patience*, as though that he which is not patient, cannot bee wise: that *by patience wee receiue the promises*, as though the promises did not belong vnto vs, vnlesse we haue patience: *that patience breedeth experience, and experience hope*, as though he which wanteth patience, had no experience of God, to know the scope of his doings, nor any hope to cõfort him about the life to come: besides many reasons moe: *That the afflictions of this world are not worthie of the ioyes that succeed thē*: that *all things* (euen our afflictions) *turne to the best, if wee loue God*: that *they are blessed which weep here, because they shal laugh hereafter*: that *if we suffer with Christ, wee shall raigne with Christ*: that *the Lord dooth loue those whom he chasteneth*: that *by suffering we are made like the son of God*, whose life was a persecution, as though the holy Ghost by often calling vpon vs, like the importunate woman, would compell vs to be patient, whether our flesh will or no.

Apo. 13. 10. *Luk.* 8. *Prou.* 9. *Heb.* 10. *Rom.* 5. 4. *Rom.* 8. *Matth.* 7. 2. *Tim.* 2. *Pro.* 3. *Luk.* 8.

Besides these honourable praises of patience, the Prophets, Euangelists, and Apostles, haue set a number of examples before our eyes, like banners of such cures as haue been healed by her: that as the Author of the Hebrues sayth, *By faith Abel offered a better sacrifice than Cain: by faith Enoch was translated before he saw death: by faith Noah prepared the Arke & was preserued frō the floud: by faith Abraham was content to sacrifice his son, & yet beleeued that in his seed all the world should be blessed: by faith Sara receiued strength to bring forth a child when she was strooken in yeres, and past the strength of the womb*. So I may say of patience: by patience Iob did beare all the torments that the diuell could heape vpon him: by patience Iacob put vp a thousand wrongs from Laban and his children, and neuer complained in one and twentie yeares before he departed: by patience Ioseph forgaue his brethren when hee might haue put them to death, and gaue them food when they feared reuenge: by patience Christ suffered

Heb. 11. *Iob.* 1. *Gen.* 29 30. 31. *Gen.* 45. 15.

red banishment, and reproches, and scourges, vntill hee went to his death, like a lambe to the slaughter.

Among the strange cures of patience, Dauid may report of his experience, what this plaister hath done for him: for being a figure of Christ hee was alwayes bedgodden about with the Crosse, which proued his patience like a touchstone euery day. As Christ was contemned of his countreymen, so Dauid was contemned of his brethren: as Christ fled to Egypt, so Dauid fled vnto Gath: as Christ receiued food of women, so Dauid receiued food of Abigail: as Herod persecuted Christ, so Saul persecuted Dauid: & the wrath of the K. brought many enemies with it, that when he was annointed, yet he could not reigne: and when he reigned yet his reigne was but a warfare: the Philistines against him, the Ammonites against him, the Edomites against him, the Moabites against him, & Absolon his owne bowels against him, for whom he cried, *Would God I had died for thee.* This sonne which was his darling, was his traytor, & sought his death that brought him to life, as though Saule had been risen from the graue againe. In all these troubles Samuel shewes what was this pilgrimes comfort: *But Dauid comforted himselfe in the Lord his God*, as though he had no comfort but in God alone. This was the stone vpō which he leaned his head. Be patient, for *Many are the troubles of the righteous, but the Lord deliuereth him out of all.* When he did behold his trouble, like the hoast of the Aramites, hee looked backe vnto God like Elisha, and spied one with him stronger than all against him. Therefore respecting his afflictions he crieth, *Many are the troubles of the righteous*, respecting ỹ promise, he singeth *The Lord deliuereth them out of all.* Thus (by his owne foot) Dauid measureth the condition of the righteous & saith, *Many are the troubles of the righteous*: and then by his owne cure he sheweth how they should be healed; saying, *The Lord will deliuer him out of all.* If ye marke, the spirit hath directed Dauid to those two things which make vs take our troubles grieuously: one because we doe not looke for them before they come. Therfore, as Christ told Peter before he suffered, to strengthen him when he suffred: so the holie Ghost doth run vpon the Crosse, to keep vs in expectation of troubles, that we might prepare faith, and patience, and constancie for them, as Noah prepared an Ark for the floud. The

1. *Sam.* 26. 2
28. 2
Luk. 8. 2.
1. *Sa.* 25. 18.
19. 2
16. 13.
2. *Sam.* 8. 2.
6. 5. 6.
15. 4
18. 33
1. *Sam.* 30. 6
2. *King.* 6. 10
Iohn, 21. 18.

second

second thing which makes vs to start so at the crosse is, because we are like the prophets seruant, which did see his foes, but not his friends: so we see our sore, but not our salue. Comfort seemes a far off like Abrahã in the heauens, as though it would neuer come so low: therefore we goe about to deliuer our selues as it is sayd, *Let vs breake his bãds*, as though we could deliuer our selues. But *Hold your peace*, saith Moses, *the Lord shall fight for you*. So Dauid comes in like a pacifier, & saith, *Vexe not your selues, for the Lord will deliuer you*. Beare both these sentẽces in mind, that you must go through a sea of troubles, & that thẽ you shall come to a hauen of rest, & no affliction shall take you before you be armed for it, and in euery trouble you shal knowe where to haue your remedie. *Many are the troubles of the righteous, but the Lord deliuereth him out of al.* Here be the two hands of God like a wound & a plaister: one casteth downe & the other raiseth vp. It is good for a man to know his troubles before they come, because afflictions are lightned in the expectation. Therfore God saith of Paul, *I will shew him how many things he shal suffer for me*. God dealeth plainly, & tels vs the worst first, what wee shall trust to, as Christ told his Disciples at the first: *If ye will be my disciples, ye must take vp the crosse*: cold entertainment to breake their fast with the rod. Other feastmakers, saith Christ, broach the best wine first, but Christ keepeth the best till the last. This is the manner of Gods proceedings, to send good after euill, as he made light after darkenes: to turne iustice into mercie, as he turned water into wine: for as the beasts must be killed before they could be sacrificed, so mẽ must bee killed before they can bee sacrificed, that is, the knife of correctiõ must prune & dresse them, & lop off their rotten twigs before they can bring forth fruit: these are the cords which binde the ram vnto the Altar, least when he is brought thither he should runne from thence againe: this is the Chariot which carrieth our thoughts to heauen, as it did Nabuchadnezzars, and our assumptiõ before our assumption. This is the hammer which squareth the rough stones, till they be plaine and smooth, and fit for the temple. This is the fierce messenger which is sent to compell them to the banquet, which will not come when they are inuited. Because wee are naturally giuen to loue the worlde, more then is good for vs, therefore God hath set an edge of bitternesse

2. King. 6. *Luke 16.* *Psal. 2.* *Exo. 14 14.* *Act. 9. 16.* *Matth. 16. 8* *Luk. 9.* *Ioh. 2. 10.* *Gen. 1. 3.* *Ioh. 2.*

vpon

vpon it to make vs to loath it, like a Nurſe which layeth Muſtard vpon her breaſts to weane the child from the dug: ſo, *Many are the troubles of the righteous*, to weane vs from the dugge of the world. The croſſe is one of our ſchoolemaſters in this life, and the beſt wiſedome is deareſt bought: proſperitie ſeeketh for nothing, but neceſſitie ſeeketh and ſtudieth, and laboureth, and praieth for her wants. As the rodde maketh the ſcholler to applie his booke, ſo all our knowledge is beaten into vs: ſome learne their goodneſſe of pouertie, ſome of ſickneſſe, ſome of troubles: aduerſitie is the fit time to learne the iuſtice, mercie, power, and prouidence of God, a fit time to learne the patience, wiſdom, faith, and obedience of man, a fit time to learne the ſubtletie, frailtie, and miſerie of this world. All this thou buyeſt for troubles, yet they are but troubles, not plagues, nor curſes, nor torments, but like the trauels of a woman, when the birth is ripe ſhee is deliuered, and ſtraight ſhee forgetteth all her paines for ioy that a man childe is borne into the world. So the ſeruants of God trauell but till the fruites be ripe. When the new man is borne, their trauels are ended, and they forget all their troubles, becauſe one is borne into the world, like the ſonne of God. This is the difference betweene the afflictions of the righteous and the vngodly.

Ioh.8.2.

Exod.8.6. *Ioh 4.* *Iohn.19.* *Gen.36.* *Matth.5.* *1.Tim.3.*

When God doth viſite the wicked, his puniſhments are called plagues and curſes, and deſtructions; the plagues of Egypt, the curſe of Caine, the deſtruction of Sodome. But when he doth viſit the righteous, his puniſhments are called correctiõs, and chaſtiſements, and rods, which proceed from a father, not to deſtroy vs, but to trie vs and purge vs, and inſtruct vs: therefore when we are afflicted, one ſaith that God letteth vs bloud to ſaue our liues, for our liues are ranke and muſt bee lopped. And Iacob was bleſſed and halted both at one time; ſo a man may be bleſſed and afflicted both together. Afflictions do not hinder our happines, but our happineſſe commeth by affliction, as Iacobs bleſſing came with halting, and as peace is procured by warre. Therefore bleſſed are ye ſaith Chriſt, when men perſecute you: as though they were bleſſed euen while they were perſecuted. Therefore this muſt not diſmay vs, that the ſcripture ſaith, *Many are the troubles of the righteous*, but rather reioice vs, becauſe we beare the marks of the righteous. Daniel complaineth not of his ſicknes, but of his

ſinnes.

finnes. Who ſhal fight the Lords battails but the Lords ſeruants? Therefore when Dauid ſpake of many troubles, he pointed to the righteous, as if hee ſhould ſay; this is your ſhare, the rod is made for the child. Chriſt called the Croſſe his Cup. The ſeruant is beloued that drinkes of his Maſters cup: Therefore Chriſt teacheth it to the righteous, and bids none but his diſciples take the croſſe: euery man which hath his heauen here, dooth labour and ſweate for his liuing, and ſhall not they which haue their hell here, ſuffer more then they which haue their heauen here? All men are ſubiect to daungers and loſſes, and ſickneſſes: *But all that beleeue in Chriſt* (ſaith Paul) *ſhall ſuffer perſecution*: that is, more than dangers, or loſſes, or ſickneſſes which the wicked ſuffer, for the world will not perſecute her children, but ſhe will perſecute Gods children: therefore this Church is called the militant Church, becauſe it is alwayes in warfare. Therfore the Goſpell is called the Worde of the Croſſe, as though it came to croſſe vs: Therefore Paule deſcribing the way to heauen, draweth by this line, by many tribulations, the Croſſe way is the way to heauen, and the righteous walke in it. Therefore the children of God are not onely called labourers, to ſhewe what they ſhould doe for God: But they are called Souldiers, to ſhew what they ſhuld ſuffer for God. *The ſeruant is not aboue his Maſter*: but if Chriſt ſhould ſuffer, and we ſhould reſt, the ſeruant were aboue his maſter. The propheſie muſt be fulfilled. *I will put enmitie betweene the ſeed of the woman and the ſeed of the ſerpent*: but if there be no war between the children of God and the children of the world, the propheſie is not fulfilled. Therefore Eſau and Iacob had no ſooner life, but they began to ſtruggle one with another, before they came out of their mothers wombe. Therefore Abraham was baniſhed ſo ſoone as hee receiued the promiſe. Therefore Abell was enuied of his brother, ſo ſoone as he was accepted of God. The righteous man was alwaies like Lot among the Sodomites, and like Sampſon among the Philiſtines, ſet a worke by his enemies. As Chriſt was no ſooner borne, but Herode ſought his life; ſo the new man is no ſooner borne of the ſpirit, but the ſerpēt is ready to deuour him, his brethren to baniſh him, and hell to ſwallow him. In all the world he hath no friend, but he which made the world. This is the ſtate of the Church militant: ſhe is like the Ark floting

Matth. 20. *Matth.* 11. *Gen.* 3. 2. *Tim.* 4. *Act.* 14. 22. *Mat.* 21. 2. *Tim.* 2. 3. *Ioh.* 15. 20. *Gen.* 3. *Gen.* 25. 22. 4. 14 *Matth.* 2.

Exod. 3.2. vpon the waters, like a lilly growing amõg thornes, like the buſh which burned with fire & was not conſumed, ſo the citie of God is alwaies beſieged, but neuer ruined. Chriſtians and perſecutions Luk. 23.33. cloſe together, like Chriſt and his Croſſe. As Chriſt was made to Iohn. 19.17. beare his owne croſſe: ſo they are made to holde their cheekes to the nippers, their faces to be buffeted, their backs to be ſcourged, their eyes to be pulled out, their peace is perſecution, their reſt labor, their riches pouertie, their glorie reproches, their libertie impriſonment; although they be the ſonnes of God, the brethren of Chriſt, the only heires of heauen; yet becauſe they ſuffer their hell here, they muſt be contented to be ſubiect to their enemies, to be Pſa. 69.8.9. abiects to their kinſmen, to bee hated of moſt, to bee contemned 1.7. of all, to be perſecuted ouer the earth, a very hauen and receptacle of troubles. Yet as Chriſt was the ſonne of God, though his life Luk. 10.35. was nothing but perſecution; ſo the righteous are the ſonnes of God, for all theſe troubles: This is like a baite in their iourney, to thinke as the Samaritan tolde his hoaſt, if thou ſpend any more, I will recompence thee when I come. So Chriſt will mende their wages, when he commeth. Why ſhould not God trie his friends, as well as wee trie our friends? The ſame afflictions (ſayth Peter) are accompliſhed in others, nay greater afflictions are borne of other, which would make vs deſpayre like Caine, Chriſt was conſecrated by afflictions, therefore wee cannot bee conſecrated without afflictiõs, who would not go to heauẽ with Eliah, though 1. Cor. 10.13 it were in a whirle-wind? If our troubles be light and few, it is becauſe we are weake and tender, therefore God dooth reſpect our feeblenes, and laieth no more vpon vs, becauſe we are not able to beare more. It is not a ſigne that wee are righteous, becauſe our troubles are few; but becauſe our troubles are fewe, it is rather a ſigne that we are not righteous, becauſe *Many are the troubles of the righteous*. For they muſt be made examples of patience, they muſt ſuffer their hell here, they muſt be ſquared for the Temple, therfore they muſt haue many ſtrokes to make thẽ fit: God is not like a Waſpe, which when ſhe hath ſtung once, cannot ſting againe: but there is a generation of croſſes, & a pluralitie of troubles. Whẽ Dauid ſpake of trouble, he ſpake of troopes & heapes, and ſtarres, and ſands, and therefore he ſayth, *Many*, as though he were faine to lay them down in the groſſe ſum, becauſe he could

not

not reckon them. By many tribulations (saith Paul) but how many he could not number: For except our sinnes, there is not such plentie of any thing in the world, as there is of troubles, which come from sin: as one heauie messenger came to Iob after another: so now since we are not in paradice, but in ỹ wildernesse, we must looke for one trouble after another: therefore afflictions are called waters, becaus as one waue falleth vpon another, so one trouble falleth vpon the head of another. *Act.* 14. *Iob.* 1. 14. 16 *Psal.* 42. 7. 18. 19.

As a beare came to Dauid after a Lion, & a Giant after a beare, and a King after a Giant, and Philistines after the King: so when they haue fought with pouertie, they shall fight with enuie: when they haue fought with enuie, they shall fight with infamie: when they haue fought with infamie, they shall fight with sickneſſe, like a labourer which is neuer out of work Thus you see the righteous in troubles, like the Israelites in exile: Now the Lorde commeth like Moses to deliuer them: aduersitie seeketh out the promise; the promise seeketh out faith; faith seeketh out prayer; then God heareth, and mercie answereth. All this while Christ seemed to sleepe, as he did in the shippe: now hee rebukes the windes and waues, and troubles flie before him, like a troope of woolues before the shepheard. As he asked the adultresse, where are thy accusers? and she sayd they are gone: so hee may aske his patients, where are your troubles? and they may say, they are gone: the sunne rose, and the mists vanished: yet (saith Dauid) God is good to all that are pure in heart: that is, he remembreth them while he afflicteth them, and is preparing an issue while the crosse prepareth them. When Christ heard them say, hee whom thou loueſt is sicke, he answered this sickne is not to death, Iohn 11. 3. So whē it may be sayd, he whom God loueth is sicke: then it may be said, this sickne is not vnto death, and though it be to the first death, yet not to the second. Who would thinke when Ionas was in the sea, that he should preach at Niniueh? Who would thinke when Nabuchadnezzar was in the forrest, that he should raigne again in Babel? who would think when Ioseph was banished of his brethren, that his brethren should seeke vnto him, like his seruants? who would thinke when Iob scraped his sores vpon the dunghill, all his houses were burned, all his cattell stolne, & all his Children dead, that hee should bee richer than euer hee was? these are the *Exod.* 3. 10. *Mat.* 8. 26. *Iohn* 3. *Dan* 4. *Iob.* 1. 42. 10 *Exod.* 15. 21.

acts of mercie which make the righteous ſing: *the Lord hath triumphed valiantly.* This is the priuiledge of the righteous, as God
Mal. 3 6. ſayth, *Ye ſonnes of Iacob are not conſumed.* So they anſwer againe,
1. *Cor* 4.6. *We are not conſumed.* Therfore (Paul ſaith) we are in diſtreſſe, but
Luc. 24.6. we are not forſaken: as Chriſt roſe out of his graue ſo we ſhal riſe out of trouble; and when the gold is fined, the fire ſhal hold it no longer. When Ieſus was in baniſhment with Marie and Ioſeph, at
Iohn. 2. 3. laſt the Angel came & ſayd, *they are dead which ſought the childs life:* ſo when the daies of our baniſhment & ſcarcitie, & bondage
Mat. 2 20. and ſickneſs are ended, at laſt tidings ſhal come that our troubles are dead, and then the righteous ſhall looke vp like Moſes, when hee was paſt the ſea, and ſee all their enemies, all their troubles drowned behind them, then the heart ſhall dance like Miriam, and ſing the ſong which ſounded before Moſes: *The Lord, the*
Exod. 30.15 *Lord is ſtrong, mercifull and gracious, ſlow to anger, but abundant*
20 34. *in goodneſſe & trueth.* And if Dauid had ſtaied at troubles, & ſpoken of nothing but roddes, the wicked might ſay as they doe in
Pſalme 115. 115. Pſalme, *Where is their God?* and the righteous might com-
Pſalm. 3. plaine with Dauid, *I haue cleanſed my heart in vaine:* but as the waters of the ſea flow and ebbe againe, ſo the waters of affliction flow & ebbe againe, one caſteth Moſes into the water, & another draweth him out of the water. There lyeth Lazarus at the gate, there lieth Ioſeph in priſon, there lies Ieremy in the dungeō, there lies Iob in the aſhes, there lies Iacob in the fields, there lies Dauid in the wilderneſſe, there lies Abrahā in exile, there lies Daniel among the Lions, there lies ỹ children in the fornace: at laſt comes
Gen. 25.20. the yeare of Iubile, & all the priſoners of the Lord are ſet at libertie, therfore they are called ỹ priſoners of hope, becauſe they may hope to be deliuered, &c. Therfore God trāſlateth his croſſe from the head to the heart, frō the hart to the foot, frō pouertie to ſickneſs, frō ſickneſs to labor: that whereſoeuer he placeth it, we might
Luc. 9.1. haue patience, knowing that he can remoue it as he placeth it.

Then are fulfilled all theſe ſweet ſcriptures: *The Lord retaineth not his wrath for euer, becauſe mercy pleaſeth him,* Mic. 7.8. *After two daies he wil reuiue vs, & the third day he wil raiſe vs vp,* Oſe. 6.2. *Surely there is an end, and thy hope ſhal not be cut off,* Prouer. 23.18. *Heauineſſe may indure for a night, but ioy will come in the morning,* Pſal. 30.5. He which hath ouercome death and Sathan,

and

and the world, can easily ouercome al the troubles in ỹ world: rather then Eliah shall starue, the Rauens shall feed him: rather thē Ionah shall drown, the fish shal saue him: as whē the Glutton did not pitie, the dogges tooke compassion. Vntill Dauid sayth, *The Lord will deliuer*, the righteous and the wicked go together, but now they part, one is taken and the other is refused, one is deliuered, the other is left in prison. As Abrahā came not to deliuer the Sodomites, but to deliuer his brethren: so Christ came not to deliuer his enemies, but to deliuer his seruants: not to deliuer them from troubles, but to deliuer them out of troubles, that they may say as well, *The Lord hath taken, as the Lord hath giuen.* As Dauid gaue charge to his souldiers, that they should not kill Absalon his son, though he sent them against Absalon, to stay his rebellió: so God forbids his crosses to destroy his children, though he send them against his childrē to purge their corruptions. As the Angel passed by the houses of the Israelites, whē he saw the bloud of the lābe vpon their doores: so God hath his marks, wherby he knoweth whom he should deliuer out of trouble, and whom he should leaue in trouble: to one he saith, Take my crosse: to another hee sayth, Be thou healed: to another he sayth, Stay till thy time commeth: euery hard word may be spoken to the godly as well as the wicked, but that deadly word, *Depart into euerlasting fire.* Although they seeme to depart here, yet then it shall be sayd, come and not depart. As Iohn after the voyce of thunder heard ỹ voyce of harpers: so when they haue bin beaten, they shal be cherished: therefore the trials of the righteous, though they bee called many troubles, yet they are not called euerlasting troubles.

1. *Kin.* 17. 6. *Ionah.* 1. *Luk.* 16. *Luk.* 17. *Gen.* 14. 16. *Iob.* 1. 21. 2. *Sam.* 18 5. *Exod.* 12. 13. *Matth.* 25. *Reuel.* 14 2.

As Dauid saith here, *Many are the troubles of the righteous:* so in Psal. 32. 10. he saith, *Many are the sorowes of the righteous:* but it followeth, the Lord will deliuer them out of all: nay (saith Salomon) *whē the righteous escape out of trouble, the wicked shal come in his stead:* that is, the troubles of the righteous shal shift to ỹ vngodly, as the leprosie of Naaman went to Gehezi: and therefore the wicked are called the ransome of the iust, because they lye in bale for thē. As one bird chirpeth to another, so one plague shall whistle to another, and say, come & helpe me to torment this sinner, (for one plague wil not serue the Egyptians) vntil he be so loden with torments, that he cry like Cain, *My punishment is greater*

Psal. 32. 10. *Prou.* 11. 8. 1. *Kin.* 3. 27. *Prou.* 21. 18. *Exo.* 8. 9. *Gen.* 4.

ter than I can beare. The righteous neuer ſayd, that their troubles
1. *Cor.* 10. 13 were more, or greater, or longer, than they could beare. For God hath promiſed, hee will not lay more vpon them than they are able to beare: but when they begin to ſinke like Peter vpon the ſea, then the hand is readie to catch them, and ſtraight God ma-
Acts 27. keth an iſſue for their troubles. As the viper lept vpon Paul, & lept off againe, ſo troubles leape vpon the righteous, and leape off againe, as though they had miſtaken the partie, and rapt at the
Pſal. 17. 37. wrong doore. Therfore *Marke the vpright man* (ſaith Dauid) *& behold the iuſt, for the end of that mā is peace:* Though his begin-
55. 23 ning be trouble, yet his end is peace: *He wil not ſuffer the righteous to fall for euer:* he ſaith not that he will not ſuffer him to fall, but that he ſhall not fall for euer: that is, at laſt his ſhackell falleth from him, the net breakes, the priſon openeth, and he goes foorth like Lazarus out of his graue, to ſhew what wonderful things the Lord hath done for him: So Paul after he had ſpoken of his troubles (as though he thought vpon this ſentēce of Dauid) repeateth
2. *Tim.* 3. the ſame of himſelfe, ſaying: *But the Lord deliuered me out of al.* Therefore one calleth affliction ỹ trance of the righteous, becauſe they ſeeme dead for a while, but they wake againe: therfore they
Mich. 7. 8. chalenge their enemies, and ſay, *Reioyce not againſt me, O mine enemie: for though I fall, yet I ſhall riſe.*

This ſhould content the righteous, to bee deliuered at laſt, as
Pſal. 41. 11. Dauid quieteth himſelf, ſaying: *By this I know the Lord fauoreth me, becauſe mine enemies doe not triumph ouer me:* not becauſe I haue no enemies, or becauſe I haue no troubles which would ouercome me. Therefore when he wrote downe *Many troubles,* he blotteth it (as it were) with his pen again, as a merchant raſeth his booke when the debt is diſcharged: & in ſtead of many troubles, he putteth in, *The Lord deliuereth.* Becauſe he forgiueth all ſinnes he is ſaid to deliuer from al troubles, to ſhew that we haue need of no Sauiour, no helper, no comforter but him.

The Lawyer can deliuer his client but from ſtriſe, the Phiſition can deliuer his pacient but from ſickneſſe, the maſter can deliuer his ſeruant but from bondage, but *The Lord* (ſaith Dauid) *deliuereth out of all.* As when Moſes came to deliuer the Iſraelites, he would not leaue an hoofe behinde him, ſo when the Lord commeth to deliuer the righteous, he will not leaue a trouble behind him,

him, but euen as they pray in 25. Psal. *Deliuer Israel O Lord, out of al her troubles:* so he wil answer them, *Be thou deliuered out of al thy troubles*, that is, this and this, and this, that trouble that thou thinkest intollerable, that trouble which thou thinkest incurable, the almightie hath might against all. Whē Iob is tried, not a sore shal stick vpon him. Therfore as Elisha feared not whē he saw as many Angels as enemies, so now you see as many mercies as troubles: let the comfort satisfie you which satisfied Paul, *Feare not*, for I am with thee, thy pardon is comming, like the Angell which staid the sword ouer Isaacs head. Reade on but a little further, & thou shalt heare the voyce which proclaimed warre, proclaime peace: many troubles in the beginning of the verse, and no troubles in the end. What Phisition hath bin here? The Lord (saith Dauid) the Lord was in this place (saith Iacob) & I knew it not: so the Lord is in affliction & men know it not, he which saith, I put away thine iniquities, must say, I put away thine infirmitie. For there is no Sauiour but one, which saith to death, I will bee thy death. As the womā was sick vntil Christ came: so vntil the Lord come, there is nothing but trouble. Many troubles of ỹ righteous, but one deliuerer of the righteous: many tortors, but one comforter. Troubles come in an hundred waies, like waters through a grate: but mercie entreth al waies at one dore, like a pardō which cōmeth only frō the prince: therfore saith God, *In me is thy helpe.* Hos. 11.6. *I create cōfort*, Esay. 65. Mark that he calleth himselfe a creator of comfort, that is, as there is but one creator, so there is but one comforter, and as hee created al things of nothing, so he createth comfort of nothing: that is, when all cōfort is worne out, and no seed of ioy left to raise vp comfort againe: then he bringeth comfort out of sorrow, as he brought water out of the rocke, that we may say, *The finger of the Lord hath done this.*

Psal. 23.
Iob. 24.
2. King. 6.
Act. 27. 24.
Gen. 22.
Gen. 28. 16.
Esa. 43 25.
Math. 9 29.
Exo. 17. 6. 8. 14.

This is the anchor of the righteous. As he lookes vpon his troubles, the promise cōmeth in like a messenger from Christ, while he is praying and weeping, and sayth, *The Lord will deliuer thee out of all.* Then hee resolueth like Nehemiah, and sayth, *Shall such a man as I flye?* Shall such a man as I recant? If I bee faint in the day of aduersitie, Salomon sayth my strength is small, as if he should say, I was neuer strong, but did counterfeite like Demas: If I want comfort in trouble, Salomon sayth, *A good conscience*

Nehe. 6. 11.
Pro. 24 10.

Pro.15.15. *is a continuall feaſt.* As if he ſhould ſay, that I haue not a good cõſcience, if I haue not comfort in the Croſſe. Therefore I will wait the Lords leiſure, becauſe Eſay ſaith, *Faith maketh no haſt.* I will Pſalm.2. not breake his bands, becauſe then I am like the heathẽ. I wil not flatter the Iudge, becauſe Salomõ ſaith it is vaine. I wil not betray Pro.20.26. the cauſe, becauſe God hath appointed it to trie me. I wil not of-Rom.14. fend my brethren, becauſe Paul had rather dye then do ſo. I will 1.Cor.8.10. not charge my conſcience, becauſe it can vex me more than their bands. I will not turne from my profeſſion, becauſe I learned it of God, & vowed to leaue all for it, in the day that I was baptized a Chriſtiã. Though my friends tempt me, like Iobs wife: though my fleſh flatter me, like Eue: though my perſecutors would bribe me, like Balaac: though they which ſuffer with me, ſhould reuolt Ioſh 24.15. for feare: yet I will be as Ioſhua which ſtood alone: & as Elkanah 1.Sam.1. was in ſtead of children to Anna, ſo Chriſt ſhalbe in ſtead of cõfort, in ſtead of wealth, and health, and libertie to me. For many were the troubles of Ioſeph, & the Lord deliuered him out of all: many were the troubles of Abraham, & the Lord deliuered him out of all: many were the troubles of Dauid, and the Lord deliuered him out of all: many were the troubles of Iob, and the Lord deliuered him out of all: therefore he can deliuer me out of al. But if he do not (ſaith Sidrach, Miſaac, and Abednego) yet we wil not doe euill to eſcape danger, becauſe Chriſt hath ſuffered more for Heſt.4.16. vs. Therfore, if I periſh, I periſh, ſaith Heſter. She was content that her life ſhould periſh: but if my purſe ſuffer, my money doth but periſh: if my bodie be impriſoned, my pleaſures do but periſh: & who can tell whẽ he hath ſuffered that which is appointed? Ther-Pſal.75. fore God ſaith, *When I ſee conuenient time, will I execute iudge-ment.* Not when thou doeſt think it a conuenient time, but when he doth think it a conuenient time. Therefore ſaith Dauid to the 25.5 Lord, *In thee doe I truſt all the day*: that is, if he come not in the morning he will come at noone: If he come not at noone, he wil come at night: at one houre of the day he will deliuer me: & then Mat.28.6. as the calme was greater after the tempeſt, than it was before, ſo Pſalm.137. my ioy ſhall be ſweeter after teares, than it was before: the remẽbrance of Babylon will make vs ſing more ioyfull in Sion.

Thus Dauid deſcribeth the iourney of the righteous, as if they Exo.13.17. ſhould go through the ſea, and wilderneſſe, as the Iſraelites went

to

to Canaan, Looke not for eaſe nor pleaſure in your way, but for beaſts and ſerpents, and theeues: vntill ye be paſt the wildernesſe all is ſtraight, & dark, & fearfull; but ſo ſoone as you are through the narrowe gate, all is large and goodly, and pleaſant as if you were in Paradiſe. Seeing then your kingdome is not here, looke not for a golden life in an yron world: but remember that Lazarus doth not mourne in heauen, though hee ſuffered paines vpon earth: but the Glutton mourneth in hell, that ſtayed not for the pleaſures of heauen. To which pleaſures the Lord Ieſus bring vs, when this clowd of trouble is blowen ouer vs, Amen. *Luk.* 16.

FINIS.

THE CHRISTIANS practiſe.

Rom. 12. 2.

Be ye changed by the renuing of your minds, that ye may proue what is the good will of God, acceptable and perfect.

WHen Chriſt ſent foorth his Diſciples, he ſayd vnto them, *Goe preach and baptize*, ioyning theſe two together, Preaching and Baptizing. This being the occaſion of our exerciſe, becauſe I am to ſpeake of Baptiſme, which is the Sacrament of Regeneration, I could not chooſe a fitter Scripture than this which I handled laſt, which ſpeakes of the renuing of our mindes: for when our mindes are renued, then the vowe which wee made in Baptiſme is performed. *Mat.* 21. 29.

Whē Paul had forbidden the Romanes to faſhion themſelues vnto the world, he ſheweth them another faſhion, which he cals *the renuing of the mind*. As the Eagle renueth her youth, ſo men muſt renue their mindes. This faſhion is called the Wedding Garment, which euery man muſt weare that comes to the banquet of the king. As when men haue gone ouer one faſhion after another, at laſt they come to the old faſhion againe: ſo here Paul *Pſal.* 103. 5. *Mat.* 22 12

calles

calles them to the old fashion againe, which was vsed in Adams
Gen.1.26. time, that is the image and fashion wherein they were created. Now the reason followeth.

That they might proue what the will of God is, as if he should say, This shal be the fruit of your regeneration, when your minds are renued, you shal know many things, which are hid from you, you shal be able to iudge doctrines, who preach truth, & who preach error; and you shall vnderstand the will of God, what he would haue you do, & what he would haue you flye, as if you were in his bosome. As new wine will not abide but in new vessels; so this new knowledge will not abide but in new minds. The mind re-
Mat.9.17. nued knoweth God; so that this scripture may be called the path to knowledge, or the way to sound the minde of God, which is a secret that euery man longs to know, but the most turne a wrong
Gal.2.14. leafe to finde it, as Paul saith of Peter, *He looks a wrong way to the Gospell.* When the Serpent taught knowledge, he sayd, *If ye eate*
Gen.3.5. *the forbidden fruit, your eyes shalbe opened, and you shal know good and euil:* but Paul saith, If ye wil not eate the forbidden fruit, your eyes shalbe opened, and you shal know good and euil. This is one reason why Paul would haue them renue their minds, *That they might know the wil of God.* Why? doth not the word of God teach vs the will of God? Yes, but no man doth vnderstand this word, but he which hath a new minde: because as the Sunne is not discerned by any light, but by his owne light: so no spirit can interpret the scripture, but the same spirit which wrote it, which is cal-
1.Cor.12.3. led *the holie spirit*, because it is *holie*, and because it makes holie.
Gen.3.7. Sinne was the first vaile which obscured mans vnderstãding, and till the cause of this eclipse bee taken away, the Apostle sayth, that
1.Cor.13.9. wee shall see but in part: that is, as the Sunne may be seene in his eclipse, but he seemes liker to darkenesse than to light: so vnderstanding may be seene in the wicked, but it is liker ignorance thã knowledge: therefore Paul makes knowledge one of the fruites which bud out of righteousnesse.

They which haue renued their mindes, sayth he, shall proeue what the will of God is: that is, they shall trye all that they doe heare, and learne by all that they see, vntill they tract out the will and meaning of God. As the water ingendreth ice, and the ice againe ingendreth water, so knowledge begets righteousnesse, & righte-

righteousnesse againe begetteth knowledge, according to that in Eccl. 2. 26. *To a man that is good in his sight, God giueth wisdome and knowledge:* therfore though ye haue seene cunning Lawyers by much reading, and expert Phisitians by long studie; yet you could neuer see a perfect and sound, and iudiciall Diuine without holinesse. I cannot tell how, this knowledge is rather feeling than learning in the aboundance of the heart, or an extreame study sent by God vnto good men, like the Ram which was brought vnto Abraham, when he would sacrifice his sonne. *Gen.* 22. 13.

As Salomon saith, *The knowledge of good things, is vnderstanding:* so none but they which are holy haue this vnderstãding. He which can say with Dauid, *I loue thy law & keep thy precepts,* may follow with Dauid, *I haue more vnderstanding than my teachers, & know more then the ancient.* He which cannot say with Dauid, *My heart meditateth a good matter,* cannot followe with Dauid, *My tongue is the pen of a ready writer.* This is, the equitie of God; they which are vnwilling to obey are not thought worthie to know: for what shuld he do with his talent, which will not vse it? He which forbids vs to cast pearles before swine, dooth stay his own hãd frõ casting knowledge to the vngodly, they may know so much as shall cõdemne them, but they neuer know what will saue them. When Christ heard Peter say, *Thou art the Sonne of the liuing God:* Christ answered, *Flesh and blond hath not taught thee this:* shewing, that carnal mẽ haue not this knowledge. This is the word of which Christ saith, *Al mẽ do not receiue it,* It is true *that the spirit breatheth where it wil:* but it will breathe vpõ none but her louers. Wisedome is like the daughter of God, which he marrieth to none but to him which loues her, and sues for her. As Dauid could not vnderstand why the wicked prospered vntill he entered into the Sanctuary of God; and as Aaron might not enter the Sanctuary where God did answere, vntill he had sanctified himselfe; so if wee will vnderstand mysteries, and heare God himselfe speake, wee must put off our sinnes, as Moses put off his shoes, or els we shall be like images which haue eares, and cannot heare. When Paul heard mysteries, hee was rapt into the third heauen: when God would talke with his Church, he sayth, *I wil take her aside into the wildernes, & thẽ I wil speak friẽdly vnto her:* so when we will learne Diuinitie, we must go aside from the

Pro. 9. 10. *Psal.* 119. 97. *Psal.* 45. 1. *Matth.* 25. *Mat.* 16. 16 17 *Mat.* 19. 17. *Iohn* 3. 8. *Psal.* 73. 17. *Exo.* 3. 5. *Psal.* 115 6. 1. *Cor.* 12 2. *Osee.* 2. 14.

world,

world, and sequester our sinnes, and lift vp our mindes aboue the earth, or els it will not stay with vs. As the spirit went from Saule when he sinned; so whē knowledge hath saluted the wicked, she bids thē farewell; like vnto a Martin, which will not build but in faire houses. It is said in Iohn 14.15. When Iesus went to eate the Passeouer, he came to a chāber which was trimmed: so the chāber that receiueth God, the hart which should lodge knowledge
1.Sa.15.26. must be trimmed and al the sinful corners swept; or els, as Samuel would not come to Saul, so wisedome will not come to that host. There is an harbinger which goeth alway before the knowledge of God, to prepare the house, & this is loue, the bōd of per-
1.Ioh.4.7. fectiō. *They which haue loue* (saith Iohn) *know God, but they which haue not loue knowe not God*, though they haue neuer so much
Mat.13.14. knowledge beside. Vnto good Nathaniel Christ sayd, *Thou shalt*
Gen.21.19. *see greater things than these:* but vnto the obstinate Iewes he
1.Cor.2.12 sayd, *Seeing, you shall not see:* like Hagar which had the well be-
1.Cor.8.1. fore her, & did not see the water. He which cannot say with Paul, *We haue the spirit of Christ*, cannot say with Paul, *We haue knowledge*. Holy mē were alwaies interpreters of Gods word, because a godly minde easelieſt pearceth into Gods meaning, according to that, *The pure in heart shall see God:* and that in Iohn 7.17. *If*
Matth.5.8. *any man will do Gods will, he shall vnderst and the doctrine whether it be of God or no:* & in that Psal.111.19. *They which keep thy pre-*
Pro.1.7. *cepts, haue a good vnderstāding:* and that in 1.Cor.2.15. *The spiritual man vnderstādeth al things*. And therefore *the feare of the Lord* is not only called *the beginning of wisdome:* but in Pro.2.5. it is takē for wisdome it selfe. As when Christ taught in the tēple,
Iohn.7.15. they asked, *How knoweth this man the Scriptures, seeing he neuer learned thē?* So it is a wōder what learning some mē haue, which haue no learning, like Priscilla and Aquilla poore tente-makers,
Act.11.15. which were able to schoole Apollos that great Clerke, a man renowmed for his learning. What can we say to this but as Christ
Luk.10.21. said, *Father so it pleased thee:* as Iacob came so soon with the venison, and his father asked him, how he came by it so sodainly? Ia-
Gen.27.20. cob answered, because the Lord thy God brought it sodainly to mine hand: so the holy & righteous men cannot giue any reason why they conceiue the words of God so easily, and the wicked doe conceiue them so hardly, but that God brings the meaning

sodainly

sodainly to their hearts, as we reade in Luk. 24.45. When the disciples were setled in the profession of Christ, it is said, that Christ opened their vnderstanding, & made them vnderstand the scriptures; so sodainly came their knowledge. So we reade in Pro. 1.23 Wisedome promiseth to the righteous, *If you wil turne at my correction, I wil poure out my heart vnto you, & make you vnderstand my words.* A schoolmaster might say to his schollers, I wil poure out mine heart vnto you: but hee cannot say as God sayth, I wil make you vnderstand mine heart. Therfore if the Queene of Sheba thought the Seruants of Salomon happie, because they heard his wisedom: how happie was Salomon himself, that serued God which gaue him wisedom. *Come vnto me* (saith Christ) *al ye which are wearie, & I wil refresh you.* As Christ hath no comfort but for the wearie, so he hath no wisedom but for the righteous. They are his brethren, and sisters, and father, and mother. There is a kind of familiaritie between God and the righteous, that he makes them of his counsell, as Salomon sayth, Prouerbes 3.32. *His secrets is with the righteous:* and Psalm. 25.14. *His secrets are reuealed vnto them that feare the Lord.*

1 *Kin.* 10.8. *Mat.* 11.28. *Mar.* 3.35.

They are like Iohn the beloued disciple which leaned in his bosome; like Moses, to whom he shewed himselfe; like Simeon, that embraced him in his armes; like the three Disciples which went vp to the mount to see his glorie. So we reade of Abrahã, Gen. 18. 17. *Shall I hide it from Abrahã,* saith God? As though this were an offence in God, if he should tel the righteous no more then he tels the wicked: therefore because Abraham was a good man he told him more then he shewed all the rest. As Adams knowledge was perfect, so long as his righteousnes was vntainted; so the neerer we come to that righteousnesse again, the more things come to our knowledge; according to that, Prouer. 28. *They that seeke the Lord vnderstand all things.* Such an heart God hath giuen to his seruants like a touchstone, or a Lampe to goe before them to examine all things, as they go in this darke wildernesse, least they should take error for truth, euill for good, or their own wil for the will of God; that they which hate euill might bee preserued from euill, as Dauid was from the bloud of Nabal. Now, because none but the righteous haue this lamp before them, you see what a difference there is betweene the knowledge of the godly, & the knowledge

Ioh. 13.25. *Exod.* 3. *Luk* 21. 1. *Sam* 25.

knowledge of the wicked.

As the windowes of the Temple were large within, but narrow without; so they which are within the Church, haue greater light than they which are without. They sit like Pharaoh in the darknes of Egypt, when the other dwell like Israel in the light of Goshen. Knowledge is easie to him which loueth knowledge, sayth Salomon: but the scorner seeketh knowledge, and findeth it not, saith Salomon, Prou. 4. *The spirituall man* (sayth Paul) *searcheth the deepe things of God:* but *The naturall man* (sayth Paul) *perceiueth not the things of God. Thou hast reuealed these things to babes* (sayth Christ) *but thou hast hid them from the wise of the world. If any man wil do Gods will, he* (saith Christ) *shal vnderstand the doctrine:* but to the obstinate Iewes Christ sayth, *you cannot vnderstand my talke. My sheepe heare my voyce*, sayth Christ: but to the wicked Christ sayth, *you cannot heare my words: Beleeuest thou for this?* sayth he to Nathaniel, *thou shalt see greater things than these:* but *If ye beleeue not*, saith Esay, *ye shal not vnderstand.*

1. Cor. 2. 14

Luk. 10. 21,

Esa. 7. 8,

That these Scriptures might be fulfilled, you see that as sinne is called *blindnes*, 2. Chron. 6. 18. so sinners are called *blind*, Esay 56 10. and may be called *Strangers in Israel.* Vntill wee be borne againe, wee are like Nicodemus which knew not what it was to be borne againe, Iohn 3.

Vntill we become zealous our selues, we are like Festus, which thought zeale madnesse, Act 26. Vntill we be humble our selues, we are like Michol, which mocked Dauid for his humilitie, 1. Sā. 6. 16. It was true then, and it is true now, and it wil be true alwaies which Paul obserueth, 1. Corinth. 1. 18. that to some Religion shall seeme foolishnesse. The reason of al this Paul laieth downe in a word. If yee aske why the wicked cannot vnderstand heauenly things, hee sayth, Because they are spiritually discerned, 1. Cor. 2. 14. therefore how should he discerne them, that hath not the spirit.

For this cause, wisdome is not said to be iustified of any, but of her owne Children. Matth. 11. 19. neither dooth Christ say, that any sheepe heare his voice, but his owne sheepe. *My sheepe* (saith hee, Iohn 12. 27.) *heare my voyce:* they followe their shepheard, they heare his voyce, they vnderstand his Lawe, they iudge of his iudgements, they haue the measure of his wordes, all is open,

and

and plaine, and manifest and cleere vnto them: they search deeper and iudge righter, & know sooner, and though they haue no learning, yet they haue better iudgement than the learned: whereas the other that labour and study without God, walk in a labyrinth and fall into doubts, while they seeke resolutions. When a wicked man reades the scriptures, hee seeth no difference betweene the word of God, and the words of men, like Cleophas which talked with Christ, & knew not Christ. *Luk.* 24.16. When he speakes of religion, hee flutters like a yong bird which cannot flye, because her wings are not growne: when he praieth, his praier is like a childs grace, that vnderstandeth not one word that hee saith: he which hath but a shew of holinesse, hath but a shewe of wisedome: a little knowledge is in his head, but there is no knowledge in his heart. An euill man may know something, and speake something of his reading and hearing, as Iob sayth, *There is a spirit in man*, that is, euery man hath a kind of knowledge, *but the inspiratiō of the Lord giueth vnderstanding:* as though the sinners vnderstanding did not deserue to be called vnderstanding. *Iob.* 32.8.

If the wicked man speake any thing that is good, he speakes by rote, but he which speaks not out of the abundance of his heart, is soone drawne drie. The preaching of the word doth not become him: it is harsh and vnkind in his mouth, as though it came out of a wrong bow: or like vnto a shittle, which flittereth from the hād of a child, he is in the pulpit as the guest at the banket, which wāted his wedding garment, he speaks not like one which hath authoritie, but as one that hath no authoritie, & alwaies his conscience sounds vnto him, *What hast thou to do to take my word in thy mouth, seeing thou hatest to be reformed?* Therfore be renued, that ye may know what the will of God is: this is the Abce, and Primmer and Grammar, the first lesson & last lesson of a Christian, to knowe the good and perfect and acceptable will of God, which must make vs good and perfect, & acceptable our selues, the will of God is alwaies good and acceptable, and perfect, howsoeuer it seeme to vs: though it condemne vs of euill, yet it is good, though wee see not how it is perfect, yet it is perfect: nay it is so perfect, that we cannot see the perfection of it, as the Sun is so bright that we cannot behold the brightnesse of it: first it seemes good vnto a man before it be acceptable, when it is acceptable, then it seemes *Luk.* 6.45. *Mat.* 22.11 *Mat.* 7.29. *Psal.* 50.16.

per-

perfect,& as Gods will doth seeme to vs,so we do seeme to him: if his will cannot seeme good and acceptable, and perfect to vs, much lesse may our wil seeme good,or acceptable,or perfect vnto him,for this is our goodnes,to acknowledge his goodnes. If it be such a contentment,to know the wil of God,what shal keepe vs from the knowledge of it, shall sin,which is the worst thing in the world?Because we will not renue our minds,therefore we are ignorant of so many things which we would know,and vntil we be willing to follow the word, wee shall neuer throughly vnderstand it,but buzze & grope at it like Owles which prie at the Sun
1.*Kin.*3.12. out of a barne.Oh! what a benefit had Salomō lost, if he had lost his wisedome which God gaue him:as great a benefit doest thou loose if thou loose the knowledge of Gods will: for from the day that a man cannot discerne the will of Sathan from the will of Christ,euery Heresie seemeth trueth,euery euil seemes good,and this hath been the beginning of all errors in the Church, because men did not loue the trueth, therfore God would not reueale his trueth vnto them : therefore I conclude as I began, *Be ye changed by the renuing of your mindes, that ye may proue what is the good will of God,and acceptable and perfect.*

Now a word of the Sacrament,there is an infant to be receiued into the Church,which putteth vs in mīnde of the promise which we made vnto God,when we were receiued into the Church our selues.This Sacrament was instituted by Christ,whē he was bap-
*Matth.*3.14 tized of Iohn in the riuer of Iordan,and it succeedeth Circumcision as the Communion was ordained in stead of the passeouer,
*Mat.*28.19. so soone as we are borne we are baptized, *In the name of the Father,the Sonne,and the holy Ghost*,to signifie that we owe a dutie vnto God, frō the day we come into the world.In this baptisme our bodies are washed with water,to signifie how our sinnes are washed with Christs bloud: when our bodies are washed, they are taken out of the water againe,to signifie how we shall be raised from death to life,by the resurrection of Christ,and how wee should rise from sinne to righteousnesse : thus wee begin our life with a solemne promise to God before the Church, to serue him with our bodies and soules till death vs depart.

Now let vs remember how we haue kept this promise with the Lord,or rather how we haue broken promise with him : then we

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gaue our ſelues to God, but ſince we haue giuen our ſelues to ſin: then we promiſed to renounce the world, but euer ſince we haue embraced the world: therfore now let vs begin to pay that which wee ought ſo long, and pray the Lord which hath inſtituted this ſacrament as a ſeale of his mercie, to receiue this child into his fauour as we receiue it into his Church: to baptize it with his ſpirit, as wee baptize it with water: and poure vpon it his grace, as wee giue it the ſigne of grace.

FINIS.

THE PILGRIMES wiſh.

Philip. 1. 23.

I deſire to be diſſolued and to be with Chriſt.

HEre is Paules deſire to bee diſſolued, and the cauſe, that hee might bee with Chriſt: wherein firſt you ſhall ſee the difference betweene the faithfull and the wicked, how one loatheth this life, and the other longeth after it. Secondly, becauſe the Apoſtle ſeemes to deſire death, you ſhall ſee whether any man may wiſh to dye. Thirdly, becauſe after his diſſolution he hopes to be with Chriſt; you ſhall ſee the diuerſitie of iudgements betweene Paul and the Papiſts, which thinke when they are dead that they ſhall goe on to Purgatorie. Laſtly, becauſe the ſoules which are with Chriſt cannot walke as they did when they liued vpon earth, you ſhall heare a little of walking ſpirits which haue bin ſo much talked of in time of poperie, and were taken for the ſoules of them which were dead: after wee will ſpeake a little of the Sacrament which ye come to receiue, and ſo commit you to God. *I deſire to be diſſolued.* Before Chriſts comming, when the Kings or Patriarches died, it is ſaid, that they went to their fathers, as we reade of Dauid and Salomon, &c. but after Chriſts comming, when the faithfull dye they are ſaid to go to Chriſt, as we reade of the penitent theefe, Luk. 23. 43. Not becauſe the Patriarches went not to

1. *Kin.* 2. 10
2. *Chr.* 9. 37.
2. *Chr.* 21. 1.
Acts 7.

Christ as wel as they, but becauſe yet Christ was not aſcended to heauen: therfore they are not to go to Christ, although if they wēt to heauen they muſt needs go to Christ, becauſe Christ touching his Godhead, was alwaies in heauē. *I deſire to be diſſolued.* As the worldly long for Christ to come to them, ſo the faithful lōg to go to Christ: for vnleſſe we aſcend to him as he deſcended to vs, his deſcending is in vaine, becauſe he came down that we might go vp, he deſcended to take our fleſh, wee aſcende to take his kingdome, he deſcended to be crucified, we aſcend to be glorified, he deſcended to hell, we aſcend to heauen, that is, to ioy, to glorie, to bliſſe, to our father, to our Sauiour, to our comforter, to Angels, to Saints, to eternal life: therfore good cauſe had Paul to deſire to be with Chriſt, that he might be at reſt: for no doubt it was the ſweeteſt voyce that euer the theefe heard in this life, when Chriſt ſayd vnto him, *This day ſhalt thou be with me in Paradiſe.* Luke 23. chapt. verſ. 45. Beſides, as Paul perſecuted before, ſo he was after perſecuted himſelfe, as he tels the Corinthians, 2. Corin. 11. 24. *I was thriſe beatē with rods, I was once ſtoned, I ſuffered thriſe ſhipwracke, &c.* Therefore good cauſe had Paul to deſire to bee with Chriſt, that he might bee out of trouble. Yet he will not diſſolue himſelf, but deſireth to be diſſolued: that is, that he which brought him into this world, would take him out of ỹ world: neither doth he wiſh or pray, or make any petitiō to God to take away his life, but tels him his deſire, deſiring to be diſſolued: to deſire is not to pray, but ſhewes what wee approue: neither doth he deſire ſo to be diſſolued, as though he were wearie of his labors, & would ſuffer no more for Christ, but he is content to liue as he faith in the 24. verſe, *Neuertheleſſe for me to abide in the fleſh were better for you*, as if he ſhould ſay, to do you good I am content to ſuffer euill, & ſtay ſtill frō Christ, whom I long to be with. Seeing thē that he will not diſſolue himſelfe, nor pray to be diſſolued, but is content to liue ſtill, why doth he ſay, *I deſire to be diſſolued?* Only to ſhew what he preferreth in his deſire, if hee might chooſe life or death for his own reſpect, he could be content to leaue his friends & riches, & pleaſures, & life, & all, only to be with Chriſt. This ſeemes to bee a good leſſon for ſicke men, when they can liue no longer, then to be with Christ were better then to bee with the glutton, which neuer thought of heauē til he was in hel: but Paul was not

Luk 16.

ſicke nor ſore when he deſired to be diſſolued: therfore this is not only for the ſick, but for the whole. If he had wiſhed to liue & ſtay ſtill in the world, no man neede to bee taught to ſay after him, for yong & old deſire not to be diſſolued, but few are cõtẽt to be diſſolued. To a natural man in this life, nothing is ſo ſweet as life, and he which is in loue with this world, ſeldome dieth quietly on his bed: but to a mind which miſliketh this world nothing can come ſo welcome as death, becauſe it takes him out of the world. This is it which Paul would haue vs learne, that nothing in this world is ſo pretious, that for it we ſhould deſire to liue or ſtay from God one houre: though all may not wiſh to die, yet all muſt ſubſcribe to this, that death is better than life, becauſe it leades to Chriſt, which when Paul had throughly taſted, hee was ſatisfied for all things els, & deſired to liue no longer ẏ he might be with Chriſt: herein appeareth the end of mans life, which when he hath obtained, he deſireth to liue no longer, how great riches, and honours, & friends ſoeuer he leaue behinde him. From the time he knoweth Chriſt crucified, and begins like Enoch to walk with God, he crieth euer after with the Apoſtle, *I deſire to be diſſolued and to be with Chriſt: who ſhal deliuer me frõ this body of ſin? death were to me aduantage.* Euen as Simeon reioiced that Chriſt came to him, ſo the faithfull reioyce that they ſhall go to Chriſt. *Gen.5.22.* *Rom.7.24.* *Luk.2.28.*

The neceſſitie of ſinne is ſo irkſome to him which knoweth the vilenes of ſin, that the faithful man, but to do good, would not liue out of heauẽ, no not an houre. This made the Martyrs ſo willing to abide any kind of death that tyrannie could deuiſe, to be rid of their ſinfull bands, and this corruptible burthen, which preſſeth downe the ſoule, that lookes after Chriſt like his Diſciples when he aſcended to heauen. All is trouble and wearineſſe, and vanitie to the godly mind, whether he eate or drinke, or ſleepe, he counteth it a ſeruitude vnto the fleſh, & wiſheth with Dauid to be rid from theſe neceſſities: ſo the knowledge & loue of God maketh a man forget his owne fleſh, maketh him to deſpiſe the whole would, taketh away the difference from life and death, chaungeth his nature which he could neuer ouercome, and teacheth him to renounce his deare ſelfe, and ſay, though that hee ſhould dye, *Not my will but thy will be done.* All this appeareth euen in this example, what operation is in the knowledge and loue of Chriſt: *Act.1.10.*

it made the world irksome vnto Paul, which al men naturally desire: it made death pleasant vnto him, which al men naturally abhorre: although they be wearie of their life, and haue no pleasure frō morning to night; yet it wil not please them to change, which they needes must, they neuer loath but loue their miseries, I will not dye one houre to liue for euer. Do not the wicked themselues prophesie by their feare of death a worse conditiō of some dreadfull iudgement after this life prepared for sinners, and al that contemne God, whē none but they stand in such feare of death? Why doth one wish for it, & another tremble to heare of it? If it were but a sleepe, no man would feare it at all: for who feareth to take his rest when the night approcheth? If it did take away sence and feeling, and make men trees or stones, no man would feare it at all: for who would feare strokes if he could feele no more then a stone? Or who would care for any thing if hee had no sence of any thing? Would any man tremble so to bee as the dead creatures which haue no sence of euill? They must needes be in better case than the happiest mā in this life which is not without the sence of euill. Therefore this feare of death which you see in all but the faithfull, doth presage some strange torment, some heauy change and sharpe punishment to those men, which they begin
Ro. 8. 16. 14 to taste alreadie before they dye, like the spirit which persecuted Saul before his ende. They desire not to bee dissolued, but they feare to bee dissolued, they goe not to Christ, but their departure is an euerlasting departure from Christ to the damned, to the diuels, to hell, without either ende or ease, or any patience to endure it.

Thus you see that no man is willing to die, before his cōscience be quieted toward God, and that hee can catch some hope of a better life after this life. He which knowes that hee shall goe to Christ, it is impossible that he should die vnwillingly: but he which cannot hope for a better world, must needes leaue this world grudgingly, & feare death more then all the terrors of life. He had rather to be sicke and cold, and hungry, and want and beg, then go with death, because he knoweth what he suffereth here, but he knoweth not what he shal suffer hereafter. Therefore he which is not willing to be dissolued, hath not lerned Christ yet as Paul did, for no mā esteemeth this life when he begins to taste of the next,

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but then the loue of the world doth fall from him like the mantle of Elias when he was rapt into heauen. 2. *Kin.* 2.14

The Apoſtle had ſeene manie good things in his daies, and was neuer ſatisfied, willing to be diſſolued, but thirſted ſtill, & no water could quenche his thirſt, vntil he dranke of the water of life, and then he thirſted no more: ſo nothing can fill the ſoule which was made for God, but God alone. Riches & honours and pleaſures, did not make Simeon willing to die, but the ſight of Chriſt: happie are the eyes which ſee him; for they are as willing to die as Simeon was. So ſoone as Iohn Baptiſt did ſee our Sauiour, & knew that it was hee, hee debaſed himſelf as if he had beene no bodie, and would not be accounted of, but ſought to loſe the opinion of the people, that Chriſt might haue all; although he was a Prophet, and more then a Prophet, and not a greater amongſt the ſonnes of women. So when Paul had ſeene his Sauiour, he forgat all that he loued, all that he deſired, and all that hee poſſeſſed: no ioye, no glorie, no life now but to die. All things muſt yeelde to the Sonne, and be content with Iohn, that hee increaſe, and wee decreaſe. This is our glorie and life, that he liueth in glorie. *It is enough* (ſaith Iacob) *for me that Ioſeph my ſonne liueth:* it is enough for vs that Ieſus our Sauiour reigneth. If the head be crowned, all the bodie is more honoured: therefore let vs glorie that Chriſt is glorified, and reioyce as much that he is aſcended, as our fathers reioyced that hee deſcended: for where the head is, there the bodie muſt needs be. *Luk.* 2.29. *Ioh.* 1.20. *Matth.* 3.11 *Gen* 45 28.

I deſire to be diſſolued: he calleth his death not a deſtruction, but a diſſolution, for three cauſes. Firſt he departeth from this life, and hath no more ſocietie with them that liue vpon the earth. Secondly, his ſoule departeth from the bodie vntill the day of reſurrection, then ſhe findeth her owne bodie againe, and they reioyce like friends which are met together. Thirdly, he departeth from this vaile of miſerie, into the Paradiſe of ioye & all felicitie, to liue and raigne with God for euer: in aſſurance whereof hee ſaith, that hee ſhalbe with Chriſt, ſo that death is the way to Chriſt. As the doue found no reſt vntill ſhe came to the Arke: ſo the faithfull finde no reſt till they come to Chriſt, they goe through the wilderneſſe like other men. Vntill the Iewes arriued at Canaan, all their life was ſpent in ſinfull Egypt, or in the dreadfull deſert, during the time of *Gen.* 8.9. *Ioſ.* 13.17.

their iourney they had no ſetled reſt or continuing pleaſure. Peace beginneth when the battel endeth, there is the prerogatiue of the dead, leaſt death ſhould bee too fearefull to vs. The beſt of Gods bleſſings are behinde, that is euerlaſting life, and the way to it is
Reuel.2.10. death, thou art going to ioy, therefore looke not for it, vntill thou come to thy iournies end. If Canaan the land of peace, the land of plenty, the land of pleaſure, be in the wilderneſſe: ſtay here, march no further, whither doe you goe like the Pilgrims of Iſrael, if Canaan be in the wilderneſſe? But Paul lookes for the crowne at the gole: he is not with Chriſt, but truſtes to be with Chriſt: he is not in heauen, but hee hopes to come to heauen, and this hope ledde him through the Wilderneſſe, that he murmured not like the Iſraelites, but only longed for that day, when Chriſt ſhal ſay vnto him as he ſayd to the penitent theefe: *This day ſhalt thou be with mee in paradiſe.* Thus you haue heard the difference between the faithfull and the wicked, how the one loatheth this life, and the other longeth after it.

Luk.2.29. Now we come to our queſtions. Simeon ſaid, *Lord now letteſt thou thy ſeruant depart in peace:* ſo Paul ſaith, *I deſire to be diſſolued & to be with Chriſt:* they doubted not as the Papiſts do, what ſhould become of them after death: for one ſayth that he goes to Chriſt, and the other ſaith that he goes to peace: therfore it ſeemes that Purgatory was not yet founde, when the iuſt men went to
Pro.14.36. peace. This is one of the fruits of a godly life, it hath hope (ſaith Sa-
Pro.11.7. lomon) in the end: in death it warranteth a man of life, and when the fleſh ſaith feare, and the ſerpent, deſpaire, it makes the fleſh crouch, and the ſerpent flie, and the ſoule reioice while death is opening the priſon doore, that ſhee may flie to her countrey from whence ſhe came. Therfore what ſhall I ſay to Purgatory, if Paul goe to Chriſt, and Simeon go to peace? Some ſay it is in the aire:
Dan 4 1. ſome ſay that it is in the earth, ſome vnder the earth: ſome a little aboue hel. Thus Nabuchadnezzar cānot aſſoile his own dreame. You muſt vnderſtande that Purgatory is like your painted ſepulchres, which are framed more for the liuing then for the dead: for you know that the locuſts of Rome liue by Trentals, & Dirges, &
Act.19.25. Maſſes for the dead, as the Siluerſmiths in Epheſus liued by images: and therfore as they were loth that images ſhould go downe: ſo they are loth that their Purgatory ſhould be quenched: for it is

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the gainfullest lie in al popery, for out of this lake issue their masses and Dirges, and Trentals for the dead. They are said for the dead, but they make for the liuing: *For the dead haue no portion of all that is done vnder the sunne*, doe what you wil, say what you can, Masses, Dirges, or Trentals, they haue no portiō in it, for they haue receiued their reward alreadie, and the *tree lieth where it fell*: yet these foolish virgins hope for oile of the wise virgins, & think they shal be paid for other mens labors, and almes, & trentals, and pilgrimages, and Masses: as though they neuer read that *the iust shal liue by his own faith*, that he which beleeueth shal not go to iudgmēt, but passe from death to life, that *they that die in the Lord rest from their labours*: how do they go presently into Paradise, if they stay at purgatory, and fire and torments? Hath Christ satisfied for vs, and must we now make satisfaction for our selues? Whither the glutton and the begger are gone, thither must we all, that is to Abrahams bosome, or hell fire: there are but two kinds of men, and therfore but two waies, and where then is Purgatory, which the best of the fathers confesseth that he could neuer find in scripture? Therfore take heed of hel, for Purgatory is but a scarre-babe. Furthermore, whē Paul saith, that he shal go to Christ, this seemes to resolue the olde questiō often debated among the simple people, once deluded, whether the soules of men departed, walke after death, and appeare vnto men, exhorting them to this or that, as Gregory or some counterfeit reporteth in his Dialogues.

Gal.3.11. Iohn 5.24. Reu.14.13. Luk.16.

The Apostles before their full growth, might seeme to bee incumbred with this errour, because when they saw Christ walking vpon the waters, they said, *It is a spirit:* and when Peter knocked at the doore in the night, they sayd to Rhode a Damsell, *It is his Angell:* Acts 12.15. Which error was drawne from the illusion of Sathan and vulgar opinion receiued from Pythagoras, which taught that the soules of men departed, did return into the bodies of other men after death, either for correctiō, or for reward: if they were good soules, then they were preferred to better men: if they had beene bad soules, then they were cast into worse bodies then they had before: a fine Philosophicall dreame.

This deluded Herode: when he heard of Christ, hee supposed that Iohn Baptist was risen againe, whom he had beheaded: and the better sort of the people, as we read in Matthew 16.14. dreamed

med that Christ was Elias, or Iohn Baptist, or Ieremie, or some of the Prophets risen againe. But touching the soule once departed frō the body, that it returnes not, nor can returne into the world: many examples and testimonies, and reasons, & the order of our resurrection declareth. The soules of the righteous are in the hāds of the Lord, and no man or diuell can take them out of his hands: the soules of the wicked are in the hands of the diuel, and God will not take them out of his hands: and therefore Abraham saith, Hee which is heere, can not come from hence, and they which bee there cannot come from thence: for then the paines of hell were not euerlasting paines, nor the ioyes of heauen euerlasting ioyes, but temporall, like the paines and ioyes of this world. Therefore it is no soule which walks about. How then? What is this which I see in the night like such a man, and such a man? The Diuell (which changeth himselfe into an Angel of light to deceiue) can change himselfe into the likenesse of a man much more: that is it which thou seest, as Saul saw Samuel, 1. Sam. 28. 8. not Samuel himselfe. For could the witch raise Samuel out of the graue, which coulde not keepe her selfe out of the graue? or could the diuel disturbe the Prophet after death? Then he should neuer bee quiet, if the diuell could disturbe him, because hee disquieteth the godly so much while they liue. If this apparition bee called Samuel, how doth he call it Samuel, if it be not Samuel? As the Bookes of Caluine are called Caluine: as the picture of Beza is called Beza: as he which plaieth the king vpon a stage, is called a king: as the golden Mice and Hemerodes which the Philistines laid in the arke, were called Mice & Hemerodes, although they were but meere shapes & figures of them: so this likenes of Samuel is called Samuel, though it was not Samuel indeed, but a counterfeit shape of Samuel. For God would not answere Saul before by Oracle, nor by Priest, nor by prophet: and would he answere him by the dead, which doth forbidde to aske counsaile of the dead? *No* (sayth Abraham) *they haue Moses and the Prophets*. Luke 16. As if hee should say: let them learne of the Bookes of the dead, for the dead shall not returne vnto them Again, if it had been Samuel himselfe which had taught Saul to worship God, woulde that holy Prophet haue receiued worship himselfe, as this spirite did? Againe, If it had beene Samuel Saules schoolemaster, which taught him alwayes

Iohn 10. 28.

Luke 16.

to

to repent while he liued: he would rather haue exhorted him to repentance nowe then before, seeing the day of his death was so neere. But you wil say, What soeuer it was, it seemes that he could prophesie of things to come: for he foretold Saules death. Can the diuell prophesie? This was an easie matter for the diuel to prophesie, because hee knew that Dauid was annointed before, and therefore Saul must be remoued that he might raigne as hee was annointed. Secondly, he knewe that Samuel had prophesied his confusion, and therefore he must be degraded, that the prophesie might be fulfilled. Thirdly, he did see the Philistines comming against him, and therfore no maruell if he did aime that his Death was neere at hand, seeing a man might prophesie the same.

If any man be not satisfied with this, to beleeue that the soules of the dead do not walk after their dissolution, let me reason with him thus. Is it a soule which thou seest? Why a soule is a spirit, and cannot be seene no more than a voice or an Eccho: diddest thou euer see thine own soule, though it hath been euer with thee since thou wast borne? Doest thou think it is a body? Why? a body can not walke without a soule: for the soule is the life which moueth the body. If thou say it is a body and soule too, then why dooeth Paule call death a dissolution? It is a separation of the soule from the body: if the body and soule be not dissolued, then the man is not dead but liuing still. If thou say the soule is come to the body, and the body is risen to the soule for that time: then I can say no more to thee, but beleeue thine owne eyes. If thou thinkest that it is such a mans body which thou seest, looke in the graue, and open the ground, & there thou shalt see the body where it was laid, euen while this vizard walks in thy sight: therfore apparitions are no other, then that which appeared to Saul. Thus the diuell hath many waies to deceiue; & this is one & a dangerous one to draw vs from Gods word to visions, and dreames, and apparitions, vpon which many of the doctrines of the Papists are grounded.

They had neuer heard of Purgatory, but for these spirites that walked in the night, and tolde them that they were the soules of such and such, which suffered in fire till their masses, and almes, & pilgrimages did raunsome them out: So these night spirits begat Purgatory, and purgatory begat trentalles, as one Serpent hatcheth another.

Yet

Luk.9.54. Yet a third queſtion riſeth out of theſe words, and that is this; Whether a Chriſtian may wiſh for death? As Paul deſired, ſo may we deſire, if we haue Pauls ſpirit. As Chriſt told his diſciples whē they asked him, whether they ſhould pray for fire from heauen, as Elias did? Chriſt anſwered, that they knew not of what ſpirit they were: as if he ſhould ſay, If you were of Elias ſpirite, and did pray with the ſame minde, and to the ſame ende that he did, then you might pray as hee prayed. The wicked wiſh to die, becauſe they *Gen.4.* would be rid of the croſſe, & ſuffer no more for God: as Caine, ſo ſoon as he was curſed, & knew that his life ſhuld be a torment, he ſought to die, to preuent the iuſt iudgment of God, & ſpight him (as it were) which ſhuld puniſh ſins. So do the people oftentimes, which haue not to ſatisfie hunger, and the ſicke which faint of an incurable diſeaſe, & the weary captiues in priſon, gallies & bonds. As for the faithfull, if they at any time wiſhe to dye, they pray for death as the laſt remedy againſt ſin and ſathan: euen as they pray in the Reuelation, for the haſtening of Chriſts comming to iudg- *Reu.22.20.* ment, *Come Lord Ieſus, come quicklie:* for the ſhortening of the daies of ſin, leaſt all fleſh ſhould periſh. But they which wiſh for death in this ſort, would die as the wil of God hath ordained, and mortifie their fleſh to abide theſe troubles, and ſtill by faith ſuppreſſe the dolorous griefe of ſin, by frequent meditation of inward ioy, receiued by grace in Chriſt, and therein reuiue themſelues, as with the earneſt penny of their inheritance which they ſhall receiue at the fitte time, when it ſhall comforte them much to haue ſuffered ſo long. Much therefore haue they to anſwere, which are not contented to die in peace, and ſtay till they be diſſolued, but as though themſelues were the authors of life and death from cruell heart giue wrongfull commiſſion to the bloudy hande, to cut aſunder that which God hath ioyned, the louing ſoule and their body; as Iudas, Achitophel, Saul and Pilate did: not one of theſe *2.Macc.14.* was good in life or death. Yet the Author of the Macchabees commendeth Razis moſt of all, for that which was the greateſt ſinne that euer he did for killing himſelfe. Man was not borne of his owne pleaſure, neither muſt he dye at his owne luſt; or elſe it had beene good for Iob which ſuffered more than any ſaint, ex- *Iob.2.* cept Chriſt, to make away himſelfe, as Iudas did. But why is it *Exod.20.13* commanded then, thou ſhalt not kill? If thou maieſt not kil another

ther, much leſſe maieſt thou kill thy ſelfe. As for the example of Sampſon, Iudg. 16. 30. which may ſeem to oppoſe againſt this, in that he killed himſelfe when as he pulled the houſe vpon his owne head, & all that were with him: vnderſtand that he was a figure of Chriſt, which vanquiſhed moe in his death than in al his life; and it appeareth that he had warrant from God, in that his ſtength being taken from him, was (for the act) in a moment reſtored to him vpon his prayer. And the Epiſtle to the Heb. 11. 13. to cleere that fact ſaith, that he did it of faith; that is, knowing that hee had deſerued to die, and that by theſe means the enemies of God ſhould be deſtroied, he ſubmitted himſelfe to the good will of God, like a good captain which ventured his life to kil his enemies: therfore we muſt not look to particular examples but to the generall law. Wherfore let no man do this euil, that any good may come of it, but rather followe the aduiſe of the holy Apoſtle, as it becommeth vs, with patience let vs runne out the race which is ſet before vs.

Here I might ſhew you that they are guilty of their own death that kil themſelues with ſurfetting, intemperance, drunkennesſe, &c. although they loue their life too deere, yet they take al means to haſten their deaths. Thus much of Purgatory and night ſpirits, and praying for death.

Now it remaineth, that as the Leuites ſanctified their brethren before they did eat the paſſeouer, ſo I would prepare you, before ye eat this holy ſacrament, of which the paſſeouer was but a ſigne, the Iewes were taught of God before they did eate the paſſeouer to put away leuen out of their houſes the day before, Exod. 12. 15. Hath God care of leauen? No: this is it which the Apoſtle teacheth, 1. Corinth. 5. before ye come to the Lords Supper, *Purge the old leauen of malicioufnes and wickednes out of your harts:* that is the leauen which you ſhould purge out of your houſes. Therefore marke what the Apoſtle writeth to the Corinthians, 1. Cor. 11. I beleeue it is a matter which you did neuer conſider, *For this cauſe many are weake and ſick among you, & many ſleep or die.* For what cauſe? Becauſe they receiued this holy Sacrament vnworthily and vnreuerently, before they were prepared with faith, and hope, and repentance: *For this cauſe many are weake and ſicke among you, and many die.* Who did euer thinke that his ſickneſſe,

or

or his wants, or his infirmities did growe, for that hee receiued the Lords supper vnworthily? Many causes haue byn supposed, but this cause was neuer thought of. Haue any of you said in distresses of body or mind, This is come vnto me, because I did receiue the blessed sacrament of Christ vnworthily, because I came not prepared with that mind, as they do which beleeue and know God? Yet the Apostle, which by his diuine spirit knew the cause of these calamities among the Corinthians, doth depute their strange diseases and sudden death, to none other cause, but to their vnworthy and vnreuerent receiuing of this holy sacrament. Nay he saith further, that he which eateth and drinketh this sacrament vnworthily, eateth and drinketh his owne damnation; that is, he taketh
1. *Cor.* 11. 29 possession of death, hell, and damnation, euen while he eates, as the diuell entred into Iudas while he receiued. Now, if your phisition should warn you of such a thing, that you take it in season and measure, or else it is a poison, and will kill you; I suppose you would obserue the season and measure, and take it in such order as he prescribeth, as neer as you could, if you beleeue him; so if ye beleeue the apostle, that you receiue the sacrament to your damnation if you receiue it vnworthily, I am sure you will not take it vnreuerently or rashly for al the world. If I had the words of motion to speak that which might be spoken of this matter, it would
Mat. 22. fright Iudas himselfe, that no man would come to this holy banquet without his wedding Garment. Consider but this, how you would come into the presence of God, how would you prepare your selues to come before the maker of heauen and earth, which searcheth the reines, & knoweth euery corner of the heart. If euer ye did approch vnto God, if euer ye came neer vnto the Lord, you neuer came so neer as now, when you come to receiue his bodie & blood, and are vnited vnto him in one spirituall body; and yet (peraduenture) many come not so prepared, so clensed, so dressed, so trimmed into the presence of God, as Hester did into the pre-
Hest. 5. sence of Assuerus. What do you think of these elements? what do you imagine of this bread and wine? They are seales. What seales? Seals of his word, seals of Gods promise, seales of your adoption. If euer you were instructed out of this booke, that instruction is confirmed and ratified vnto you nowe by Christes seale. Christ hath not ordayned Sacramentes in his Church for a fashion or

dumb shew, that you should feele or see, or tast, but as the Woman which had a bloudy flix, whē she touched the hem of Christs garment, hee said that vertue was gone out of him: that is, all the graces which these signes represent, that is, all the blessinges that Christ Iesus hath purchased vnto man by his death. Now because if you receiue this sacrament rightlie, you are vnited vnto Christ, as the members with the head, if euer you did beleeue, or loue, or repent before; this requireth you to beleeue and loue, and repent more, because now you are Christs bodie, which shewes that ye must obey Christ the head like members of the bodie, for the bodie is ruled by the head. What haue you now to receiue all these blessinges? If ye haue not faith, how can you laie hold of any promises or merits of Christ, to say this is mine? If you had a hand to take and a faith to apprehend, now you might eate of that bread which is better then Manna, which he that tasteth, doth not hunger againe after any pleasure in the world. Heere is enough for Abraham, and Abrahams seed, Come vnto it all that thirst and it will refresh you. Happier is that man now that hath his wedding garment, than the rich glutton, that fareth deliciouslie, & goeth in purple euery daie. *Luk.* 16. Now you are the Lords guests, & the Lord himselfe is your feast, and this feast is before you, the holiest meat that euer ye did eate, & the comfortablest meat that euer yee did eat, and yet the dangerousst meat that euer you did eat: you stand vpon life or death, you eat to saluation or damnation; there is nothing in this world which you can receiue with greater benefite, or with greater perill. Adam did not eat the forbidden fruit with greater danger, Adam could not tast the tree of life with greater fruite then you may tast and receiue this sacrament. *Gen.* 3. The arke was a signe of mercy, yet Vzziah was slaine for touching the Arke vnreuerentlie: *2. Sam.* 6. Circumcision was a good thing, yet Circumcision did not profit the Sichemites, but was a way to make their enemies slaie them, because they were not circumcised for religion, but for lucre: so if ye receiue for custome & not for deuotion, this sacrament shal be to you as Circumcision was to them. *Gen.* 34. Therfore take heed how you receiue as they receiued, least you meete with a curse when you looke for a blessing. If thou remembrest any sin against God or against thy neighbour, leaue thine offering at the Altar, & be reconciled before thou come into his presence, for if

stubble

ſtubble come to fire, there is no way but burne: now beloued, let faith, and loue, and repentance haue their perfect worke, that you may receiue this ſacrament as Chriſt would haue you receiue it: and God grant you as much profit by it, as is offered in it, and ſo much comfort of it, as it hath brought to any, whoſoeuer haue receiued it faithfully, reuerently, and worthily before you.

FINIS.

THE GODLIE MANS Requeſt.

Pſalm. 90. 12.

Teach vs O Lord, to number our dayes, that we may applie our hearts to wiſedome.

THis Pſalme was compiled by Moſes, as yee may ſee by the title, at what time the ſpyes returned from the lande of Canaan, and God for the murmuring of the people, pronounced, that all which were aboue twentie yeares olde, ſhould dye in the Wilderneſſe, except Caleb and Ioſua, that encouraged their brethren to goe to Canaan. Now when Moſes heard the ſentence of death pronounced againſt himſelfe, and all the Iewes which came out of Egypt, except onely two Caleb and Ioſua, that al ſhould dye before they came to the land which they ſought, he praieth thus for himſelfe and the reſt: *Teach vs O Lord, to number our daies, that we may apply our hearts to wiſdome:* that is, ſeeing we muſt needs die, teach vs to thinke of our death, that we may die in thy feare to liue againe: ſhewing vs how the conſideration of our mortalitie will make vs applie our hearts to godlines. He which is tottering himſelfe had need leane vnto a ſtable thing; therfore a wauering man is commended here to conſtant wiſedome. Man is mortall, wiſdome is immortall, yet by wiſdome man becomes immortall too: therefore Moſes thinking of his death, runneth to wiſedome as a remedie againſt death. I haue choſen a text fit for the time, which warneth vs how our yeares paſſe, that when we think of the

Num. 14. 29

a *For it was preached at the beginning of the yeare.*

the old yeare how soone it is gone, ye may see vpon what a whirling wheele wee are set: which putteth vs in minde euery day of that last day which is comming for vs, when we shal giue accoũt how euery day was spent before it. So many yeares as are past, so many yeares we are neerer to the last: and though the old yeare be gone, and a new yeare come; yet whether another shall come after this, as this came after the former, no man I thinke, hath any promise of him that made time: for euen these two daies since the old yeare went out, many haue gone the way which wee all shall follow. Now why are daies, or weekes, or yeares, but for vs? But for man there should be no winter, no summer, no spring, no autumne; that wee seeing how the seasons are renued, at last with them wee may learne to renue our selues: for to celebrate new yeares with old sins, is to let euery thing go before our selues, and suffer the time to condemne vs which was giuen to saue vs, God hath shewed vs new yeares, but he would haue vs shew him new men. This is Gods new-yeres gift, not sheep, nor doues, nor fruits, *Heb.10.1.* which the Iewes offered: neither mirrh, frankincense and golde, which the Gentiles offered, Mat. 2. but a new creature, Gal. 6.15. Therefore we must come to some schoolmaster, which teacheth *Luk.3.10.* vs like Iohn Baptist what we should doe, that wee may growe in knowledge, as we grow in yeares. *Teach me to number my daies* (saith Moses) *that I may apply my hart to wisedom.* Wherby Moses telleth vs, that this was one of his helps, which made him profit in the knowledge of God, to number his daies: as a man that hath a set time for his task listens to the clock & counts his hours, so wee haue a set time to serue God, *Worke while it is day*, sayth *Iohn 9.4.* Christ. What hee doth meane by this day, the Apostle sheweth you, *This is the day of saluation*: that is, this life is the day wherein you should worke. What work haue you to do? The Apostle tels you, *Work out your saluation.* This is a long task, therefore we had need to *number our daies*, and not lose a minute, least we be benighted before our worke be done. *Teach me, O Lord, to number my daies.* He which in the land of Midiã learned to nũber sheepe, now he is come into the wildernes, learneth to number his daies. *Teach vs, O Lord, to number our daies.* Not teach vs the number of our daies, for we shal quite forget it again, and the knowledge of times and course of seasons is the knowledge of God himselfe,

but

but *Teach vs to number our daies*, that is, that we may be ſtill nũbring and counting our daies, and houres, and minuts, to ſee how faſt we die, that euery day and houre wee may learne ſomething. As God hath numbred our daies, ſo wee muſt learne to number our daies, or els it ſeemes that we cannot *apply our hearts to wiſedome*: that is, vnleſſe we think vpon death, we cannot faſhion our ſelues to a godly life, though we were as wel inſtructed as Moſes. This wee finde daily in our ſelues, that the forgetfulnes of death, makes vs to apply our hearts vnto folly, and pleaſure, & all voluptuouſnes; ỳ contrarie to his aduice, *Worke your ſaluation*, we work our damnatiõ. We are ſo farre from numbring our daies, that we do not number our weekes, nor our moneths, nor our yeares, but as the Apoſtle ſaith, *A thouſand yeres with God are as one day*: ſo one day with vs is a thouſand yeares: that is, our time ſeemes ſo long that we thinke we ſhall neuer dye: but he which made this prayer is now dead, and the number of his dayes is ended, and nothing is left but his holy books which bring this praier vnto vs, that we may learne to pray ſo too. Now I muſt pray, *Teach me O Lord to number my daies*: & thou muſt pray: *Teach me, O Lord, to number my daies, that we may apply our harts to wiſedome*: that is, ſo to pray, and faſt, and watch, and heare, & do, as becommeth him which ſhall ſhortly giue account of his *Stewardſhip*. This is the fruit which comes to a man by numbring his daies, God teacheth a man to apply his heart to wiſedome: and this is his leſſon which he giues for that purpoſe, *nũber thy daies*, that is, think that wiſedome is a long ſtudie, and that thou haſt but a ſhort time to get it, and this will make thee get ground of vertue: for there is no ſuch enemy to repentance, as to think that we haue time enough to repent hereafter, which makes a man ſay, when any good motion cõmeth, nay I may ſtay yet, yet I may ſtay, like the ſluggard which turnes vpon his bed like a doore vpon the hinges, & ſayth, *yet a little more, a little more ſleepe, a little more ſlumber, I may lie ſtill awhile*: this is not to nũber our dayes, but to ſtretch our daies, and make them ſeeme more then they are, & they that do ſo, neuer *apply their hearts vnto wiſedome*: ſo you ſee what a preſeruatiue Moſes vſed againſt ſin & pleſure, he kept a calẽdar as it were of his daies which called vpon him, *Be diligẽt, for thou haſt but a ſhort time*. Fiue things I note in theſe words: firſt that death is the

2. *Pet.* 2. 8.

Luk. 16. 2.

Pro. 6. 10.

hauen

hauen of euery man, whether he sit in the throne, or keep in a cottage, at last he must knocke at deaths doore, as al his fathers haue done before him. Secondly, that mās time is set, & his bounds appointed, which he cannot passe, no more than ỹ Egyptians could passe the sea: & therfore Moses saith, *Teach vs to nūber our daies*, as though there were a nūber of our daies. Thirdly, that our daies are few, as though we were sent into this world but to see it, and therfore Moses speaking of our life, speakes of daies, not of yeres, nor of moneths, nor of weekes: but *teach vs to number our daies*, shewing that it is an easie thing euer for a man to nūber his daies they be so few. Fourthly, the aptnes of man to forget death rather than any thing els, & therefore Moses praieth the Lord to teach him to nūber his daies, as though they were stil slipping out of his mind. Lastly, that to remēber how short a time we haue to liue, wil make vs apply our harts to that which is good. The first point is, that as euery one had a day to come into this world: so he shal haue a day to go out of this world. Whē Moses had spokē of some which liued 700. yeres; & other which liued 800. yeres, & other which liued 900. yeres, shewing that some had a longer time, & some a shorter, yet he speakes this of al, *mortuus est*, at last comes in *mortuus est*, that is, *he died*, which is the Epitaph of euery man. Wee are not lodged in a castle, but in an Inne, where wee are but guests, and therefore Peter cals vs *strangers*. Wee are not citizens of the earth, but citizens of heauen, & therefore the Apostle saith, *we haue here no abiding citie, but we look for one to come*. As Christ saith, *my kingdom is not of this world*: so we may say, my dwelling is not in this world, but the soule soreth vpward whēce she came, & the body stoopeth downward whēce it came: as ỹ tabernacles of the Iewes were made to remoue, so our tabernacles are made to remoue. Euery mā is a tenant at will, & there is nothing sure in life, but death: as he which wrote this is gon, so I which preach it, & you which heare it, one cōming in, & one going out is to al. Although this is daily seen, yet it had need be proued, nay euery mā had need to die, to make him beleeue that he shall die. When Adam & Eue became subiect to death because of their sin, to teach them to think on death, so soone as they were thrust out of Paradise, God clothed thē with ỹ skins of dead beasts, which shewed thē that now they were clothed with death, & that as the beasts

1. *Pet.* 2 11.

Heb. 13.14.

Ioh 8.36.

Exod 33.7.

Exod. 26.1.

Gen. 3.19.

were dead whose skins they wore: so they should dye also: therefore Dauid saith, *Man being in honor became like the beasts that perish*: whē he saith that he did become like the beasts which perish, he implieth that man should not perish like the beasts, but when he did like a beast, he died like a beast. From that day euery man might say with Iob, *Corruption was my father, & the worme was my mother*. For the rich glutton is lockt in his graue as fast as poore Lazarus. Therefore God speaking of kings, sayth, *I say ye are Gods, but ye shal die like men*. If kings must die like men, then the expectation of men is death: therefore when this king was readie to die, he said to Salomon, *that he should goe the way of all the earth*, calling death *the way of all the earth*: to which Esay beares witnesse, crying, *all flesh is grasse*, that is, it falleth, and is cut downe like grasse. In Paradise wee might liue or die: in the world we liue & must die: in heauē we shal liue & not die. Before sin nothing could change vs: now euery thing doth change vs. For whē winter comes wee are cold, when age comes wee are withered, whē sicknes comes we are weake, to shew that whē death comes we shall die. The clothes which weare vpon our backs, the sunne which sets ouer our heads, the graues which lie vnder our feet, the meate which goes into our mouthes, crie vnto vs that wee shall weare, & fade, & die, like the fishes, & foules, & beasts which euē now were liuing in their elemēts, & now are dead in our dishes. Euery thing euery day suffers some eclipse, & nothing stands at a stay, but one creature cals to another, let vs leaue this world. Our fathers summoned vs, & we shal summō our childrē to the graue; first we waxe old, thē we wax drie, then we wax weake, then we wax sick, so we melt away by drops; at last as we caried other, so other carrie vs vnto the graue: this is the last bed which euery mā shall sleep in: we must returne to our mothers wombe. Therefore Iacob called his life but a pilgrimage, therfore Paul called his life but a race; therfore Dauid calleth himselfe but a worme; a pilgrimage hath an end, a race hath a stop, a worme is but trodē vnder foot & dead straight: so in an houre we are, & are not: here we are now, and anon we are separated, and to morrowe one sickneth, and the next day another sickneth, and al that be here neuer meet again: we may wel be called earthen vessels, for we are soon broken, a spider is able to choake vs, a pin is able to kill vs: al of vs are borne

Iob. 17 14.
Luk. 16. 22.
Psal. 82. 6.
1. *Reg.* 22.
Esa 40. 6.
Gen. 1. 27.
Gen 3. 21.
Gen. 47. 9.
2. *Tim* 4. 7.
Psal. 22. 6.
2. *Cor.* 4. 7.

borne one way, and die a hundred waies. As Eliah ſtood in the doore of the caue when God paſſed by, ſo we ſtand in the paſſages of this world, ready to go out when ſoeuer God ſhall call. We looſe firſt our infancie, and then our childhood, & then our youth, at laſt as we came in the roomes of other, ſo other come into our roomes. If all our daies were as long as the day of Ioſua, when the Sun ſtood ſtill in the midſt of heauen, yet it will be night at laſt, & our Sun ſhall ſet like other. It is not long that we grow, but when we begin to fall, we are like the ice which thaweth ſooner than it froze: ſo theſe little worlds are deſtroied firſt, and at laſt the great world ſhalbe deſtroied too, for al which was made for vs, ſhal periſh with vs. What do you learne when you think of this, but that which Moſes ſaith, to apply your hearts to wiſdome? death commeth after life, and yet it guides the whole life like the ſterne of a ſhip: but for death there would bee no rule, but euery mans luſt ſhuld be his law: he is like a king which frighteth a far off, though he defer his ſeſſions, & ſtay the execution, yet the very feare that he wil come, makes the proudeſt peacock lay down his feathers, and is like a damp which puts out al the lights of pleaſure. The ſecond note is, that the time of man is ſet & his bounds appointed, which he cannot paſſe, and therfore Moſes praieth the Lord that hee would teach him to number his daies, as though there were a nũber of our daies: therfore God is called *Palmoni*, which ſignifieth a ſecret nũber, becauſe he knoweth the number of our daies, which is ſecret to vs. As it was ſaid to Balthaſar, *God hath nũbred thy kingdom*, ſo it may be ſaid to al, *God hath numbred thy life*. To this Iob beares witnes, ſaying, *Are not his daies determined? thou haſt appointed h s bõũds, which he cãnot paſſe*. Again Ieremy ſaith, *they could not ſtãd becauſe the day of their deſtruction was come*. As there is a day of deſtruction, & a day of death, ſo there is a day of birth, a day of mariage, a day of honor, a day of deliuerãce, according to that, ỹ *determinatiõ is made*, that is, God hath determined al things. As God appointed a time whẽ his Son ſhuld come into ỹ world, & he came at the ſame time, as ỹ prophets & the Euãgeliſts accord: ſo he hath appointed a time whẽ al his bleſſings ſhal come vnto vs, & they come at the ſame time: As we reade of Ioſeph, whẽ his appointed time came, ſhewing that God appointed a time whẽ to exalt him, & before ỹ time came, he could not

1. *Kin.* 19.9

Ioſh. 10.11.

Iob. 14.5.

Ier. 46.21.

Dan. 11.36.

Dan 9.29.

Gal. 4.4.

Pſal. 105.19

Ioh.7.8. be exalted: therfore Christ saith so often, *My time is not yet come*, shewing that he knewe the time of his baptising, the time of his preaching, the time of his working, the time of his rising, and the time of his ascending. As for that which is obiected of Ezechias,

2.Kin.20.1 because Esay shewed him that he should die, and after tolde him that fifteene yeares were added to his life: it is like the preaching

Ionah.3.3. of Ionas to the Niniuites: *Fortie daies, & Niniue shall be destroyed*, and yet Niniue was not destroyed, because they repented: so Ezechias was not abridged, because he repented. Therefore you must vnderstand the phrase of God, as when we say that we shall iourney to morrow, we vnderstand, *If God wil*: so whē God saith, *I wil destroy*, he vnderstāds, if we persist. As al the promises of God are conditional to take place if we repent, so al the threatnings of God are conditional to take place if we repent not: and therefore sometime this word *If*, is put in, as where there is no blessing nor cursing without an *If* I may answer againe, that God is a Iudge,

Deu.23. & spake like a iudge to Ezechias: a iudge doth not condemne al whom he saith he will condemne, nor a schoolmaster beat euery one whom he saith he wil beat, to make him learne, yet the iudge and schoolmaster do not dissemble but menace: this is not lying but threatning. But you wil say, if any time be set, thus long I shal liue, and I cannot passe, then I will take no phisicke. You may as wel say, I wil take no meat. God hath not ordained the end without meanes, but the meanes as well as the end. If he haue appointed one to dye in his youth, he hath appoynted some meanes to

2.Sam.18.6 shorten his life, as he did Absolons: if he haue appoynted one to liue long, he hath appoynted also some means to preserue his life, as Ioseph cherished Iacob in his age. Therefore though God had

Act.27.21. promised Paul that his companie should not be drowned, yet he told the marriners, that vnlesse they kept in the ship they should be drowned: as if their safetie should not be without meanes: but a good mind doth neuer quarrell about these things.

The third point is, that our life is but a short life: as many little skuls are in Golgatha, as great skuls: for one apple that falleth frō the tree, ten are pulled before they be ripe, & the parents mourne for the death of their children, as often as the children for the decease of their parents. This is our Aprill and May wherein wee flourish, our Iune and Iulie are next when we shal be cut downe.

What

What a change is this, that within foure score yeres not one of this assemblie shalbe left aliue, but another preacher, & other hearers shal fill these roomes, & tread vpon vs where our feet tread now?

The Rauen and the Phœnix, and the Elephant, and the Lyon, and the Hart fulfill their hundreds, but mā dyeth when he thinks yet his sunne riseth, before his eye be satisfied with seeing, or his eare with hearing, or his heart with lusting, death knocke\ at his doore, and will not giue him leaue to meditate an excuse before he come to iudgement. To shew the shortnesse of mans life, Moses vsed the shortest diuision in nature to expresse it by, he might haue sayd, *Teach me O Lord, to number my moneths, or my yeres*, but he speaks of daies: so the scripture is wont to number our life by dayes, and houres, and minutes, to shew vs that we shall giue accoūt for houres, aswell as for daies, for daies aswel as for weeks, for weekes aswell as for moneths, for moneths aswell as for yeres, which warneth vs to make vse of all our time, and euery day to thinke vpon the last.

This was the Arithmetick of holy men in former times to reckon their daies, so that their time might seeme short, to make thē *apply their hearts to wisedome:* The Hebrewes did number their daies thus: first they did deduct the time of sleepe, so that if our yeares be threescore and ten, as the Prophet saith, fiue and thirtie of these yeares are striken off at one blow, because we spend halfe our time in sleepe: then they did deduct the time of youth, which Salomō calleth *vanity*, as though it were not worthy to be called life but vanity: Then they did deduct the daies of sorrow, because in sorrowe a man had rather dye then liue, so when the houres of sleep, and the houres of youth, and the houres of sorrow are taken away, what an Epitome is mans life come to? The fathers vsed an other account: First they did deduct all the time which is past, for the time which is past is nothing: Then they did deduct time to come, because the time to come is vncertain, and no man can say that he shall liue. Now when the time past, and the time to come is set aside, there is nothing left but the time present, that is, a moment, which is not so much in respect of eternitie, as a little mote to the whole earth.

Psal. 90. 10.

Eccle. 11. 10

Dauid numbred his daies by a measure, *My life* (saith he) *is like a spanne long*, Psal. 39. 5. when he measured his life, he took not a

pole,nor an el,nor a yard to meaſure it by,but a ſhort meaſure,his ſhort ſpanne,*My life is like a ſpan long*.Thus you haue learned to number your dayes,or rather the houres of your dayes: as ſome came into the Vineyard in the morning,and ſome at noone, and ſome at night: ſo ſome goe out of this Vineyard in the morning, ſome at noone,& ſome at night:ſome mans life hath nothing but a morning,ſome haue a morning & noone,he which liueth longeſt,liueth al the day;& therfore the yongeſt of al pray,but for this day:and if he liue til to morrow,then he praieth for that day,ſaying ſtil,*Giue vs this day our daily bread*.So that a pleaſat life may be compared but to a glorious day, & a ſorrowful life to a clowdy day,& a lōg life to a ſummers day,& a ſhort life to a winters day. How comes it to paſſe that when a man dyes,all his yeares ſeeme but ſo many daies, and before he dies,al his daies ſeeme ſo
Iob.14.1. many yeres?Iob ſpeaketh of al alike, *Man which is borne of a woman hath but a ſhort time to liue*,Iacob was 130.yeres old, & yet whē he came before Pharaoh,he ſayd,*Few & euill haue my daies been*.Though Pharaoh did not ſpeake of daies,but asked him *how olde he was*, yet hee anſwered of daies,to ſhew that not onely his yeres,but his *daies were few*.Our fathers marueling to ſee how ſodainly men are, & are not, cōpared life to a dreame in the night, to a bubble in the water,to a ſhip on the ſea, to an arrowe which neuer reſteth till it fall,to a player which ſpeaketh his part vpō the ſtage,and ſtraight he giueth place to another,to a man which cōmeth to the market,to buy one thing and ſell another,and then is
Gen.47.9 gone home againe:ſo the figure of this world paſſeth away.This is our life while wee enioy it wee loſe it: as Iacob ſayd, *that his daies had been few*:ſo we may ſay,that our daies ſhall be few.

Now, why hath God appoynted ſuch a ſhort time to man in this world?Surely,leaſt he ſhould deferre to do good,as his man-
Pſal.90.10. ner is: for though his life is ſo ſhort, yet he thinkes it too long to repent. The Prophet ſaith, *that our yeares are but threeſcore and ten*, as though this were but a little time to liue. But why ſhould we liue ſo long? for if our life were but a yere,yet a yeare is more then we vſe,all the reſt is loſt:for we deferre till that weeke which we thinke will be laſt.It is ſaid of the diuel,*that he is buſie becauſe*
Reue.12.12 *his time is ſhort*:but the time of man is ſhorter: & therfore Chriſt
Luk.19.42. ſaith,*In this thy day*: as though no day could bee called thy day,

but

but this day: & therefore al that thou haſt to do, thou muſt do this day. Conſider this, all which trauell toward heauen: had wee not need to make haſt, which muſt goe ſuch a long iourney in ſuch a ſhort time? How can he chooſe but run, which remembreth that euery day runneth away with his life?

The fourth point is our aptnes to forget death rather then any thing els, and therefore Moſes praieth the Lord to teach him to nũber his daies, as though they were ſtil ſlipping out of his mind. He which hath numbred our daies, muſt teach vs to number our daies: for when Moſes praieth the Lord to teach him to number his daies, he ſignifieth that he would very faine remẽber thẽ, but ſtill his mind did turne from them, & that he could not thinke vpon them longer then he thought on the Lord, which taught him to number them: ſuch is the rebellió of our nature, we cannot remember that which we ſhould, becauſe wee remember ſo many things which we ſhould forget. How often doth the ſcripture cal death to our minds? Yet we reade how they put the day of death frõ them, & would not remẽber it. Salomon bids vs remẽber that *Amos* 6.1. we ſhal come to iudgmẽt, & yet we read how they plead againſt the day of iudgement, and ſyllogize to their ſins, *That all things* *Eccle.* 11.9. *ſhal continue as they be, becauſe there hath bin no change yet:* euen 2. *Pet* 3.5. ſo it is with vs, *as the foole ſaith in his hart, there is no God:* ſo we *Pſal.* 14.1. ſay in our hearts there is no death, or at leaſt death will not come before we be old. Of al nũbers we cannot skil to nũber our daies: we can nũber our ſheep and our oxen, & our coyne: but we think that our daies are infinit, & therefore we neuer go about to nũber thẽ. We can number other mẽs daies and yeres, & think they will die ere it be lõg if we ſee them ſick, or ſore, or old, but we cannot nũber our own. When two ſhips meet on the ſea, they which are in one ſhip think that the other ſhip doth ſaile exceeding faſt: but that their ſhip goeth faire & ſoftly, or rather ſtãdeth ſtill, although in truth one ſhip ſaileth as faſt as the other: ſo euery mã thinks that other poſt, and run, & flie to the graue, but that himſelfe ſtandeth ſtocke ſtill, although indeed a yere with him is no longer then it is with other: beſide that, we are giuẽ to forget death, we ſtriue to forget it like thẽ which ſay, *we may not remẽber. Teach me to nũ-* *Amos.* 6.10. *ber my daies:* nay, teach me to multiply my daies: teach me to remember death, nay teach me to prolong death: or if I cãnot pro-

lōg death, teach me to forget death, that I may ſin without feare: for the remembrance of death maketh a man to ſin fearfully, and takes away the pleaſure of ſinne. Therefore if ye marke, there is a kind of men which cannot abide to heare of death, they are ſicke with the name of it: the reaſon is, Achab cannot abide Michaiah,
1. *King.* 22. *becauſe he neuer propheſied good vnto him but euil:* ſo death neuer propheſied good to the wicked but euill, for which they cannot abide it. Therefore as Pharaoh bad Moſes goe out of his ſight: ſo they bid death goe out of their ſight, & ſay when he comes as Achab ſaid to Eliah, Art thou here my enemy, whē they ſhould ſay welcome my friend? For as the diuels thought Chriſt was come to torment thē: ſo the vngodly think that death comes to tormēt them. Is it peace, when they ſee death? they doubt it is not peace, becauſe they neuer loued the God of peace. O that I could bring you into their hearts, that ye might ſee more than tongue can expreſſe: for I do not think that any Epicure, or worldling, or Non-reſident, haue any ioy to think of death or deſire to be diſſolued, but rather that he might neuer be diſſolued, becauſe death comes to the wicked like a iayler, which comes alwaies to hale vnto priſon: therfore their care is not to remember death, that *they might apply their harts to wiſdom*, but to forget death, leaſt they ſhould *apply their harts to wiſdom*, & loſe their pleaſures before the time; for he which is not purpoſed yet to leaue his ſinnes, would not be troubled with any thoght that might make him take his pleaſure fearfully, leaſt he ſhould leaue ſin before ſin leaue him. Therefore the diuel doth neuer teach a man to number his daies, becauſe he gaines by the forgetfulnes of death: but the Lord which would haue a man *to apply his hart to wiſdome*, it is he which teacheth vs to number our daies: & therefore Moſes praieth vnto him, & becauſe wee pray not vnto him as he did, to teach vs *to number our daies*, therfore we die like wormes before we be aware. So far we are from that which he ſhooteth at, *to applie his hart to wiſdome*, that we are not in the way vnto it, that is, to remēber that we ſhal die. The laſt point is the cauſe why Moſes would learne to number his daies, *that he might apply his hart to wiſdome:* as if he ſhuld ſay, vntill men think vpon death, they neuer applie their hearts to wiſedome, but buſie themſelues with worldly matters, as though they were fethering a neſt that ſhuld neuer be pulled down. Wiſ-

dome

dome hath alwaies caried that shew of excellencie, that the very wicked haue laboured to put on this vizard: as we reade of Pharao, who to couer his foolishnes, saith, *Come let vs do wisely.* And againe, it is said, that the Grecians sought after wisdom, euen the nation which God cals the foolish nation, did seek after wisdom: that is, they would haue the name of wisdome: but this wisdome which Moses cals wisdome, is counted foolishnes, *the foolishnes of preaching* saith Paul, meaning how the foolish coūt preaching foolishnes. Againe, *foolishnes to the Gentiles*, meaning that the word of God seemeth like a foolish thing vnto many. For that which Christ said vnto Peter, he may say almost to al, *They do not sauor the things of God.* As Anah deuised a new creature: so they haue found out another wisdome, which is called *the wisdome of the flesh.* They remember, *Bee wise as serpents:* but they forget, *Be simple as doues.* He which is like to Achitophel is counted a deep counsellor: he which is like Machiuel, is counted a wise fellowe. Alas how easie a matter is it to deceiue & counterfeit, & play the subtle serpent, if a mā would set his head vnto it? Could not Dauid go as far as Achitophel? Could not Paul shew as much cunning as Tertullus? Yes yes, if they were not taught to be simple as doues. But this wisdom comes not by the remembrāce of death, but by the forgetfulnes of death. Mē do not vse to think of death when they go about such matters, but say like the serpēt, *We shall not die.* Two things I note in these words: first, that if we will find wisdom, we must apply our harts to seek her: then, that the remēbrance of death makes vs apply our hearts vnto it. Touching the first, Moses found some fault with himself, that for al he had heard & seen, and obserued, & was counted wise: yet he was new to begin, & had not applied his hart to learne wisedome, like the wise man which saith, *I am more foolish than any man, I haue not the wisedome of a man in me.* So vnsatiable & couetous (as I may say) are the seruants of God, the more wisdome, & faith, & zeale they haue, the more they desire. Moses speaketh of wisedome, as if it were phisick, which doth no good before it be applied, & the part to apply it too is the heart, where al mans affections are to loue it & cherish it like a kind hostesse: when the hart seeketh, it findeth: as though it were brought vnto her like Abrahams ram. Therfore God saith, *They shall seeke me, & find me, because they shall seeke*

Exod. 1.10. 1.*Cor.* 1.22. *Deu.* 32.21. 1.*Cor.* 2.21. *Verse* 23. *Mat.* 16.23. *Gen.* 36.24. *Rom.* 8.7. *Mat.* 10.16. 2.*Sam.* 17.7 *Act.* 24.2. *Mat.* 10.6. *Gen.* 3 3. *Pro.* 30.2. *Iere.* 29.13.

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me with their harts: as though they ſhould not find him with all their ſeeking, vnles they did ſeeke him with their heart. Therefore the way to get wiſdome, is to apply our harts vnto it, as if it were your calling and liuing to which you are bound prentiſes. A man may apply his eares and his eyes, as many trewants doe to their bookes, & yet neuer proue ſchollers: but from that day which a man begins to apply his hart vnto wiſdom, he learneth more in a moneth after, then he did in a yere before, nay, then euer he did in his life. Euē as you ſee the wicked becauſe they apply their hearts to wickednes, how faſt they proceed, how eaſily & how quicklie they become perfect ſwearers, expert drunkards, cunning deceiuers: ſo if ye could apply your hearts as throughly to knowledge & goodnes, you might become like the Apoſtle which teacheth you. Therfore whē Salomon ſheweth men the way how to come by wiſdome, he ſpeakes often of the heart, as *Giue thine heart to wiſdome, Let wiſdome enter into thine heart, Get wiſedome, Keepe wiſdome, Embrace wiſdome:* as though a man went a wooing for wiſdome. Wiſedome is like Gods daughter, that he giueth to the man that loueth her and ſueth for her, & meaneth to ſet her at his hart. Thus we haue learned how to apply knowledge that it may do vs good, not to our eares like thē which heare ſermons onely; nor to our tongues, like them which make table talke of religion; but to our hearts, that we may ſay like the Virgin, *My heart doth magniſie the Lord:* & the heart will apply it to the eare, and to the tongue, as Chriſt ſaith, *Out of the abundāce of the hart the mouth ſpeaketh.* The laſt point is, that the remēbrance of death makes vs to apply our harts to wiſdom. Moſes cōmended not many books to make a wiſe man learned, but as Dauid commends one booke in ſtead of many: *Meditate in the law of God day and night:* for *the reading of many bookes* (ſaith Salomon) *is but wearines to the fleſh.* Therfore as though Moſes had marked what did moue him moſt to ſeeke after God, hee praieth that that thought may run in his mind ſtil, the remembrance of death. As many benefits come vnto vs by death: ſo many benefits come vnto vs by the remembrāce of death, and this is one. It maketh a man to apply his heart to wiſdom: For when he cōſidereth that he hath but a ſhort time to liue, he is careful to ſpend it wel, like Moſes, of whom it is ſaid, that when he conſidered how he had but a ſeaſon to liue, he choſe

Pro. 22.10. *Pro.* 45.13.8 *Luk.* 1. *Mar.* 15.12 *Pſalm.* 1.2. *Eccle.* 12.12 *Heb.* 11.26.

rather

rather to ſuffer afflictions with the ſeruants of God, than to enioy the pleaſures of ſin for a ſeaſon. This is that which makes the olde men faſt, and watch, and prepare themſelues more than young, becauſe they thinke themſelues neerer the doore, like olde Iſaac, which whē he was blind for age, ſaid vnto Eſau, *Behold I am now old, and know not the day of my death:* that is, becauſe I am olde, I looke to dye ſhortly. And therfore as Eſay taught Ezechias to ſet all things in order before he dyed: ſo he called his eldeſt ſonne, to whom he thought that the inheritance belonged, that hee might bleſſe him before he died. This wiſdom the fathers called *the wiſdome of the croſſe*, which wee call the beſt, becauſe it was deareſt bought. It is hard for a man to think of a ſhort life, and think euil; or to think of a long life, and think well. Therefore when Ieremie had nūbred al the calamities & ſins of the Iewes, at the laſt he imputed al to this, *She remembred not her end:* ſo if I may iudge why natural men care for nothing but their pomp, why great mē care for nothing but their honor & dignitie, why couetous worldlings care for nothing but their gain, why voluptuous epicures care for nothing but their pleaſure? I may ſay with Ieremy, *They remēber not their end.* We neuer couet the ſame things liuing and dying: therfore when Salomō had ſpokē of all the vanities of men, at laſt he oppoſeth this Memorādum, as a counterpoiſe againſt them al; *Remember, that for all theſe things thou ſhalt come to iudgement:* as if he ſhould ſay, Men would neuer ſpeake as they ſpeake, nor doe as they do, if they did but thinke that theſe ſpeeches & deedes ſhould come to iudgement. As the bird guideth her flight with her traine: ſo the life of man is beſt directed by a continuall recourſe vnto his end. The thought of death hath made many ſins auoyd like the diuell, when Chriſt alleadged ſcripture: it is like a ſtrainer, all the thoughts and ſpeeches, and actions which come through it are clenſed & purified like a cloath which commeth out of the water. Seeing thē that ſo much fruit grows of one ſtalk which is the numbring of our daies, let vs conſider what an harueſt wee haue loſt, which happilie before this day neuer prayed with Moſes, that the Lord would teach vs to number our dayes. What if wee had dyed in the dayes of our ignorance, like Iudas which hanged himſelfe before he could ſee the Paſſion or Reſurrection, or Aſcenſion of Chriſt? But God hath cared for vs more

Gen. 27. 2.

2. *Kin.* 20. 1.

Lam. 1. 9.

Eccle. 11. 9.

Mat. 4.

Mat. 27. 3.

then

then we haue cared for our ſelues. We ſhould haue numbred our daies and ſins too, but alas, how many daies haue we ſpent, & yet neuer thought why any day was giuen vs? But as the olde yeare went and a new yere came, ſo we thought that a new would follow that, and ſo we think that another will come after this, and ſo they thought, which are dead already. This is not to number our daies, but to prouoke God to ſhorten our daies: there are fewe here which haue not ſeene twentie yeres; now if we had but euery yeare learned one vertue ſince we were borne, wee might by this time haue bin like ſaints among men: but the time is yet to come when we muſt apply our harts to wiſdome. To riches & pleaſures we haue applied our hearts, and our eyes, and our eares, and out hands too, but to wiſedome we haue not applied our hearts.

There be many cauſes, but there ſhould be no cauſe if wee had numbred our daies. For ſurely if a man could perſwade himſelfe that this is his laſt day, as it may be, he would not defer his repentance vntill to morrow. If he could think that this is his laſt meale that euer he ſhal eat, he would not ſurfet: if he could beleeue that the words which he doth ſpeake to day, ſhould be the laſt that euer he ſhould ſpeake, he would not offend with his tongue: if he could bee perſwaded that this ſermon ſhould bee the laſt ſermon that euer he ſhould heare, he would heare it better then euer hee heard any yet. Yet breath is in the bodie and the hart may applie it ſelfe, and the eye may applie it ſelfe, and the eare may applie it ſelfe, and the hand may applie it ſelfe. *Worke while it is light.* I can but teach you with words as Iohn baptized with water. As Moſes praied the Lord to teach him *to number his daies*, ſo you muſt pray the Lord to teach you to number your daies. And now I leade you to number your daies. It may bee that thou haſt but twentie yeares to ſerue God, wilt thou not liue twentie yeres like a Chriſtian, that thou maiſt liue a thouſand yeares like an Angel? It may be that thou haſt but tenne yeares to ſerue him, wilt thou not ſerue ten yeres for heauen, which wouldſt ſerue twentie yeres for a farme?

It may be that thou haſt but fiue yeres to ſerue God, wilt thou not ſpend fiue yeres wel to redeem al thy yeres for fiue? Yet God doth know whether many here haue ſo long to repent for all the yeres which they haue ſpent in ſin? If thou wert borne but to day,

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thy iourney is not an hundred yeares? If thou bee a man, halfe thy time is spent alreadie: if thou be an old man, then thou art drawing to thy Inne, & thy race is but a breath: therfore as Christ sayd vnto his Disciples when hee found them sleeping, *Could ye not watch one houre?* So I say to my selfe, and to you, can we not pray? can we not suffer a little while? He which is tired cā craule a little way, a little farther, one step more for a kingdome. For this cause God would not haue men knowe when they shall dye, because they should make readie at all times, hauing no more certaintie of one houre than another. Therefore our Sauiour saith, Watch because you know not when the Lord will come to take you, or to iudge you, *Happie are they which heare the word and keepe it.* Thus you see that death is the last vpō earth, that the time of man is set, that his race is short, that he thinks not of it, that if he did remember it, it would make him applie his minde to good, as he doth to euill: and now I ende as I began. The Lord teach vs to number our daies, that we may apply our harts to wisedome, Amen. *Mat.26.40.*

FINIS.

A LOOKING GLASSE for Drunkards.

Gen.9.20.21.

20 *Noah also began to bee an husbandman, and planted a vineyard.*

21 *And he drunke of the wine and was drunken, and was vncouered in the midst of his tent.*

FIrst wee are to speake of Noah, then of Cham his wicked sonne, and after of Shem and Iapheth his good sons. In Noah, first of that which he did wel, and then of his sin. In Cham, first of his sinne, and then of his curse. In his brethren, first of their reuerence, and then of their blessing. Now wee will speake of the father, and after of his children. *Then* (saith Moses) *Noah began to be an husbandman.* This is the first name which is giuen to Noah after

after the floud, he is called an Husbandman, and the first worke which is mentioned was the planting of a vineyard. One would thinke, when all men were drowned with the floud and none left aliue to possesse the earth but Noah and his sonnes, that he should haue found himselfe something els to do than to plant vineyards: and that the holy Ghost should haue intituled him King of the world, and not an husbandman of the earth, seeing there bee no such men as Noah was, which had more in his hand than any K. hath in the world, or shal haue to the worlds end: but hereby the holy ghost would shew that God doth not respect kings for their titles, nor men for their riches as we do, and therefore he nameth Noah after the work which he did, not after the possessiõs which he had, an husbandman: It seemeth that there was great diuersitie betweene their age and ours. For if we should see now a King goe to plough, a Nobleman driue the teame, a Gentleman keepe sheep: he should be scorned for his labour, more then Noah was for his drunkennes: yet when we reade how this Monarch of the world thought no scorne to play the husbandman, wee consider not his princely calling, nor his ancient yeares, nor his large possessions, to commend his industrie, or modestie, or lowlie minde therein; which may teach vs humilitie, though we learne to disdaine husbandrie: of whom will we learne to be humble, if kings giue examples, and the sonne of God humbleth himselfe from heauen to earth, and yet wee contemne the example of kings of the earth, and the example of the king of heauen?

The time was when Adam digged and delued, when Dauid kept sheepe, and al the house of Iacob were called men occupied about cattell: but as they for this were abominable to the Egyptians (as Moses saith in the same verse) so they which do like them are abhorred of their brethren: & they which liue by them, scorne them for their worke, which would be chastened themselues, because they worke not. There was no arte nor science which was so much set by in former times, & is now profitable to the Common wealth, bringing lesse profit vnto it selfe, that may so iustly complaine of her fall without cause, and her despight from them which liue by her, as this painfull Science of husbandrie: that it is maruell that any man wil take paine for the rest, to be contemned for his labour, and be a scorne for the rest, which might hun-

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ger and ſtarue, if he did not labour for them more then they doe themſelues. No maruell thē though many in the poore countries murmur and complaine that other cannot liue by them, and they cannot liue themſelues: but it is maruell if their complaint do not grow in time of rebellion, and pull other as low as themſelues: for why ſhould the greateſt paine yeeld the leaſt profite? yet this is their eaſe, for if you marke, you ſhall ſee that the Husbandman dooth bate the price of his fruits ſo ſoone as the dearth is paſt, though he raiſeth it a little while ỹ dearth laſteth: but they which raiſe the price of their wares with him, ſeldome fall againe, but make mē pay as deer whē the dearth is paſt, as if it were a dearth ſtill. Thus a plentifull yeare doth damage him, and a hard yeare doth vantage them. So this painfull man is faine to liue poorely, farely meanly, goe barely, houſe homely, riſe early, labour daily, ſell cheape, and buy deare, that I may truely ſay, that no man deſerueth his liuing better, no man fulfilleth the law neerer: that is, thou ſhalt get thy liuing in the ſweate of thy browes: then this poore ſonne of Adam, which picks his crummes out of the earth: therfore he ſhould not be mocked for his labour which hath vexation enough, though al men ſpake well of him, and in my opinion, if any deſerue to be loued for his innocencie, or for his truth, or his paine, or the good which he brings to the Cōmon wealth: this realme is not ſo much beholding to any ſort of mē (but thoſe that feed the ſoule) as thoſe that feed the body, that is thoſe that labor the earth: yet you ſee how they liue like drudges, as though they were your ſeruants to prouide foode for you, and after to bring it to your doores: as the beaſts ſerue thē, ſo they ſerue you, as though you were another kind of men. I cannot think vpon their miſerie, but my thoughts tels me, that it is a great part of our vnthankfulnes, that we neuer conſider what an eaſie life and liuing God hath giuen vnto vs in reſpect of them. If the Apoſtles rule were kept, they which do not work ſhould not eat: but now they which do not work eate moſt: and the husbandmen which work eate not, but are like Bees, which prepare food for other and pineth themſelues. Let vs conſider this, for they had not one lawe and wee another, but the ſame Curſe which was denounced vpon Adam, was denounced vpon all his Children, that euerie man ſhould get his liuing in the ſweate of his browes. Although I

know

know there be diuers workes and diuers gifts, and diuers callings to work in; yet alwaies prouided, they which do not work ſhould not eate, for in the ſweat of thy browes, that is, in labour & trauel, thou King & thou Iudge, and thou Prelate, and thou Land-lord, and thou Gentlemã, ſhalt get thy liuing as Adam thy father did: or elſe thou doeſt auoyd the curſe, & a greater curſe ſhall follow, that is, they which will not ſweat in earth ſhall ſweat in hell.

Adam had food aſwell as thou, and ſo had Noah, & more than thou vnleſſe thou hadſt al, for they had al, and yet they might not bee idle, becauſe their hands were not giuen them for nothing. Some work with their pen, ſome with their tongues, ſome with their fingers: as nature hath made nothing idle, ſo God would haue no man idle, but that he which is a magiſtrate ſhould do the work of a magiſtrate: he which is a Iudge, ſhould do the work of a Iudge: he which is a Captaine, ſhuld do the work of a Captain: he which is a Miniſter, ſhould do the work of a Miniſter: as when Noah was called an husbandmã, he did the work of an husbandman. This contempt of the countrie, doth threaten danger to the land as much as any thing els in our daies, vnles their burthen bee eaſed, and their eſtimation qualified in ſome part to their paines. Thinking that you haue not heard of this theame before, ſeeing the words of my text did lie for it, thus much haue I ſpoken to put you in mind how eaſily you liue in reſpect of them, and to certifie your minds towards our poore brethren, which indeed ſeem too baſe in our eyes, and are ſcorned for their labours, as much as wee ſhould be for our idlenes.

Then (ſaith Moſes) *Noah began to be an huſbandman.* In that it is here ſaid that *Noah began*, it doth not diſproue that he gaue not himſelfe to husbandrie before, but it importeth that Noah began to ſet vp husbandrie again after the floud before any other: ſo this good man recõforted with the experiẽce of Gods fauour (which had exempted him & his ſeed out of all the world) and reioycing to ſee the face of the earth againe after the waters were gone, though then an old man, and weak he was, yet he returneth to his labour afreſh, and ſcorned not to till and plant for al his poſſeſſions, as though he were an husbandmã: ſuch a lowlines is alwaies ioyned with the feare of God, that they that are humbled with Religion, doe not thinke themſelues too good to doe any good thing.

thing. Here note by the way, that none of Noahs ſons are ſaid to begin this worke: but Noah himſelfe: the old man, the hoary head and carefull Father begins to teach the reſt, and ſhewes his ſons the way how they ſhould prouide for their ſonnes: and how all the world after ſhould liue by labour and trauell, till they returne to duſt: ſo the olde man whome age diſpenſeth withall, to take his eaſe, is more willing to prouide for the wantes of his children, then they are which are bound to labour for themſelues and their parents too: as the Storke doth feede the damme when ſhe is old, becauſe the damme fed her when ſhe was young: what a ſhame is this to Shem and Iaphet, that is, to vs which are yong & ſtrong, that the father ſhould be called a labourer, when the ſonnes ſtand by?

Now the ground was barren becauſe of the floud, and coulde not bring forth fruit of it ſelfe, becauſe of the curſe: therefore it pitied Noah to ſee deſolation and barrenneſſe, and ſlime vpon the face of the earth, which he had ſeene ſo glorious and ſweete, and fertill, with all manner of herbes, and fruites, and flowers before. Therefore he ſetteth himſelfe to manure it, which wanted for nothing now but a painfull labourer to till and dreſſe it, that it might bring forth delights and profites for ſinfull man, as it did before.

By this wee may learne to vſe all meanes for the obtaining of Gods bleſſings, and not to loſe any thing which hee might haue or ſaue for want of paines, for this is ſin, as Salomon noteth in the foure and twentieth of the Prouer. when he reproueth the ſlouthfull husbandman, becauſe his field brought forth nettles and Thiſtles in ſtead of grapes: not becauſe the ground would not beare grapes, but becauſe the ſlouthfull man would not ſet them. Shall God command the earth and al his creatures to encreaſe for vs, & ſhal not we further their increaſe for our ſelues: as we increaſe and multiplie our ſelues, ſo we are bound to ioyne hande and helpe, that al creatures may increaſe and multiply too, or els the Fathers ſhould eate their childrens portion: and in time there ſhould bee nothing left for them that come after: this regard Noah ſeemeth to haue vnto his poſteritie, and therefore hee gaue himſelfe vnto husbandrie, which is commended in him vnto this day, and ſhall be recorded of him, ſo long as this booke is read: whereby we are warned, that hee which liueth onely to himſelfe, is not to bee re-

membred of them which liue after.

But as Dauid cared how the realme ſhould be gouerned after his death, as wel as he did during his life, ſo though we die and depart this world, yet we ſhould leaue that example, or thoſe books or thoſe works behind vs, which may profit the Church & common-wealth, when wee are dead and buried, as much as wee did when we liued among them: euen as Noah planted a Vineyard, not for himſelfe, but for the ages to come after.

Some doe thinke that Noah planted the firſt Vineyarde, and drunke the firſt wine, and that there was no vſe of grapes before: which opinió they are led vnto, that they might excuſe Noah and mittigate his fault, if he did ſip too deepe of that cup, the ſtrength and operation whereof was not knowne vnto him, nor vnto any man before: but it is not like, that the excellent licour and wholeſome iuice of the Grape did lie hid from the world ſo many hundred yeares, and no doubt but there were Vines from the beginning, created with other trees: for how could Noah plant a Vineyard, vnleſſe hee had ſlippes of other Vines, or Grapes that grew before, ſeeing he did not create fruites, but plant fruites as we do? For this is principally to be noted, that ſo ſoone as he had oportunitie to do good, he omitted no time, but preſently after the floud was gone, and the earth beganne to drie, he plyed it with ſeedes, and wrought it, till he ſawe the fruites of his labour. By this wee learne to omit no occaſion to doe good, but whenſoeuer we may doe good, to count it ſinne if wee doe it not. But if we be ſo exerciſed, then all our workes ſhall proſper like the Vineyard of Noah, becauſe the fruit of the Vine doth cheare the countenance and glad the heart of man. Therefore ſome haue gathered vpon the planting of this Vineyard, a ſignification of gladneſſe and thankfulneſſe in Noah for his late deliuerance, as the Iewes by their ſolemne feaſtes did celebrate the memoriall of ſome great benefite: but I rather iudge, that God woulde haue vs ſee in this example, what men did in thoſe dayes, and how we are degenerate from our parents, that we may prepare againſt the fire, as Noah prepared againſt the water. This is worthie to bee noted too, that God did not ſo regarde his husbandrie, but that hee had an eye to his drunkenneſſe, and ſpeakes of his faulte as well as his vertue: whereby we are warned, that though God bleſſe vs now while

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we remember him, yet he will chasten vs so soone as wee forget him: though wee be in good name nowe, infamie will arise in an houre: though we be rich at this present, pouertie may come suddenly: though we be well while we are here, yet we may fall sicke before night, euen as Noah is prayſed in one verſe, and diſpraiſed in another: euen now God commends him for his lowlineſſe, and now diſcommendes him for his drunkenneſſe: as though he had forgot all his righteouſneſſe ſo ſoone as he ſinned, and would call in his praiſe againe. This was to ſhewe, that Noah was not ſaued from the floud, becauſe he deſerued to be ſaued; but becauſe God had a fauour vnto him: for he which was not drowned with water, was drowned after with Wine. As the Phariſies when they had doone well, were proude of it, and loſt their rewarde: ſo when Noah had doone a good worke, hee ſpotted it with ſinne, and was diſprayſed where he was praiſed, as though God repented him that hee commended him. Hee planted well, but hee drunke not well: therefore that which was good did him hurt: then ſeeing hee was trapped with a good worke, whatſoeuer wee doe, wee may remember howe eaſie it is to ſinne, if we miſſe in the matter or in the manner, or time, or the place, or the meaſure, as Noah did. Hee which planteth the vineyarde, is worthy to taſte of the Grape, but if thou haue found hony (ſaith Salomon) eate not too much leaſt thou ſurfeite: So if thou haue found wine, drinke not too much, leaſt thou ſurfeite. A little Wine is better than a great deale, and if thou wilt followe the Apoſtles counſell, thou muſt drinke it but for thy ſtomacks ſake, leſt that happen to thee, which thou ſhalt heare of this noble Patriarch. Though hee was neuer ſo righteous before God and men, though he eſcaped the deſtruction, which lighted vpon all the worlde, though hee had all the foules of the aire, and beaſtes of the lande at his commaund, though hee paſſed the pilgrimage of man nine hundreth yeares, yet Noah was but a man, ſo ancient, ſo righteous, ſo mighty, ſo happie: Noah ſhewed himſelfe but a man, for drinking the Wine which himſelfe had planted, he was drunken. This is Noahs fault, he was drunken with his owne Wine, as Lot was defiled with his owne daughters. If Cham his ſonne had taken too much, and ſtript himſelfe as his father did, the holie Ghoſt would ſcarce haue ſpoken of it, becauſe he was a man of no note:

but when the father forgat him ſelfe and gaue this offence, marke the maner of the holy Ghoſt, as though hee would ſhewe you a wonder: hee diſplaieth Noahs drunkenneſſe, as Cham diſplaied his nakedneſſe: as if hee would ſay, come and ſee the ſtrength of man. He which was counted ſo righteous, he which beleeued the threatning, like Lot when the reſt mocked, hee to whom all the foules of the aire & the beaſtes of the earth flocked in couples, as they came to Adam: He was reſerued to declare the iudgements of God, and to begin the world againe. Noah the example of ſobrietie, the example of moderation, is ouercome with drinke, as if he had neuer been the man. How eaſily, how quickly, the iuſt, the wiſe, the prudent, hath loſt his ſenſe, his memorie, his reaſon, as though he had neuer been the man. And how hard is it to auoide ſinne, when occaſion is at hand, and pleaſant oportunitie tempteth to ſinne? It is eaſier for the bird to go by the net, than to break the net: ſo it is eaſier for a man to auoid temptations, thã to ouercome temptations. Therefore God forbad Baalam, not onely to curſe the people, as Balaac would haue him, but he forbad him to goe with Balaacs ſeruants, knowing that if he went with them, and ſawe the pompe of the Court, and heard the king himſelfe ſpeake vnto him, and felt the tickling reward, it would ſtraine his conſcience, & make him doubt whether he ſhould curſe or bleſſe. Peter but warming himſelfe at Caiphas fire, was ouercome by a ſilly damſell to do that which he neuer thought, euen to forſweare his Lord God: therfore Daniel would not eate of the kings meat, leſt he ſhould be tempted to the kings will, ſhewing vs that there is no way to eſcape ſinne, but to auoid occaſion. Therfore Dauid prayeth, *Turne away mine eyes from vanitie:* as though his eyes would draw his heart, as the bayte tilleth on to the hooke. Noah thought to drinke, he thought not to be drunke: but as he which commeth to the field to ſound the Trumpet, is ſlaine as ſoone as hee which commeth to fight: ſo the ſame Wine diſtempereth Noah, which hath diſtempered ſo many ſince. Where he thought to take his reward, and taſte the fruit of his owne handes, God ſet an euerlaſting blot vpon him, which ſtickes faſt till this day, like a barre in his armes, ſo long as the name of Noah is ſpoken of, that wee cannot reade of his vertue, but wee muſt reade of his ſinne, whereby euery man is warned, to receiue the giftes of God reuerently,

rently, to vſe them ſoberly, and to ſanctifie himſelfe, before hee reach forth his hand vnto them, that they may comfort and profit vs, with that ſecret bleſſing that God hath hid in them, or els euery thing the beſt giftes of God may hurt vs: as this pleaſant wine ſtained and confounded the great Patriarch, when he delighted too much in it, which hee might haue drunke as Chriſt did at the laſt ſupper, and this diſgrace had neuer beene written in his ſtory; but God would haue a fearefull example like the pillar of Salt, to ſtand before thoſe beaſts, whoſe only ſtrife is to make trial who can quaffe deepeſt, and ſhewe all their valiantnes in wine. Becauſe there is ſuch warning before vs, now we haue the drunkard in ſchooling, I will ſpend the time that is left, to ſhew you the deformitie of this ſinne, if any heare me which haue been ouertaken with it, let him not maruell why he cānot loue his enemies, which loueth ſuch an enemie as this, which leadeth till hee reeleth, duls him til he be a foole, and ſtealeth away his ſenſe & wit, his memory, his health, his credite, his friends, and when ſhee hath ſtripped him as bare as Noah, then ſhe expoſeth him like Noah to Cham, and al that ſee him doe mocke him: it is wonder almoſt that any man ſhould be drunke that hath ſeen a drunkard before, ſwelling, and puffing, & foming, and ſpuing, and grouelinglike a beaſt: for who would be like a beaſt for all the world? Look vpon the drunkard when his eies ſtare; his mouth driuels, his tongue faulters, his face flames, his hands tremble, his feet reele? how vgly, how monſtrous, how loathſome doth he ſeeme to thee, ſo loathſome doeſt thou ſeem to others when thou art in like taking. And how loathſome then doſt thou ſeeme to God? Therefore the firſt law which Adam receiued of God, was abſtinence, which if he had kept, hee had kept al vertues beſide, but intemperancy loſt al. In abſtinence the law came to Moſes, & he faſted when he receiued it, to ſhewe that they which receiue the word of God, receiue it it ſoberly.

A temperate man ſeldom ſinneth, becauſe the fleſh which doth tempt is mortified, leaſt it ſhould tempt: but when the handmaid is aboue the Miſtreſſe, and a man hath loſt the image of God, and ſcarce retayneth the image of man, all his thoughtes and ſpeeches, and actions muſt needs be ſinne, and nothing but ſinne, becauſe ſobrietie the bonde of vertue is broken; which kept all together. When didſt thou want diſcretion to conſider? When didſt

didst thou want patience to forgiue? When didst thou want continency to refrain? Whe didst thou want a hart to pray, but when sobriety is fled away, & intemperancy filled her roome? If shame let to sinne, it casteth out sin: if feare let to sin, it casteth out feare: if loue let to sin, it expulseth loue: if knowledge let to sin, it expulseth knowledge: like a couetous Land-lord which would haue all to himselfe and dwell alone.

There is no sinne but hath some shew of vertue, only the sinne of drunkēnes is like nothing but sin: there is no sin but although it hurt the soule, it beautifieth the body, or promiseth profit, or pleasure, or glory, or something to his seruants, onely drunkennesse is so impudent, that it descryeth it selfe: so vnthankful that it maketh no recompence: so noysome, that it consumeth the body, which many sinnes spare, least they should appeare to bee sinnes. Euery sin defileth a man, but drunkennesse maketh him like a beast: euery sinne defaceth a man, but drunkennesse taketh away the Image of a man: euery sunne robbeth a man of some vertue, but drunkennesse stealeth away all vertues at once: euery sinne deserueth punishment, but drunkennesse vpbraids a man while the wine is in his stomack; and though he would dissemble his drunkennesse, yet he is not able to set a countenance of it, but the child descryeth him, the foole knowes that he is drunke because his face bewraieth him, like the leprosie which burst out of the forehead: so worthily hath he lost the opinion of sobrietie, which hath lost it selfe. His sonne thinkes himselfe more Master now than his father: his seruant makes him a foole, his children leade him like a child; his wife vseth him like a seruant, and although his drunkennesse leaueth him when hee hath slept, yet no man seekes to him for counsell after, no man regardes his word, no man reckons of his iudgement, no man is perswaded by his counsell, no man accounts of his learning, no mā hath any glory to accompany with him, but so soone as drunkennesse hath made him like a beast euery man abhorreth him like a beast, as they did Nabuchadnezzar: the spirit flyeth from him least he should grieue it, his friends goe away least he should shame them, and no vertues dare come neer least he should defile them. How many things flie out when wine goes in? How is it then, that he which loueth himselfe, can bee so cruell to himselfe? That he should loue his life, and shorten his life?

That

That he ſhould loue his health, and deſtroy his health? That hee ſhould loue his ſtrength, and weaken his ſtrength? That he ſhould loue his wealth, & conſume his wealth? that he ſhuld loue his credite, & cracke his credite? that he ſhould loue his vnderſtanding, and ouerturne his vnderſtanding? that he ſhould loue his beauty, and deforme his beautie? The Poets need faine no more, that men are trãsformed into beaſts; for if they were liuing now, they ſhuld ſee men like beaſtes: ſome like Lions, ſome like Wolues, ſome like Foxes, ſome like Beares, ſome like Swine: who is the beaſt, when the beaſts ſatisfie nature, and man ſatisfieth appetite? When the beaſts keepe meaſure, & man exceedes meaſure? when the beaſts are found labouring, and man found ſurfetting? who is the beaſt? I haue read of a bird which hath the face of a man, but is ſo cruel of nature, that ſometime for hunger ſhe wil ſet vpon a man and ſlay him: after, whẽ ſhe coms for thirſt vnto the water to drink, ſeeing the face in the water, like the face of him, whom ſhe deuoured, for griefe that ſhe hath killed one like her ſelfe, takes ſuch ſorrow, that ſhe neuer eateth nor drinketh after, but beates, and frets, and pines her ſelfe to death. What wilt thou doe then which haſt not ſlaine one like thy ſelfe, but thy ſelfe, thy very ſelfe, with a cup of wine, and murthereſt ſo many graces and vertues in an houre?

As Eſau ſolde his land and liuing for a meſſe of pottage, ſo the drunkard ſelleth his ſenſe, and wit, and memorie, and credite, for a cup of wine. Thou haſt not murthered thy brother like Cain, but thou haſt murthered thy ſelf, like Iudas: as the Rechabites abſtained from wine, as Ionadab bad thẽ, obtained the bleſſing which God had appointed to the Iſraelites, ſo let vs take heed leaſt they which we account Idolaters, whileſt they faſt and watch, and obtain the bleſſing that god hath appointed for vs, get away the bleſſing while we ſit downe to eat and riſe to play. Therfore as Chriſt ſaid, Remember Lots wife: ſo I ſay, remember Lot: one houre of drunkenneſſe did him more hurt, then all his enemies in Sodome, Remember Noah, one houre of drunkenneſſe diſcouered that which was hid ſixe hundred yeares.

Ten times more might bee ſayd againſt this vice, but if I haue ſaide enough to make you abhorre it, I haue ſaide as much as I would. Some goe about to excuſe Noah, becauſe hee was an olde man, and therefore might ſoone be taken cup-ſhot: ſome,

becauſe

becauſe the wines were hotter in thoſe countries thē they are with vs: ſome becauſe of his change of drinkes, which had not wonted himſelfe to wine before: ſome, becauſe as moſt men delight in that which by great labour they haue brought to paſſe of themſelues, ſo no maruel though Noah had a lōging to his own grapes? following herein the example of a curious Cooke, which doth ſip and ſip his broth, to taſte whether it be well ſeaſoned, that he may amend it if he can, or amend the next: but as the flie by often dallying with the candle, at laſt ſcorcheth her wings with the flame: ſo taking, he was taken, and at laſt was drunke: yet this is imputed to him for his fault, that he was drunke, as the puniſhment which followes doth witnes. Such is the prouidence of God, that his mercie might be glorified in all, hee hath concluded all vnder ſinne, and ſuffered the beſt to fall, that no man might truſt in his owne ſtrength, and that wee ſeeing their repentance, may learne to riſe againe, how grieuous ſoeuer our ſinnes be. If we haue been Idolaters, if adulterers, if perſecutors, if murmurers, if murtherers, if blaſphemers, if drunkards: Aaron, and Moſes, and Lot, and Abraham, and Dauid, and Salomon, and Peter, and Paul, & Noah haue byn the like, who raign now in the kingdom of Chriſt with his angels, and ſo may we if we repent like them Theſe examples (ſaith Paul) are not written for our imitation, but for our admonition. Thus you haue ſeen Noah ſober, and Noah drunken: whereby we may ſee, that a man may be drunke with his owne wine, he may ſurfeit with his owne meats, he may lust with his owne wife, hee may offend with his owne gifts, his owne honour may make him proud, his owne riches may make him couetous, his owne ſtrength may make him venturous: his owne witte may make him contentious: therefore as the childe pluckes out the ſting before he takes the honie; ſo let euery man before hee receiue the giftes of God, ſit downe and looke what baites, what ſnares, what temptations Sathan hath hid in them, and when hee hath taken out the ſting, then eat the honie, and he ſhal vſe the bleſſings of Chriſt, as Chriſt did himſelfe.

FINIS.

A GLASSE FOR DRVN-KARDES.

22 *And when Cham the father of Canaan ſaw the nakedneſſe of his father, he told his two brethren without.*

23 *Then tooke Shem and Iaphet a garment, and put it vpon both their ſhoulders, & went backward, and couered the nakedneſſe of their father with their faces backward: ſo they ſawe not their fathers nakedneſſe.*

24 *Then Noah awoke from his wine, and knewe what his younger ſonne had done vnto him:*

25 *And ſaid, Curſed be Canaan, a ſeruant of ſeruants ſhall he be vnto his brethren.*

26 *He ſaid moreouer, bleſſed be the Lord God of Shem, and let Canaan be his ſeruant.*

27 *God perſwade Iaphet that he may dwel in the tents of Shem, and let Canaan be his ſeruant, &c.*

YOu haue here the Storie of Noah and his ſonnes. As Noah did well and euill, ſo hee had good ſonnes and euill: but as his vertues were more notorious then his vices, ſo GOD bleſſed him more then he croſſed him: for he had two good ſonnes, and but one euill ſonne: his good ſonnes were Shem and Iaphet; his wicked ſonne was Cham: his good ſonnes were bleſſed, his wicked ſon was curſed. Firſt, of the father, and then of his ſonnes. In Noah firſt you ſee his husbandry, and then his drunkennes, and after his nakednes. In Cham firſt you ſee his mockerie, and after his curſe: in Shem and Iaphet firſt you ſee their reuerence, and after their bleſſing.

Of Noahs drunkennes and his husbandry we haue ſpoken: now a word of his nakednes. *Drinking of the wine he was drūk, and was vncouered in the midſt of his tent, &c.* It is ſaid that drunken porters keep open gates, ſo when Noah was drunken, he ſet all open; as wine went in, ſo wit went out: as wit went out, ſo his clothes went off. Thus Adam which began the world at firſt, was made naked with ſinne: and Noah which *Gen. 3.*

began the world againe is made naked with ſinne, to ſhew that ſinne is no ſhrowder but a ſtripper. This is one fruit of the Vine more then Noah looked for: in ſtead of being refreſhed and comforted, he was ſtripped and ſcorned.

There is a thing which followeth ſinne which Iob calleth a rod, which the ſinner neuer thinketh of, before hee haue done. When the child hath faulted, then hee is beaten: ſo now Noah hath ſinned, he muſt be beaten: firſt he is ſtript naked, after hee is ſcourged; wine putteth off his clothes, and then Cham commeth and laſheth him: to ſhew, that wine can both cheere the heart, and grieue the heart. As the forbidden tree when it promiſed our parents knowledge, tooke their knowledge from them: ſo euery ſinne giueth other wages then it promiſeth. Little thought Noah that wine would make him naked: but now hee is naked and ſtripped too, as though hee were firſt ſtripped, and then whipped. Hee which beleeued the threatning (like Lot) when others mocked, hee which eſcaped the flood when others were drowned, hee to whom all the foules of the ayre, and the beaſts of the earth flocked in couples, as they did to Adam, hee which was reſerued to declare the iudgements of GOD, and beginne the world againe; Noah, the example of temperance, the example of moderation, the example of ſobriety, lyeth naked in his Tent for drinking the wine which hee himſelfe had planted: the operation of wine was drunkenneſſe, the ſequell of drunkenneſſe was nakedneſſe, the effect of nakedneſſe was deriſion. As the ſerpents ſting is in his tayle, ſo the ende of ſinne is bitterneſſe, leaſt hee ſhould loue the vice wherewith he was once defiled, as they which are once drunke, hardly get out of the ſellar. God giueth him a Memorandum like Iacobs limping, that hee was neuer drunken after, but learned temperancie of intemperancie: therefore it is good a little to feele the ſting of ſinne, that wee may handle it like a hornet.

Iob. 9.34. & 21.9.

Gen. 3.6.

Gen. 19.

Gen. 2.

Now when Noah the father was drunken, Cham the ſonne becommeth a ſcorner; the father deſerued to bee deſpiſed of his ſonne, becauſe hee had diſſigured the image of a father. Therefore it followeth, *When Cham the father of Canaan ſaw the nakednes of his father, he told his two brethren without, &c.*

Drun-

Drunkennes was his fault, and ſhame muſt bee his puniſhment. Whereby you may note, how God doth proportionate and match ſinnes and puniſhments together, that a man may looke vpon his puniſhment like a glaſſe, and ſee his ſinne. Againe, by this you may ſee how God doth bring forth the faults of the iuſt as well as the vniuſt, or elſe other would ſay as Chriſt ſayth, Iohn 8. *Who can accuſe me of ſinne?* What a griefe was this to Dauid, that his ſonne ſhould bee his traytor? So to increaſe the griefe of Noah, his ſonne was his ſcorner. Hee may ſay as the Pſalmiſt ſayth, Pſal. 54. 12. *It is thou O man, euen my companion and familiar which delighted together.* If mine enemie had defamed me, I could haue borne it, or I would haue fled from him: but he whom I haue loued, nay hee whom I brought into the worlde, made me a ſhame to the world, like the Viper which killeth the damme that beareth it. So oftentimes the Propheſie of Michaiah proueth true, *A mans enemies are they of his owne houſe*, chap 7. 6. As Iudas betraied his maſter. Who can reclaime a wicked diſpoſition? how deepe was the roote of euill hid in his hart, that Noah could neuer know it before he ſhewed it. Vntil now Cham ſeemed as good as Shem, & if Iaphet had ſaid, thou ſhalt be curſed, hee would haue ſayd, thou ſhalt be curſed. Hypocriſie is ſpun with ſuch a fine thread, that we may liue as long with a man, as Noah did with Cham, and ſcarce diſcerne him.

Here are two ſinnes which goe before Chams curſe, one that he did ſee his fathers nakednes; the other, that he did reueale it vnto his brethren.

When he ſayth that *Cham ſaw his fathers nakednes:* he meaneth that he looked vpon it with a pleaſure, as Dauid vpon the nakednes of Bethſheba, for hee might haue ſeene it by chance, and not offended, as a man ſeeth an image and deteſteth it. 2. *Sam.* 11.

The Edomites are reproued for looking vpon the affliction of their brethren, becauſe they reioyced to ſee it. But the frieds of Iob looked vpon his afflictions, and are not reproued becauſe they ſorrowed to ſee his ſorrowes. Therefore Cham did not ſinne in ſeeing, but in gazing and reioycing, like the Edomites. *Obad.* 11.

There is a wiſe eye, and there is a fooliſh eye, the wiſe eye is like the Bee, which gathereth honie of euery weede: the *Eccle* 2. 14. *Pro.* 17. 24.

fooliſh eye is like the ſpider which gathereth poyſon of euerie flower. Therefore God licenſed Abraham to ſee the flames of Sodome, which he forbad Lot, becauſe that which teacheth one, tempteth another: it is a true prouerbe, the eye is a ſhrewe; although it ſhew light, yet it leadeth many into darkneſſe. If
Gen.3.6. Eue had not ſeene, ſhe had not luſted, for it is ſayd, *Seeing that the tree was pleaſant to the eyes, ſhe tooke and eate.* If Achan had
Ioſu.7.21. not ſeene, he had not ſtolne. For he ſaith, firſt I ſaw, & then I coueted. If Dauid had not ſeene, he had not luſted, for it is ſaid firſt,
2.Sam.11. That hee did ſee her, and then he ſent for her. So when Cham
2 had ſeene the temptation, he was ſnared with the ſin: therefore it followeth, *He told his brethren which were without, &c.* Thus ſin groweth of ſin, from the eye to the heart, and from the heart to the tongue, a man may goe into a labyrinth eaſily, but when he is in he cannot get out: ſo Cham did ſee a temptation eaſily, but when he had ſeene it he could not looke from it. Therefore when Eſayah ſpeaketh of vanitie, hee named *Cart-ropes of*
Eſa.5.18. *vanitie*, to ſhew how one ſinne draweth on another, as it were with Cart-ropes, and one ſinner maketh another, as Eue did
Gen.3. Adam. When Sathan was caſt out himſelfe, he ſought euer af-
1.Pet.5. ter whom hee might deuour: ſo when Cham had ſtrained reuerence himſelfe, hee laboured to bring his brethren into the ſame diſobedience. All men ſeeke after fellowes, and wee thinke it euill to be euill alone, therefore the theeues before they goe to ſteale, call their mates and ſay, Come with vs, Prou.1.
1.Pet.4.3. 10. *It is enough* (ſaith Peter) *that we haue ſpent our former time in luſts:* ſo it was enough that Cham had faulted himſelfe, but when he had ſeene, he would haue his brethren ſee too: When hee was become a ſcorner, hee would haue his brethren ſcorners too: therefore as Andrew called Simon, and Philip called
Iohn 1. Nathaniel, to ſee the Sonne of God: ſo Cham called his brethren to ſee the nakednes of his father. The ſins of men are like a plume of feathers, for itching eares, and an euil diſpoſition breedeth an euil ſuſpition: therfore Cham thinking that his brethren had bin as ſhameles as himſelf, thought this a mery may-game to make them ſport. Come with me ſaith he, and I wil ſhew you my father naked: they ſay, it is an euil bird which will defile his owne neſt: ſo it is an euil ſon that will ſhame his own father, he

ſhould

ſhould haue couered his fathers nakedneſſe ſo ſoone as hee ſaw it, leſt his brethren ſhould ſee it too, but hee was ready to make it worſe, lyke them which heare a ſuſpition and make it a reporte: hee ſhould haue taken the beame out of his owne eye, when hee ſpyed a moat in his fathers eie: but as the eye ſeeth all things, and cannot ſee it ſelfe, ſo we can ſee other mens faults, but not our owne. When Agur had conſidered the follies of others, hee conſidered his owne follies, and ſaid, I am more fooliſh then any man: When Iudah had conſidered Thamars ſins, hee conſidered his owne and ſaid, *She is more righteous then I.* But When Cham did ſee a fault in his father, all his owne faults where hid vnder a buſhel, hee cared not that he was his father, nor that he was ſaued for his righteouſneſſe, nor that hee had planted a Vineyard for him and his brethren, nor that hee was neuer drunken before, nor that he had committed greater ſinnes himſelfe, but lyke them which make their ſport of that which ſhould be their ſorrow, ſo he laughed at that which might make him weepe. Often did I well might Noah ſay, & thou didſt neuer honor me for that: but once did I euil, and for that thou wouldſt ſhame me.

Pro 39.1.

Gen. 38.

There is a kinde of men which are aſhamed of other mens faults, but not of their owne: they are like flies which alwayes light vpon the ſore, if they finde any ſinne, there they talke, that is their ſporte, like a Tennis ball, when they come to their ordinaries, and though they did neuer well in all their life, yet that fault ſeemeth greater to them then all their owne, theſe men are ſo like the diuel, that in the Reuel. 12. 10. The diuel is called by their name, An accuſer of the brethren: and that you may knowe that ſuch tongues ſhall burne in the fire of hell, Saint Iames ſayth, *That their tongues are kindled with the fire of hell already.* Iam. 3, 6. This was euer the propertye of bad men, to ſeeke faults in good men, to obiect againe, that they may ſin without reproofe of them. Therefore ſaith Paul, *So behaue your ſelues, that they which would ſlander you, may be aſhamed, hauing nothing to ſpeake euill of you:* If Noah had not beene drunken, Cham had loſt his ſport.

Titus 2.

Now becauſe this fact of Cham was ſo hainous, when he is accuſed of it, he is called the father of Canaan, as if he ſhould ſay, thinke what hee deſerueth, which being a father himſelf, would

so dishonor his father. It was meete that hee which had children should knowe the duetie of a childe, and euer thinke that as he behaued himselfe towarde his father, so his sonnes would behaue themselues to him againe, but al this did nothing moue him, therefore the greater was his sinne.

To conclude then, as Cham was worse then Noah whome he derided, so if you marke, they which are wont to speake hardly of others haue greater faults themselues, which they cannot tell how to couer, but by disgracing others. Thus much of the wicked sonne, now of the good sonnes it followeth.

Then tooke Shem and Iaphet a garment, and put it vpon both their shoulders, and went backward, and couered the nakednesse of their father, &c. Salomon sayth, *If sinners tempt thee, yet consent thou not:* So though Cham tempted them, they consented not, but when hee sayd, Come and see, they went and hid: Noah stripped himselfe, but hee could not couer himselfe, so we can corrupt our selues, but we cannot amend our selues. As Cham is accused of two faults, for beholding his fathers nakednes, and for reuealing it: so Shem and Iaphet are commended for two thinges, that they woulde not see their fathers nakednesse, and that they couered it. All came of one roote, and all had one duetie, and yet see what difference was betweene them, one was glad of his fathers shame, and the other were sorie for it: one published it, and the other smoothered it. These two (saith Moses) sawe not their fathers nakednesse. Once it was no shame to bee naked: for it is saide, that Adam and Eue were both naked, and were not ashamed. But as sinne made labour yrksome, which was not yrksome before, and made heate offensiue, which was not offensiue before, and made colde hurtfull, which was not hurtfull before, so it made nakednesse shamefull, which was not shamefull before, that rather then a man would be naked now, hee will couer himselfe, as Adam did with figge leaues. Therefore we neuer reade that Noah was naked before hee was drunken, shewing that a sober man will neuer open that which nature hath hid.

Pro.1.10.

Gen.2.25.

This is the difference betweene men and beasts: men are not onely ashamed to be seene naked themselues, but vnlesse it bee some Cham, they are ashamed to see another naked. Shem and

Iaphet

Iaphet ſawe not their fathers nakedneſſe, who is ſo blinde as hee which will not ſee? Nay, who is ſo blinde as hee which will ſee? the ſight of the eyes oftentimes draweth the ſoule out of light into darkeneſſe, knowing therefore that it was harde to ſee like Cham, and not to ſinne like Cham, they would not ſee leaſt they ſhould offende. As they would not ſee it themſelues, ſo they were carefull that none other ſhould ſee it, and therefore they couered it with their cloakes. For wee muſt not onely reſtraine ſinne, but reſtraine ſinne, according to that, Leuit. 19.17. *Suffer not thy brother to ſinne*, ſo Shem and Iaphet ſeeing how their brother had ſinned, ſtopped the cauſe that no more might ſinne, they were loath that he ſhould ſee that which hee would haue them to ſee: their griefe and modeſtie it was ſuch, that they did not ſtay to make him any anſwere, or aske him any queſtion, but ſtraight they thought what was beſt to bee done, and as a Nurſe taketh the milke out of her owne mouth to giue to the childe, ſo they tooke off their cloakes from their backes to couer their fathers. Such a reuerence is in children towarde their parentes, if they haue but nature, that they will not ſuffer the maieſtie of their father to waxe vile, but rather they will heare anie reproch againſt themſelues, then abide a worde againſt their Father. Now if wee doe ſuch reuerence to earthly fathers which bring vs into miſerie, that wee had rather ſhame our ſelues then they ſhould beare any ſhame, why are wee ſo aſhamed and afraide to ſpeake for our father which calleth vs out of miſery into happineſſe? if Cham be curſed for diſhonouring a man, let them feare which diſhonour God.

You knowe that the Papiſtes doe couer the ſpottes of their Biſhoppes with this cloake of Shem and Iaphet, and not onely they but others too, for if any ſpeake of corruption in Rulers, or briberie in Iudges, or Simonie in Biſhoppes, or non-reſidencie in Paſtors, hee is ſaide to diſcouer his fathers nakedneſſe like Cham, but as wee may not reueale all ſinnes, leaſt the vncircumciſed reioyce, ſo wee may not couer ſome ſinnes, leaſt the vncircumciſed increaſe: For if ſome mens drunkenneſſe were not reprooued, they would bee drunken ſtill, and make a common weale of drunkardes: therefore they which will be conuerted, firſt let them prooue themſelues fathers as Noah was,

and after let them amend as Noah did, & they which couer them, let them diſtinguiſh betweene Noah and Cham, and betweene error and obſtinacie. For ſome, Chriſt appoynteth admonition, for others reprehenſion, for others Excommunication, and for others correction: therefore euerie mans nakedneſſe muſt not bee couered as Noahs was: we will couer the firſt drunkenneſſe, as Shem and Iaphet did, if they will repent as Noah did, and bee drunken no more. But ſhall wee followe them like a blindemans boy, to ſtay them ſo often as they fall, when they ſay that they ſtumble not, though they lye on the ground? This is not the cloake of reuerence, but the cloake of flatterie. Therefore as Chriſt ſayd, *Let the dead burie the dead:* So I may ſay, let the wicked couer the wicked; the Woolues are not the Lambes fathers, but the Lambes butchers: therefore if they would bee couered, let them ſpeake to their children to couer them, for this is our rule, *They which ſinne openly, reproue openly, that the reſt may feare*, 1. Tim. 5. 20.

Thus you haue heard what the bad ſonne did, and what the good ſonnes did: now wee come to Noah againe: Then *Noah awoke, and knewe what his younger ſonne had done vnto him, and ſayd vnto him, Curſed be Canaan, a ſeruant of ſeruants ſhall he bee vnto his brethren. He ſayd moreouer, Bleſſed bee the Lord God of Shem, and let Canaan be his ſeruant, &c.*

Firſt, hee ſheweth how Noah commeth to himſelfe, then how hee knewe what his ſonnes had done vnto him; then how hee curſeth one and bleſſeth another. As his ſonnes were aſhamed of his nakedneſſe when he was drunken, ſo now hee is ſober, hee is aſhamed of it himſelfe, therefore hee is ſayd to awake from his wine, as though hee had been a ſleepe: for *The drunkard* (ſayth Salomon) *is as one that ſleepeth*, Prouerbes 23. 34. When the bellie is full, the bones are at reſt: ſo when Noah was full, his thoughts were at reſt: therefore being as it were lulled a ſleepe with ouer much wine, hee maye bee ſayd to awake. Here Moſes would exhort all them that ſleepe with Noah, to awake with Noah. Noah was once intemperate, and many followe him in that; Noah was but once intemperate, and fewe followe him in that: Dauid was once incontinent, and many followe him in that; Dauid was but once incontinent, and few

followe

follow him in that: Peter was once vnfaithfull, and many follow him in that; Peter was but once vnfaithfull, and fewe follow him in that. This is the difference between the faithful and the wicked, both fall, and but one riſeth againe. It followeth, *He knewe what his yonger ſonne had done vnto him:* either by the ſpirite of God, which ſuggeſted him; or elſe by ſome other that tolde him; for a drunken man doth not remember what is ſaid or done: & therefore the drunkard ſaith, *I was beaten, but when I awaked, I knewe it not*, Prou. 23. 35. Therefore when Lot was drunken, his daughters lay with him, and it is ſaid, Gen. 19. 33. *that hee perceiued not when they lay downe, nor when they roſe vp:* therefore Noah knewe either by the ſpirite which informed him, or by others which told him.

Now, as Moſes (declaring Chams ſinne) called him *the father of Canaan:* ſo Noah repeating his ſinne againe, called him *his younger ſonne.* Hee diſdaineth to name him, but calleth him a younger ſonne; to aggrauate his fault, becauſe wee will ſuffer our elder ſonnes to bee more familiar with vs, but of the younger wee looke for more reuerence; or elſe becauſe parents are wont to make more of the youngeſt, and dandle them, as Iacob did Beniamin, and ſo hee might ſay: My younger ſonne, which for his yeares ſhould haue ſhewed me moſt duetie, and for my affection ſhould haue borne mee moſt loue; my younger ſonne hath ſought my diſhonour; and not content to ſcorne mee himſelfe, hath publiſhed my ſhame, and as much as in him lay, prouoked his brethren to ſcorne me too.

Of whom is a man ſo often deceiued, as of his neereſt friend? Lightly the younger ſonne is better then the elder, as Ioſeph was better then his elder brethren, Dauid was better then his elder brethren, Abel was better then his elder brother, Iſaac was better then his elder brother, Iacob was better then his elder brother; but here the youngeſt is worſt: ſo neither vertue nor vice goeth by age. Now, as Chriſt when hee awoke, rebuked the windes, and comforted his Diſciples: ſo Noah when he awoke, curſed the ſcorner, and bleſſed the other. Moſes doth not ſet downe his wordes of choler, but bringeth him in, ſpeaking by the ſpirite of propheſie, what ſhould come vpon all his ſonnes. It is like that the good Patriarch had bewailed his owne

ſinne

ſinne before, and now hauing repented, and got pardon for it, hee commeth foorth like a proclaymer of Gods iudgement, and thundreth agaynſt this mocker. What a griefe was this to the father, to be conſtrained to condemne his owne ſonne, and with his owne mouth to pronounce him baniſhed from the Church of God? For though Cham had not the nature of a ſonne, yet Noah had not loſt the nature of a father, and hee ſaw what a ſmall number was left vpon earth, like Adams children for to repleniſh the whole world againe: therefore it grieued him to curſe his ſonne, as much as it reioyced his ſonne to ſcorne him. Yet as Abraham would ſacrifice his ſonne, rather then diſpleaſe GOD; ſo Noah did curſe his ſonne, rather then hee would diſpleaſe God: ſhewing that wee ſhould not ſpare our owne bowels, when God would haue them puniſhed, but doe as the fa-
Dan.13. thers and mothers of Idolaters and blaſphemers did in the lawe, who brought the firſt ſtone to preſſe their ſonnes to death, ſhewing that as the ſonne of God dyed for them, ſo their ſonnes ſhould dye for GOD, if they would not ſerue him. Now the curſe goeth foorth: *Curſed be Canaan*, that is, curſed be ſcorners, curſed bee all they which diſhonour their father and mother, *A ſeruant of ſeruants ſhall he be:* this is the firſt mention of ſeruants in all the ſcripture, man was not made to ſerue but to rule, but ſinne maketh them ſerue which ſhould rule: therefore as you ſawe ſinne bring in the firſt nakednes, ſo you ſee ſinne bringing in the firſt ſeruant, *A ſeruant of ſeruants ſhall he be.* This curſe is denounced with great vehemencie: for hee ſayth not ſimplie, A ſeruant ſhall he be, but *A ſeruant of ſeruants ſhall he bee:* as if hee ſhould ſay, a ſeruant, and more then a ſeruant, that is, of a ſeruile condition, and ſeruile minde. As the Sabbath of Sabbaths ſignifieth a high Sabbath; and as the Song of Songs ſignifieth an excellent Song; and as the Holie of holieſt ſignifieth the holieſt place; and as the Lords of Lords ſignifieth the chiefeſt Lord: ſo Vanitie of Vanities ſignifieth the greateſt Vanitie, and *ſeruant of ſeruants* ſignifieth the vileſt ſeruant. Seeing then that the Pope taketh this name vnto him, and writeth himſelfe *The ſeruant of ſeruants*, in all his Indulgences, as though hee did ground vpon this curſe of Cham, it ſeemeth that the Lord would ſhewe thereby, who is like Cham, and who

is curſed: therefore let not vs denie him that which the holie Ghoſt doth giue him, but as hee taketh Chams name, ſo let him take his curſe too, *Curſed bee Canaan, &c.* It was not Canaan which tempted Shem and Iaphet to gaze vpon their fathers nakedneſſe, but it was Cham. How commeth it then that Noah doth curſe Canaan, and not Cham? In the 22. verſe Cham is called the father of Canaan, ſo that Canaan was Chams ſonne, therefore GOD not content with the puniſhment of Cham alone, ſayth, *Curſed bee Canaan* alſo; ſhewing, that both Cham and Canaan, the father and the children, ſhall bee curſed for this impietie: becauſe Cham had ſhewed himſelfe a rebellious childe to Noah, GOD ſheweth that his children ſhall doe the like by him. Here is to bee noted, that whereas Cham had elder ſonnes then Canaan, and Canaan was his youngeſt, yet GOD for a purpoſe nameth the yongeſt in the curſe, ſhewing that his wrath ſhould laſt, euen to the yongeſt, and bee a great while before it were forgotten. Here is to bee noted againe, that whereas the countrie of Canaan was ſo fruitfull, and ſo bleſſed a countrey, that it was called the land that floweth with milke and honey, yet vnder the name of Canaan, Chams youngeſt ſonne (of whome the countrie of Canaan tooke the name) GOD ſheweth that the Canaanites ſhall bee curſed in this bleſſed land, as Cain was a vagabond vpon his owne ground: to ſhewe, that the ioye of heart, and peace of conſcience commeth from God, and nothing elſe. Now the iſſues which followed vpon this curſe, doe ſhewe that Noah ſpake not from the ſpleene, but from the ſpirite of God: For firſt you reade how the Canaanites, who came of Canaan, were ſlaine of the Iſraelites; then you reade how the Gibeonites which came of Canaan were made ſlaues to the Iſraelites; then you reade how the Egyptians and Ethiopians which came of Canaan, were taken captiue by the king of Aſhur: then you reade how Nemrod and his complices, that came of Canaan, were confounded at Babell, when they went about to exalt themſelues. Beſide, whereas length of daies, is a bleſſing to them which honour their father, Cham which diſhonored his father, had not one ſonne of his line which liued aboue 100. yeares: ſo, as Iſaac ſaid; *Iacob haue I bleſſed, & he ſhalbe bleſſed:* ſo Noah may ſay, Cham haue I curſed, and he ſhalbe curſed,

Gen. 4.

Eſa. 20. 4.

Gen. 27.

Gen. 28. 1.

for

for hee was curſed indeede; curſed in himſelfe, and curſed in his children, curſed in heauen, and curſed in earth, curſed with God, and curſed with men: for after this hee began to be abhorred, and they that came of him. Therefore Abraham commaunded his ſeruant, that hee ſhould not chooſe a wife for his ſonne, of the Canaanites: Iſaac giueth the like commaundement to his ſonne Iacob, becauſe they were a curſed nation, and hated of God euer ſince Noah ſayd, *Curſed bee Canaan.* Thus when Cham ſayd vnto his brethren, *Come and I will ſhewe you my father naked:* hee might haue ſayd; Come and I will ſhewe you my ſelfe accurſed. If God haue ſuch wrath againſt a ſcorner, thinke whether thou followeſt not ſome ſinne worſe then ſcorning.

Now after Noah had curſed Cham, hee bleſſed his brethren, *Bleſſed bee the Lord God of Shem, &c.* Of Shem came the Iewes which had the firſt bleſſing, and therefore Shem is bleſſed firſt: of Iaphet came the Gentiles, which had the latter bleſſing, and therefore Iaphet is bleſſed after: the forme of Shems bleſſing is; *Bleſſed bee the Lord God of Shem, &c.* One which heareth this bleſſing would thinke that Noah did not bleſſe Shem, but that hee bleſſed God, for he ſaith not, bleſſed be Shem, but bleſſed be the Lord God of Shem. This is to ſignifie, that as curſed Canaan came of Cham, ſo the bleſſed Meſſias ſhould come of Shem, which though hee were Shems ſonne, yet here he is called Shems Lorde, as hee was called Dauids ſonne, and Dauids Lord. Then to ſhewe that Noah doth not bleſſe Shem, but God doth bleſſe him, and Noah prayed that hee might bee bleſſed, as Chriſt gaue the ſpirite, and Iohn miniſtred but the water. Thirdly, to ſhewe that God for bleſſing vs, ſhould bee bleſſed of vs; and therefore Noah ſayd, *Bleſſed bee the Lord God of Shem, &c.* as if hee ſhould ſay, bleſſed bee the Lorde which bleſſeth Shem. Further, this ſheweth the difference betweene Shems bleſſing, and Iaphets bleſſing, that is, the Iewes and the Gentiles, for hee ſayth, *God perſwade Iaphet to dwell in the tents of Shem*, as though Iaphet were not bleſſed yet, but ſhould bee bleſſed; but hee ſayth of Shem, *Bleſſed be the Lord God of Shem:* as if hee ſhould giue him poſſeſſion, and ſay, take thy bleſſing: for to aſſure him of Gods bleſſing, he calleth God Shems God:

As

As wee ſay, my lands, or my goods, ſo he might ſay, my God, & my Lorde: ſuch a propertie the faithfull haue in God. As Paul ſayth, *God is not the God of the dead, but of the liuing*: ſo I may ſay; God is not the God of the wicked, but of the righteous, and therfore he is called, *The God of Abraham, the God of Iſaak, and the God of Iacob*, which were al good & righteous & holy men. The next bleſſing is Iaphets, the forme of his bleſſing is, *God perſwade Iaphet to dwell in the tents of Shem*, that is, God perſwade the Gentiles which come of Iaphet, to imbrace the Religion of the Iewes, which come of Shem. See how God counteth it for a bleſſing, to bee in the true Religion, and how men ſhould bee perſwaded vnto it, becauſe it is loue which cannot bee forced: this is the firſt propheſie in Scripture of the calling of the Gentiles, that is, of our calling to Chriſt. And to put vs in mind that we were once out of the couenant, and but added to the couenant, the name of Iaphet, which was the father of the Gentiles, doth ſignifie, perſwaded or inlarged, as it were added to the Church, as though the time were when wee were out of the Church: therefore firſt we are indebted to our good Mediatour, which added vs to the kingdom, when we were out of the kingdom; & thē that he did it by perſwaſion, not by compulſiō. As Noah prayed God to perſwade Iaphet, ſo hee hath perſwaded vs by his word, and not forced vs by his rods: ſhewing how we ſhould perſwade one another to the trueth, in the ſpirite of mildnes, remembring that wee come of Iaphet, which ſignifieth perſwaded. Now after Shems bleſſing, and after Iaphets bleſſing likewiſe, he ſayth, *Let Canaan be his ſeruāt*, this is thrice repeated in three verſes together, as if God had ratified it, and ſworne it with a treble verely. For when Ioſeph tolde Pharaoh why his dreame was doubled, hee gaue this reaſon, becauſe it ſhould ſurely come to paſſe, ſo Cham might bee ſure his curſe would come to paſſe. Here is a ſweet obſeruation beſide, how Shem and Iaphet are bleſſed in Chams curſe, and how Cham is curſed in their bleſſing: for when he ſaith, Let Canaan be Shem & Iaphets ſeruant; he implieth this, that beſide they were bleſſed in their owne children, becauſe they were obedient to them, they ſhould bee bleſſed in Chams children, becauſe they were ſeruants to them: ſo Shem and Iaphet were bleſſed in Chams *Gen.* 41. 22.

curſe.

curse. Againe, beside that Cham was cursed in his owne childrē, because they were rebellious to him, hee is cursed also in Shems and Iaphets children, because they were Lords ouer him, according to this saying, *Let Canaan bee their seruant*: so Cham is cursed in Shem and Iaphets blessing, as the Egyptians were drowned in the waters which saued the Israelites. These are the notes which I could picke out of this storie: here you see howe Cham was cursed but for doing euil, and how Shem and Iaphet were blessed but for doing well: therefore as the Angell said to thē which sought Christ at the sepulchre; *Feare not you*, so I may say to all which seeke Christ, feare not you, for when Cham is cursed, Shem and Iaphet are blessed; so when the wicked are cursed, the godly shal be blessed, as the sheepe went to the right hand, when the goates went to the left hand. This is enough to shew what we are, that when God saued but eight persons in the flood, yet you see one of them drinke vntill he bee drunken; and another scorne vntill he bee cursed. If two among so fewe did so, when the flood was by thē, what maruel though so many doe so now the flood is gone, and the weather calme? As there was a Cham in the Arke, so looke alwayes to haue Cham in the Church. Shem did not goe out of the Arke because Cham was in the Arke, neither let the faithfull goe out of the Church, because the wicked are in the Church. As Cham scorned, and Noah was scorned: so there shall be alwaies one that persecuteth, and one which is persecuted: if the sonne persecute the father, thinke it not strange to be persecuted of any, for they which are not persecuted, lightly are persecutors themselues. Thus you haue seen Noah drunken and scorned, Cham scorning and cursed, Shem and Iaphet reuerencing and blessed. In this storie is the first mention of planting of Vineyards, the first speech of drinking of wine, the first example of drunkennes, the first blessing and cursing of parents, the first name of seruant, and the first prophesie of the calling of the Gētiles Noah is a warning to all drunkards, Cham is a warning to all scorners, Shem and Iaphet are an example for all subiects to reuerence their rulers, and for all children to reuerence their parents. Now as Noah prayed, *God perswade Iaphet to dwell with Shem*, so God perswade vs to dwell with Christ.

FINIS.

THE ARTE OF HEARING, IN TWO SERMONS:

Teaching a way to remember Sermons or counsell afterward as well as presently, and how euery Sermon shall take away some corruption from the hearer.

To The Reader.



Y the eare commeth knowledge, and therefore it is likely that many would profite by Sermons, if they were taught to heare. But before they can tell howe to heare, that is, what thinges to obserue, and the way to remember them, it is not possible that they should learne much, though they heare often: for this I know by tryall, euen of those which are counted amõgst the best & ancientest hearers in London, *that they might learne more in a moneth, thẽ they haue gathered in twentie yeres, for they vnderstand neither the Lords Prayer, nor the Creed, nor the tenne Commandements, but haue a fewe notes in their heads of some Sermons that they haue heard, and that is all their knowledge, except some fewe, which haue kept the order layd downe in this booke. Therfore that euery man may be able not only to make a confession of his faith, but to giue a reason of his faith too, that which I haue preached, here I haue written, as a Catechisme for hearers to begin at: desiring all my brethren, that they would tell their flockes at the first, that they shall neuer profite much, valesse they record their Sermons so soone as they are gone, and that they as Teachers would studie to deliuer that which is worthie to be recorded.*

THE

THE FIRST SERMON.

Luke 8.18.

Take heede how you heare.

THis is the warning of Christ to his Disciples, after they had heard the Parable of the seede, howe it fell in foure grounds, and but one of the foure brought forth fruit. Here Christ exhorteth his disciples to bee that ground, and we exhort you. As God sent his Prophets & Teachers to Ierusalē that was the chief citie of the Iewes, where the Temple was built, and where the Priests, & the Leuites, & the Doctors dwelt, like an Vniuersitie, that from it all the Townes & Villages about might receiue instruction & light, like a Beacon which standeth vpon a hill, & is seen ouer al the Countrie: so God hath done to this Ierusalem of yours. The citie of Ierusalem had neuer so many Prophets crying at once in her streets, as this citie wherein we dwell, though the Oxe which treadeth out the corne, hath often been attempted to be muzled, euen of those which treade not at all. Yet as the Lambes breed in the winter, & quailes came with the wind: so preachers spring in the time of discouragement more then when nothing hindereth them: and whether it be our ambition (as the kindred of Christ sayd) *they which will bee famous goe to great places*, or whether God would make this citie a spring & fountain to water the Land, as he did Ierusalem: here is the Colledge of the Prophets, here is the voyce of a Cryer, here dwels the Seer, though he bee hated, and scorned, and contemned for his paines. When I consider how many labourers GOD hath sent to this Vineyarde, and yet how little fruit it yeeldeth to the Sower, I cannot impute it to the want of teaching, but to the want of *hearing*, neither so much to the want of *hearing*, as to a kinde of negligent *hearing*, like the high way which receyued the seede but did not couer it. Therefore when this sentence came to my minde, mee thought I should goe no further vntill I had taught you how to *heare*. I stoode in doubt a while whether I should take such a short text: but when I looked into longer

longer then it, me thought this seemed longer then they, and as I iudge a text which should bee preached before all texts, which because it was not taught and learned at the first, a thousand Sermons haue been lost and forgotten, as though they had neuer been preached at all: therefore let mee say as my text saith, before I expound it: *Take heede how you heare*, while I teache you how to *heare*.

There is no sentence in Scripture which the diuell had rather you should not regarde then this lesson of *hearing*: for if you *take heede how you heare*, you shall not onely profit by this Sermon, but euery Sermon after this shall leaue such instruction, and peace, and comfort with you, as you neuer thought the *Word* contained for you: therefore no meruaile if the Tempter doe trouble you when you should heare, as the fowles cumbred Abraham when he should offer Sacrifice. For be ye well assured that this is an infallible signe, that some excellent and notable good is toward you, when the diuell is so busie to hinder your *hearing* of the *Word*, which of all other things he doth most enuie vnto you: therefore as hee pointed Adam to another tree, least he should goe to the tree of life: so, knowing the *Word* to bee like vnto the tree of life, hee appoynteth you to other businesse, to other exercises, to other workes, and to other studies, least you should heare it, and bee conuerted to God, whereby the tribute and reuenewe of his kingdome should bee impayred: therefore marke how many forces he hath bent against one little scripture to frustrate this counsell of Christ, *Take heede how you heare*. First, hee labours all that he can to stay vs from hearing: to effect this, he keepes vs at Tauernes, at Playes, in our shops, and appoynts vs some other businesse at the same time, that when the bell cals to the Sermon, wee say like the churlish guests, we cannot come. If he cannot stay vs away with any businesse or exercise, then he casts fancies into our minds, & drowsinesse in our heads, and sounds into our eares, and sets temptations before our eyes, that though wee *heare*, yet wee should not marke, like the birdes which flie about the Church. If hee cannot staye our eares, nor slacke our attention as hee would, then he tickleth vs to mislike some thing which was saide, and by that makes vs reiect all the rest. If wee cannot mislike any

Gen.3.

The diuels sleights against hearing.

Matth.22.

thing which is sayd, then he infecteth vs with some preiudice of the Preacher, he doth not as he teacheth, and therefore wee lesse regard what hee sayth. If there bee no faulte in the man, nor in the doctrine, then least it would conuert vs and reclaime vs, hee courseth all meanes to keepe vs from the consideration of it, vntill we haue forgot it. To compasse this, so soone as we haue heard, hee takes vs to dinner, or to companie, or to pastime, to remoue our mindes that wee should thinke no more of it. If it stay in our thoughts, and like vs well, then hee hath this tricke in stead of applying the doctrine which wee should follow, he turnes vs to praise and extoll the Preacher, hee made an excellent Sermon, hee hath a notable gift, I neuer heard any like him. He which can say so hath heard enough: this is the repetition which you make of our sermons when you come home, and so to your businesse againe, till the next sermon come, a breath goeth from vs, and a sound commeth to you, and so the matter is ended. If all these commers heare in vaine, and the tempter bee so busie to hinder this worke more then any other, Christs warning may serue for you, as well as his Disciples, *Take heede how you heare.* There is a hearing, and a preparatiue before hearing, there is a praying, and a preparatiue before praying, there is a receiuing, and a preparatiue before receiuing. As I called examination the forerunner, which prepareth the way to the receiuer: so I may call attention the forerunner, which prepareth the way to the Preacher, like the plough which cutteth vp the ground, that it may receiue the seede. As there is a foundation vpon which the stones, and lime, and timber are layde, which holdeth the buildings together: so where this foundation of *hearing* is layd, there the instructions and lessons, and comforts doe staye and are remembred: but hee which leaneth his eares on his pillow, goeth home againe like the child which hee leadeth in his hand, and scarse remembreth the preachers text. A diuine tongue and a holy eare make sweet musick, but a deafe eare makes a dumbe tongue. There is nothing so easie as to *heare*, & yet there is nothing so hard as to *heare* well. You come not hither to learne how to *heare*, but you come hither to *heare* as you were wont: for there is none but thinkes before he come to *heare*, that he knowes how to *heare* alreadie. But when I haue

Mar. 4. 24. *Luk.* 2. 17. 1. *Cor.* 11. 28

shewed

shewed you Christes meaning in this caueat, you shall iudge whether you haue *heard* or not *heard*, before you learned howe to *heare*. In the 17. chapter and the 5. verse of Saint Matthewes Gospell, the Father teacheth you how to *heare*, now the Sonne teacheth you how to *heare*: shewing (as Iames saith) that *hearers* onely are not blessed, for many shall say vnto Christ, *Haue not we heard thee in our Synagogue?* whom he will answer with *I know you not*: & therfore it is not enough to *heare*, but you must care how you *heare*, it is not enough to *pray*, but you must care how you *pray*, it is not enough to *receiue*, but you must care how you *receiue*, it is not enough to *suffer*, but you must care how you *suffer*, it is not enough to *giue*, but you must care how you *giue*, it is not enough to *beleeue*, but you must care how you *beleeue*: for GOD hath appointed the way as well as the end: Because Cain regarded not the maner, God regarded not his Sacrifice. It is better to doe well then to do good: for a man cannot offend in doing well, but he may offend in doing good, if hee doe not well. Therefore Christ (whom the Father bade vs *heare*) teacheth vs not onely to *heare*, but how to *heare*: in the 14. chapter of Marke, and the 24. verse, teacheth vs not only to *reade*, but howe to *reade*: in the foure and twentieth of Saint Mathew, and the fifteenth verse, teacheth vs not onely to *suffer*, but how to *suffer*: in the fifth of Matthew, and the tenth verse, teacheth vs not onely to *receiue*, but how to *receiue*: Luke 22. 19. teacheth vs not onely to *pray*, but how to *pray*: Luke 11. 1. signifiyng, that more sinne in *hearing*, and *reading*, and *praying*, and *suffering*, and *receiuing* amisse, then in not *hearing*, *reading*, *praying*, *suffering*, or *receiuing* at all. Therefore Paule takes the Christian before his race, and giues him this watch-word: So *runne that thou maist obtaine*, 1. Cor. 9. 24. that is, so seeke that thou mayst find, so aske that thou mayst obtaine, so knock that it may bee opened, so giue that thou maist doe good, so suffer that thou mayst haue comfort, so heare that thou mayst profite. How many haue fasted, & watched, and prayed more then we, and yet lost all their deuotion? because they thought not of this rule, *to doe good in a good sort*. The Papists so they pray, care not how they pray, for they thinke it enough to pray: and therefore when they haue gone ouer their beades, their prayer is done,

Gen. 4.

Mat. 17. 5.

although they neuer thought what they asked. But Ieremie ſayth, *Curſed be he that doth the buſines of the Lord negligently*, whether he *heare negligently*, or *pray negligently*, or *receiue negligently*, or *preach negligently*. The Scribes & Phariſies did faſt, and watch, and pray, and heare, and reade, and giue, and doe all that we can doe, and yet Chriſt rewardeth all their workes with a woe, *Woe be vnto you Scribes & Phariſies*. The diſciple which betraied Chriſt, heard ſo much as the Diſciples that loued Chriſt, yet he had no feeling, nor comfort, nor profite of all his company with Chriſt, becauſe hee did not vſe it as the reſt did. The Iewes did heare more then all the world beſide, yet becauſe they tooke no heede to that which they heard, therefore they crucified him which came to ſaue them, and became the curſedſt people vpon the earth, which were the bleſſedſt Nation before: therefore the A.b c. of a Chriſtian is to learne the Art of *hearing*. We care how we ſowe, leſt our ſeede ſhould be loſt: ſo let vs care how we *heare*, leſt Gods ſeede bee loſt. There is no ſeede which groweth ſo faſt as Gods ſeede if it be ſowne well: therefore that I may ſhew you that methode of *hearing*, which Chriſt commendeth here to his diſciples, it is neceſſary to obſerue fiue thinges. Firſt, the neceſſitie of *heariug*: ſecondly, the fruit which commeth by *hearing*: thirdly, the kinds of *hearers*: fourthly, the danger of *hearing* amiſſe: fiftly, that maner of *hearing*, which will make you remember that which is ſayde, and teach you more in a yeare then you haue learned all your life.

Fiue partes of this treatiſe.

Touching the neceſſitie of *hearing*. When Chriſt ſayth, *Take heede how you heare*, hee implieth that all his Diſciples ſhould heare, nay they which were excommunicate from the prayers, and from the councels, and from the Sacraments for their ſins, yet were not excommunicate from *hearing*, becauſe they ſhuld learne to repent.

Here that large commandement of our Sauiour Chriſt ſtandeth, *That which I ſay vnto you, I ſay vnto all*, therefore it is a generall Proclamation, *Whoſoeuer hath an eare to heare let him heare:* The place implieth that all ſhould heare, though it importeth that all cānot heare. When the voice ſpake from heauen it ſaid nothing, but *This is my beloued ſon, heare him:* as though all the duties of man were compriſed in *hearing*. When Chriſt ſpake

Luk. 8. 8.

Mat. 17 5.

ſpake but of one thing which is neceſſarie, hee ſpake of *hearing*, Luk.10.30. As though it were ſo neceſſarie to *heare*, that all neceſſities ſhould giue place vnto it. When men would not *heare*, God ſpake to the ground; *Oh earth, earth, earth heare the worde of the Lord:* Ierem.22.29. ſhewing that God ſo contemneth them which will not *heare*, that hee regardes the earth and the trees, and the ſtones being ſenſeleſſe creatures aboue them.

When God ſtroke Zacharias, hee made him dumbe, but not deafe; When God ſtroke Saul, hee made him blinde, but not deafe; When God ſtroke Mephiboſheth, hee made him lame, but not deafe. Thus God would haue them *heare* which cannot ſee, nor ſpeake, nor goe. But there is a diuell which is called the deafe Diuell, Mark.9.25. ſhewing that the diuell would haue vs deafe, becauſe hee that heareth inſtruction is in the way to life, but *Hee which heares not inſtruction goeth out of the way.* Prouerbs 10.17. To ſhewe the neceſſitie of *hearing the word* which wee ſhould *heare* is called *meate* in the fifth chapter and the eleuenth verſe of the Epiſtle to the Hebrues, and the want of the *Word* is called a *famine* in the eyght chapter of Amos Propheſie and the eleuenth verſe, as though it were as neceſſarie for vs to *heare*, as it is to eate. *Luke* 1.5. 2. *Sam.*4.4. *Act.*9.3.4.

Although our hearts are contrarie to the *Worde* more then to any thing beſide, yet no man can thinke that this is the *Worde* of God, but hee thinkes it neceſſarie to be heard. Beſides, if Chriſt bee the *Word* (as Saint Iohn calleth him in the firſt chapter and fourteenth verſe) and the *Word* is receiued by no other meanes but by *hearing* onely, can any man then receiue Chriſt without *hearing*? Let not any be thus fond ſo vainely to dreame: for that were to receiue the *Word* without the *Word*.

Therefore, as Iohn wept vntill the Booke was opened, and ſo ſoone as it was opened, all the Elders ſung; ſo we ſhould counte it the greateſt cauſe of weeping when the word is taken from vs that we cannot heare it, and the greateſt cauſe of reioycing when it is open to vs that we may heare without lette. Thus much of the neceſſitie of *hearing*.

Secondly, touching the fruite that commeth by *hearing*: Of all our ſenſes, *hearing* is the ſence of learning, and therefore Salomon begins his Wiſedome, with *Heark. n my ſonne*, Prou.1.8.

opening as it were the doore where Wisdome must enter. Therefore except in *praying*, temptations neuer trouble a man so much as in *hearing*, which sheweth that these two are the destroyers of the destroyer: therefore as the tempter himselfe could not abide to heare the *Word* when Christ spake, so he cannot abide that wee
Matth.4. should heare the *Word*. It must needs bee good for vs which our enemies would keepe from vs.

Many hearing the *Word* haue met with knowledge, haue met with comfort, haue met with saluation, but without the *Word* neuer any was conuerted to God. Therefore whensoeuer the
Mar.10.49. *Word* is preached, euery one may say to himselfe, as the Disciples said to the blinde man, *Bee of good comfort, hee calleth thee:* be of good comfort, the Lorde calleth thee. When Christ heard
Luk.11.28. a woman say, *Blessed are the breasts which gaue thee sucke*, Christ replied, *Blessed are they which heare the word of God:* shewing, that his Disciples were more blessed for hearing him, then his mother for bearing him. As Isaac gaue Iacob a double blessing, so Christ blesseth them againe: for in Matthew 16.17. hee
Mat.16.17 saith, *Blessed are the eares which heare the thinges which you heare:* shewing that the Iewes were more blessed then all the worlde, because they had this one blessing to *heare* the trueth. If they bee blessed which *heare*, then you come hither for a blessing, and he which is blessed, wanteth nothing. Euery priuiledge doth import some speciall good to him which hath it: but it is the priuiledge of man to *heare the Word*, and therefore *the worde*
Iohn 1.14. *became man*, because it belongeth onely to man. God hath giuen life and light and food to fowles, and fishes, and beastes, but his *Word* is the prerogatiue of man. As to seeke is the propertie of man, so to *heare* is the propertie of man. To shew the fruite which commeth by *hearing*, Christ calleth the *Word* which wee
Mat.13.14. should *heare*, *Verbum Regni*, *The Worde of the Kingdome*, as though it brought a kingdome with it: to shew the fruite which commeth by *hearing:* The Disciples call the *Word* which wee
Iohn 6.18. should *heare*, *Verbum vitæ*, *The word of life*, as though it brought life with it: to shew the fruite that commeth by *hearing*, Christ
Vers.15. compareth the good *hearers* to the fruitefull grounde: to shew the fruite that commeth by *hearing*, Paul saith, *Faith commeth by hearing*, in the 10. to the Romanes, there is one fruite: *Know-*

ledge

ledge commeth by hearing, Matthewe the fifteenth and tenth verſe, there is another fruite: *Comfort commeth by hearing*, Pſal. 119. there is another fruite: the ſenſe of ſinne commeth by *hearing*, there is another fruite. As Chriſt with fiue loaues and two fiſhes fed fiue thouſand men: ſo Peter with one Sermon conuerted three thouſand ſoules. Agrippa hearing Paule but once, almoſt became a Chriſtian: the Eunuch hearing Philip but once, ſtraight receiued the faith: Zacheus hearing Chriſt but once, gaue halfe his goods to the poore: ſo I doubt not but ſome goe from our Sermons almoſt Chriſtians like Agrippa, ſome whole Chriſtians like the Eunuch, expreſſing their faith like Zacheus. Now a little and then a little the ſoule groweth like the bodie. If you heare well, our voyce is like the ſound of the *Rammes hornes* that made the Walles of Iericho to reele, nay it will make the walles of Hell to reele, for the ſame *Word* made the prince of hell giue backe, Matthewe 4.7. Although at all other times wee are as plaine and ſimple as Iaacob, yet at this time wee haue a promiſe, and it is giuen to vs (for your ſake) to ſpeake ſometime that which wee conceiue not our ſelues, becauſe the houre is come wherein GOD hath appoynted to call ſome of you as hee hath done ſome of you before. Therefore as the princelie ſpirite came vpon Saul when hee ſhould raigne, to teach him how hee ſhould rule: ſo the Propheticall ſpirite commeth vpon Preachers when they ſhoulde teach, to teach them how they ſhoulde ſpeake. Therefore, as Chriſt was contented to bee baptized of Iohn, ſo bee you content to bee inſtructed of vs, that if wee bee more ſimple then you, the glorie of God may appeare more in conuerting you by vs.

Act. 2.

Act. 2.41.

Act. 26.27.

Act. 8.38.

Ioſh. 6.

1. *Sa.* 11.6.

Mat. 3.15.

Thirdly, touching the kinde of *hearers*: If all which come to *heare*, did *heare* as they ſhould, Chriſt needs not warne vs, *Take heede how ye heare*. But as wee pray, ſo wee *heare*, the one is a lip-labour, and the other is an eare-labour. As children play the trewants in the ſchoole, ſo men play the trewants in the Church: how many come to heare me, and yet (peraduenture) ſome doe not heare, while I ſpeake of *hearing*? One hath no pitcher, another hath left his pitcher behinde him, another hath brought a broken pitcher which will hold no water: therefore

Christ calleth vs *Fishers:* for as a Fisher taketh but a fewe in respect of those which goe by, so we reforme but a fewe in respect of them which goe as they came. First of Pauls *hearers*, and then of Christs *hearers*, and after our *hearers*. When the Athenians heard Paul preach of the resurrection, it is sayd, that *some mocked*; there is one sort, *the chaire of scorners:* some sayd, *wee will heare thee of this againe*; there is another sort, which are not yet resolued, but desire to bee better instructed: some did assent vnto him and receiued his doctrine, as *Dionisius Areopagita*, and *Damaris* a woman; there is the best sort: wee neuer preach but wee haue all these *hearers*, some mocke, some waver, and some beleeue. Now of Christs *hearers:* We finde in the Gospell that Christ had foure sortes of *hearers:* while I count them to you, thinke of what sort you are, for I doubt not but that there be here of all sortes. Some heard him to wonder at him, like Herod, which was moued with the fame that went of him: some came to *heare*, because they would knowe all things, that they might bee able to talke of them. It seemes that Iudas was such a scholler, for he had learned to preach but not to followe: some came to cauill and to trip him in his speeches, of these *hearers* were the Scribes and Pharises which would make him an enemie to Cæsar: some were like to the good ground, which came to knowe what they might doe, and how they should beleeue, like the humble Scribe which inquired the way to heauen.

Acts 17.32.

Psalm. 1.

Now to our *hearers*. As there were wise Virgins and foolish Virgins: so there are wise *hearers*, and foolish *hearers*. Some are so nice that they had rather pine then take their foode of any which is licensed by a Bishop, as if Helias should refuse his food because a rauen brought it to him and not an Angel: some come vnto the seruice to saue forfeiture, and then they stay the Sermon for shame: some come because they would not bee counted Atheists: some come because they would auoyde the name of Papists: some come to please their friends, one hath a good man to his friend, and least hee should offende him hee frequents the preachers, that his friend may thinke well of him: some come with their masters and mistresses for attendance: some come with a fame, they haue heard great speech of the man, & therfore they will spend one houre to heare him once, but to see whether

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it be ſo as they ſay: ſome come becauſe they bee idle, to paſſe the time they goe to a Sermon, leaſt they ſhould be wearie of doing nothing: ſome come with their fellowes, one ſayth, let vs goe to the Sermon: content ſayth he, and he goeth for companie: ſome heare the ſound of a voyce as they paſſe by the Church, and ſtep in before they bee aware: another hath ſome occaſion of buſines, and he appoynts his friend to meete him at ſuch a Sermon, as they doe at Pauls: all theſe are accidentall *hearers*, like children which ſit in the market, and neither buy nor ſell. But as many foxes haue been taken when they came to take: ſo they which came to ſpie, or wonder, or gaze, or ſcoffe, haue chaunged their minds before they went home, like one which findes when he doth not ſeeke.

As ye come with diuers motions, ſo ye heare in diuers manners: One is like an Athenian, and hee hearkeneth after newes: if the preacher ſay any thing of our Armies beyond the ſea, or counſell at home, or matters of Court, that is his lure: another is like the Phariſie, and hee watcheth if any thing bee ſayde that may bee wreſted to bee ſpoken againſt perſons in high place, that hee may play the diuell in accuſing of his brethren, let him write that in his tables too: another ſmackes of eloquence, and he gapes for a phraſe, that when he commeth to his Ordinarie, he may haue one figure more to grace and worſhip his tale: another is male-content, and hee neuer pricketh vp his eares till the preacher come to girde againſt ſome whom he ſpiteth, & when the Sermon is done, hee remembreth nothing which was ſayd to him, but that which was ſpoken againſt other: another commeth to gaze about the Church, he hath an euill eye, which is ſtill looking vpon that from which Iob did auert his eye: another commeth to muze, ſo ſoone as hee is ſet, hee falleth into a browne ſtudy, ſometimes his minde runnes on his market, ſometimes of his iourney, ſometimes of his ſuite, ſometimes of his dinner, ſometimes of his ſport after dinner, and the Sermon is done before the man thinke where he is: another commeth to heare, but ſo ſoone as the preacher hath ſayd his prayer, he falles faſt aſleepe, as though hee had been brought in for a corps, and the preacher ſhould preach at his funerall.

This is the generation of *hearers:* is not the [illegible]

fulfilled now, *Hearing you heare not?* becauſe we heare and heare not, like a couetous churle which goeth by a beggar when hee crieth in Chriſts name for reliefe, and heareth him crie, but will not heare him, becauſe hee craueth that which hee will not part with.

May wee not ſay againe with Chriſt, *What went yee out to ſee*, rather then *What went yee out to heare*, ſeeing yee remember that which yee ſee, and forget all which yee heare? So you departe from our ſermons like a ſlidethriftes purſe which will holde no money, and as you goe home one ſayth hee doth not edifie: another ſayth, I cannot profite by him: another ſayth, he keepes not to his text: another ſayth, hee ſpeakes not to the heart: as if the ground ſhould complaine of the ſeede which will not receiue the ſeede. Is not this the cauſe why your Preachers about the citie care not howe they preach, becauſe their flockes haue no care to heare? Is not this the cauſe whie GOD doth not heare vs, becauſe wee will not heare him? Is not this the cauſe why yee are ſuch Doctors in the worlde, and ſuch infantes in the Church? Yee learned your trade in ſeuen yeares, but you haue not learned religion in all your yeares. Can you giue anie reaſon for it but this? you marked when your maſter taught you your trade, becauſe you ſhould liue by it: but you marked not the Preacher when hee taught you religion, becauſe you doe not liue by it. Come nowe to the daunger by hearing amiſſe. Chriſt ſayth, *Take heede howe you heare:* In Deuteronomie 4. it is ſaid, *Take heede how yee forget that which yee heare.* This *Take heede* alwayes goeth before ſome daunger: therefore as Paule ſayth, that men receiue the Sacrament to their ſaluation, or to their damnation, 1. Corinth. 11. ſo Chriſt ſayth, that men heare the worde to their ſaluation, or to their damnation, *The worde which I haue ſpoken ſhall iudge you in the latter daye.* Iohn 12. It is called *the ſauour of life*, becauſe it ſaueth; and it is called *the ſauour of death*, becauſe it condemneth. An euill eye ingendreth luſt, and an euill tongue ingendreth ſtrife: but an euill eare makes an heretike, and a Schiſmatike, and an Idolater. This careleſſe *hearing* made GOD take away his worde from the Iewes: therefore you may heare the worde ſo, as it may be taken from you, as the talent was from

1. Cor. 2 16.

him

him that hid it, for GOD will not leaue his pearles with swine, but as hee sayth, *What hast thou to doe to take my wordes in thy mouth, seeing thou hatest to bee reformed?* So hee will saye, what hast thou to doe to take my worde in thy eare, seeing thou hatest to bee reformed? If any of you goe away no better then you came, you are not like *hearers*, but like cyphers, which supplie a place, but signifie nothing, so you take a roome but learne nothing: and they which are cyphers in the house of God, shall bee cyphers in the kingdome of God. Therefore if thou haue an euill eye, and an euill tongue, and an euill hand, and an euill foote, yet haue not an euill eare too: for then all is euill, because the eare must teach all. If the eare hearken to euill, then the hearte must learne euill. Therefore an euill eare is compared vnto a bad potter, which lets in euery one in a gay coate, though hee be neuer so bad: and keepes out him that goes bare, though hee bee neuer so good: so an euill eare lets all that is euill enter into the heart, but all that is good shuts the doore against it, least it should set the spirite and the flesh at variance. Oh, if the Adder had not stopped his eare, how long since had hee bin charmed? But the shortest time in Gods seruice is the longest time in all the daye. The beastes came to the Arke to saue themselues, and men will not come to the Church to saue themselues. *It is too farre*, sayth Ieroboam, but it were not too farre if Ieroboam were not vnwilling. One thing is necessary, and all vnnecessaries are preferred before it. The greatest treasure in the worlde is most despised, the *Starre* which should leade vs to Christ, the *Ladder* which should mount vs to heauen, the *Water* that should cleanse our leprosie, the *Manna* that should refresh our hunger, and the *Booke* that we should meditate on day and night lyeth in our windowes, no man readeth it, no man regardeth it: the loue of God, and the loue of knowledge, and the loue of saluation is so cold, that wee will not reade ouer one booke for it, for all we spēd so many idle times while we liue. If Samuel had thought that God had spoken to him, hee would not haue slept, but because hee thought it was not God but Eli, therefore hee slept: so, because you remember not that it is GOD which speakes, therefore you marke not: but if you remembred Christes saying, *Hee which heareth you heareth me, and hee which despiseth you*

Matth. 25.

Luk. 10.

Psal. 12.

you despiseth me, you would heare the voyce of the preacher as you would heare the voyce of God. Surely (beloued) we knowe no other way to saue you nor our selues: if wee did, how wretched were wee to keepe it from you, which haue no other calling, but to shewe you the way of saluation? If this bee the way and no other, if this bee shewen you and no other, and yet you will not take it, but chuse another, then are you not condemned by any other, but you condemne your selues. He which will not heare is worse then Herod: for as bad as he was, yet it is sayd of him, that hee heard Iohn. Nay, euen those whom our Sauiour Christ in the Parable before this text compareth to the barren, the stonie, and the thornie ground, were all *hearers*, and therefore he which will not heare, is worse then any ground. It is sayd of Saul, that though he were haunted with an euill spirit, yet when hee heard Dauid play vpon the Harpe, the euill spirit departed from him: so they which *heare*, haue some ease of their sinnes, some peace of conscience, some intermission of their feare, as Saul had when hee heard the Harpe: but they which will not *heare*, haue no intermission of their feare, nor of their griefe, nor of their sinnes, because the euill spirit neuer departeth from them. Therefore as all the beasts tremble when the Lion roreth, so let all men hearken when God teacheth.

The end of the first Sermon.

THE SECOND SERMON.

IN the ende hereof is prooued, that none should preach without due meditation: which is a common presumption in these dayes: and makes the Word and Ministerie despised.

Now it remayneth that I should teach you so to heare; that you may remember that which is sayd, and learne more by one Sermon then you reape by tenne. Christ calleth none vnto him but them which hunger and thirst, as if none were fit to heare the Word, but they which hunger after it, and bring a stomacke with them. It is written of the Hart, that when he lifteth vp his eares, hee is quicke of hearing, and heareth euerie noyse: but when hee layeth downe his eares, he is deafe, and her-

heareth nothing: So it is, when you marke and when you marke not. They which are quicke of hearing, are sure of remembrance, but they which are dull of hearing are short in keeping: therefore before I teach you how to *heare*, giue me leaue to say againe as my text sayth, *Take heede how ye heare*, that both our labours be not lost.

As there bee two spirits, so there be two doctrines, two wisdomes, and two counsels. In 1. Timoth. 4. 1. There is a doctrine of diuels: if you *heare* that doctrine, you hearken to the diuel, as Saul did to a Witch. In the fifteenth of Matthewe there is a doctrine of men, which Christ calles *Leauen*: if you hearken to that you shall erre like men, because the blind leade the blind. In Gene. 3. there is a counsell of the serpent: if you hearken to that, you shall perish like Eue. In the 2. Sam. 18. there is a wisdome of Achitophel: if you hearken to that, you shall speede like Absolon. Of all these Salomon sayth, *Hearken no more to the words which make thee to erre*. But there is another doctrine, Act. 13. 12. which is called, *The doctrine of the Lord*: of this it is sayd, Luk. 8. *Whosoeuer hath an eare to heare let him heare*. *Mar.* 10. *Pro.* 16. 27.

Now to shew you how you should *heare*, When Peter and Iohn would make the cripple attentiue, they sayde vnto him, *Looke vpon vs*: so, many to sharpen their attention, desire to stand before the preacher, that they may looke him in the face. By this little helpe Peter sheweth, that we had neede to vse many helpes, to make vs heare well. In the thirteenth chapter, and fifteenth verse of the prophesie of Ierem. when the Lorde speaketh, it is sayd: *Heare and giue eare*, as though we should heare and more than heare. This more then heare, is to marke and vnderstand, and remember, and beleeue, and follow that which we heare: Like the Iewes which sayd, *All which thou speakest from the Lord, we will doe it*: Exod. 24. So all that which we speake vnto you from the Lorde you should doe it: Therefore all the commandements but the last, are commandementes of doing. And Salomon in the twelfth chapter of Ecclesiastes, and thirteenth verse, concludes his doctrine with this, which he calleth the summe of all: *Feare the Lord and keepe his commaundements*. In the third chapter of Exodus, and the fifth verse, God teacheth vs how to heare, when he speakes to Mo- *Act.* 3.

ses,

ſes and bids him *put off his ſhoes:* So we ſhould put off our luſts, and our thoughts, and our cares, and our fancies, and all our buſineſſe, when God ſpeakes, for he which thinkes or doth any thing elſe, when hee ſhould doe that which is better, though it be good which he doth, yet he doth ſin in doing it.

In the tenth of the Reuelation, an Angell teacheth vs how to heare, when hee willed Iohn to eate the Booke: ſhewing that wee ſhould hunger after the word, and digeſt it into euery part as we digeſt meate.

In Mat. 15. Chriſt teacheth vs how to heare, when hee ſaith, *Heare and vnderſtand.* And againe in Marke 4. when he ſayth, *Take heede what ye heare.* And Eſay teacheth you how to heare, when hee ſayth: *Heare for afterwards*: ſhewing, that more do heare for the preſent then for afterward, becauſe they forget it againe, and after a while are neuer the better. In 1. Corinthians 6.1. Paul teacheth vs how to heare, when he ſayth, *Receiue not the grace of God in vaine*, ſhewing, that many heare comforte, and are not comforted, many heare inſtruction, and are not inſtructed. Iames teacheth vs how to heare, chap. 1. 22. when he ſayth: *Be not hearers only, but doers*: ſhewing, that you ſhould doe as you heare, as you would haue vs to do as we teach. In the 10. of Luke, Marie teacheth vs how to heare, when ſhe leaues all to ſit at Chriſts feete and marke his doctrine: ſhewing that we ſhould not ſay like the churliſh gueſts, we haue other buſineſſe: but that this is our buſineſſe, as Chriſt anſwered his parents, *I muſt goe about my fathers buſineſſe.*

Eſa. 42. 23.

Matth. 22.

In Luke 2. the Virgine teacheth vs how to heare, when ſhe heard the ſayings of Anna and Simeon, and Chriſt, it is ſayde, that *ſhee pondered them, and laide them vp in her heart*: ſhewing that our eares ſhould be but meſſengers to the heart: for our treaſure ſhould bee where the heart is, as the heart is where the treaſure is. In the ſeuenteenth of the Actes, the men of Berœa teach vs howe to heare, when they went home and ſearched the ſcriptures ſo ſoone as they had heard Paul preach, to ſee whether Moſes and the Prophets did teach the ſame, ſhewing that the word is our Touchſtone to trie the doctrines if wee will not crie.

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In the eight of Luke, all the Diſciples teach vs howe to heare, when they noted Chriſts parable, and repeated it againe vnto him to know the meaning: ſhewing that wee ſhould not onely heare, and the preacher onely preach: but if you doubt of any thing, you ſhould inquire, and they ſhould inſtruct you againe. In the third of Luke; the Souldiers and the Harlots, and the Publicanes teach vs howe to heare, when they come to require, and aske, *Maſter, what ſhall wee doe?* ſhewing, that we ſhould come to heare ſomething which may incourage vs to this vertue, or arme vs againſt that vice, that we goe from hearing to doing as Iohn taught them: all theſe are glaſſes in the ſcripture for the hearer to addreſſe himſelfe by, before he come to the ſermon.

Beſide theſe, other things do teach vs too As Salomon ſaith, *Goe to the Piſmire and learne to labour:* ſo Chriſt in the beginning of this chapter ſendes vs to the husbandman to learne to *heare*, as hee prepareth the ground before hee ſowe his ſeede, leaſt his ſeede ſhould bee loſt: ſo wee ſhould prepare our harts before wee heare, leſt Gods ſeede bee loſt. In the tenth of Iohn hee ſendes vs to the ſheepe: as they knowe the voyce of their ſhepheard, and will not heare a ſtranger, ſo we ſhould knowe the voice of Chriſt from the voyce of Popes, or Doctors, or Councels, or Traditions, leaſt wee goe like Samuel, from God to Eli. When you haue beene in the ſheepe foldes, goe to the woodes, and learne of the birdes; for the will ſo liſten to him, which teacheth them to ſing, that they learne to ſing the ſame note after him, ſo we ſhould learne to ſing the tune of the ſpirite: for they which heare the word aright, learne to ſpeake euen as the Word ſpeaketh.

Beſide theſe ſchoolemaſters, we haue other Teachers too, all the titles which are giuen to the Word, doe teach vs howe wee ſhould *heare the Worde*. The Apoſtles call their writings *Epiſtles, The Epiſtle to the Romanes, The Epiſtle to the Corinthians, &c.* ſhewing that the Word is like an Epiſtle ſent from God to man, wherein he writes his mind familiarly vnto vs, and therfore we ſhould reade it, heare it, marke it, and ſcanne it, as wee would ſcanne a Letter which comes from ſome of our familiar and deere friends.

In Marke 14. the Goſpel of Chriſt is called his Teſtament or Will, ſhewing that our Legacies are written in it, and that we ſhould heare it and marke it, and plie it till wee bee as cunning in Gods will, as we are in our Fathers will. In the firſt Epiſtle of Saint Paul to Timothie, the ſixt chapter, the *Worde* is called *a charge*, and in the ſecond to Timothie the fourth chapter, God is called a *Iudge*, ſhewing that wee ſhould heare the worde of God as wee hearken to a Iudge, when he giues a charge, or pronounceth a ſentence: for euery ſentẽce in this booke is a charge to the King or the Counſeller, or the Lawyer, or the preacher, or one, or other, let euery one heare his charge.

In the fifth chapter of the Epiſtle to the Hebrues, verſe 14. the *Word* is called *meate*, ſhewing that we ſhould deſire and hunger to heare it. And as the ſtomacke ſendes the ſtrength of the meate into euery member of the body: ſo wee ſhould ſend to the eye, that which is ſpoken to the eye: and to the eare, that which is ſpoken to the eare: and to the tongue, that which is ſpoken to the tongue: and to the hande, that which is ſpoken to the hand. If thou heare comfort, apply that to thy feare. If thou heare a promiſe, apply that to thy diſtruſt. If thou heare a threatning, apply that to thy preſumption, and fill vp the gappe ſtill where the diuell entereth.

In the parable before my texte, the worde is compared to ſeede: the Preachers to ſowers, and the hearers to the ground, ſhewing, that ye come hither to bee watered and dreſſed, and manured: therefore if Gods ſeede bee ſowne, and the diuels fruits come vp: you are like the Iewes. which brought Chriſt, vineger when he thirſted for wine.

As the little birdes perke vp their heads when their damme comes with meate, and prepare their beakes to take it, ſtriuing who ſhall catch moſt; now this lookes to be ſerued, and now that lookes for a bit, and euery mouth is open till it be filled: ſo you are here like birds, and we the damme, and the word the foode, therefore you muſt prepare a mouth to take it. They which are hungry will ſtriue for the breade which is caſt amongſt them, and thinke this is ſpoken to me, this is ſpoken to me, I haue neede of this, and I haue neede of this: comfort go thou to my feare, promiſe goe thou to my diſtruſt, threatning goe

goe thou to my ſecuritie, and the word ſhall be like a perfume, which hath odour for euery one.

Theſe are good remembrances for all hearers to thinke that the Word is an Epiſtle from God vnto them, that it is the Will wherein their Legacies are written, that it is a charge from the Iudge of life and death, that it is the meate whereby they liue, that it is the ſeede which if it growe they are fruitfull, if it grow not they haue no fruite: but theſe are generall matters, my deſire is to teach you a compendious way of *hearing*, which you haue not heard before, that as the *Word* is called a brieſe word, ſo you may learne it briefly: for it is not gainfull vnto vs as it is to Lawyers, Phiſitions and Surgeons, to keepe you long in hande, but to heale you and diſpatch you quickly as Chriſt healed the Leapers.

This Age hath deuiſed diuers methods to learne many things in ſhorter time then they were learned of olde: A man may ſpend ſeuen yeares in learning to write, and he may meet with a Scribe which will teach him as much in a moneth. A prentice may ſpend nine yeares in learning a trade, and ſome maſter (if he were diſpoſed) would teach him as much in a twelue moneth. A man may fetch ſuch a compaſſe that he may be a whole moneth in going to Barwicke, & another which knoweth the way will goe it in leſſe than a weeke: ſo to euery thing there is a farther way and a neerer way, and ſo there is to knowledge. You doe not remember the hundreth part of that which you haue heard, and to morrowe you will not remember the tenth note which you heare this day. It may be that ſome will remember more: and why not thou as well as he? becauſe one vſeth a helpe for his memorie, which the other vſeth not. If you will vſe his policie, you ſhall remember as well as he: for let him neglect his helpe, and the beſt memorie here ſhall not carrie away halfe which he marketh now, vntill it be night. When the woman of Samaria heard Chriſt ſpeake of a water, *of which he that drinketh ſhall thirſt no more, Oh* (ſaith ſhe) *giue me of that water:* ſo now you heare of ſuch a way, you would faine know it: but will you vſe it? I wiſh that I were ſuch a meſſenger, that I could compell you vnto it: for truely vntill you vſe it, you ſhall neuer learne faſter then you doe. Now I thinke you haue a deſire to *Matt.* 22.

heare it, I wil ſhew it vnto you: Firſt in mine opinion two things out of euery Sermon are eſpecially to be noted, that which thou didſt not knowe before, and that which ſpeaketh to thine owne ſin: for ſo thou ſhalt increaſe thy knowledge, & leſſen thy vices.

Now if thou wouldeſt remember both theſe a yeare hence as freſh as now, this is the beſt policie that euer thou ſhalt learne, to put them preſently in practiſe, that is, to ſend them abroad to all the partes of thy ſoule, and members of thy bodie, and reforme thy ſelfe ſemblably to them, and thou ſhalt neuer forget them, for thy practiſe remembreth them. But before this you muſt vſe another helpe, that is, record euery note in thy minde as the preacher goeth, and after before thou doeſt eate, or drink, or talke, or do any thing elſe, repeate al to thy ſelfe. I do knowe ſome in the Vniuerſitie, which did neuer heare good Sermon, but as ſoone as they were gone, they rehearſed it thus, and learned more by this (as they ſaide) then by their reading and ſtudie: for recording that which they had heard when it was freſh, they could remember all, and hereby got a better facilitie in preaching, then they could learne in bookes. The like profite I remember I gayned when I was a ſcholler by the like practiſe.

The Philoſophers and Orators that haue written ſuch volumes, haue left in their writings, that this was the keeper of their learning, like the bagge which beareth the treaſures. Therefore I may ſay with Chriſt, that the wicked are wiſer then Chriſtians: for the Orators and Philoſophers vſed this helpe in hearing of earthly things, and wee will not vſe it in hearing of heauenly things. The only cauſe why you forget ſo faſt as you heare, and of all the ſermons which you haue heard, haue ſcarce the ſubſtance of one in your hearts, to comfort or counſaile you when you haue neede, is becauſe you went from ſermon to dinner, and neuer thought any more of the matter, as though it were enough to heare, like ſieues which holde water no longer then they are in a Riuer.

What a ſhame is this to remember euery clauſe in your Leaſe, and euery poynt in your Fathers Will, nay, to remember an olde tale ſo long as you liue, though it bee long ſince you heard it, and the leſſons which yee heare nowe, will bee gone within

within this houre, that you may aske what hath ſtollen my ſermon from mee? Therefore that you may not heare vs in vaine, as you haue heard others, my exhortation vnto you is to recorde when you are gone, that which you haue heard. If I could teach you a better way, I would: but Chriſtes Diſciples vſed this way when their thoughts ranne vpon his ſpeech, and made them come againe to him to aske the meaning: the Virgin his Mother vſed this way when ſhe pondered his ſayings, and layd them vp in her hearte: the good hearers of Berœa vſed this way, when they carried Pauls ſermon home with them, that they might examine it by the Scriptures. This difference is noted betweene Iacob and his ſonnes, when Ioſeph vttered his dreame, his brethren gaue no regarde to it: but it is ſayd that Father *Iacob noted the ſaying*. Therefore this muſt needes bee an excellent way. For if Ioſeph, and Marie, and Chriſtes Diſciples ſhould ſpeake vnto you as I doe, and ſhewe you a way to heare, they would ſhewe you the ſame way that they vſed themſelues. You cannot tell how much it will profite you vntill you practiſe it: doe but trie it one moneth, and if you loue knowledge, I am ſure you will vſe it while you liue: But if you will not vſe it for all that can bee ſayd, truely you ſhall bee like the olde women which S. Paul ſpeakes of which were alwaies learning, and neuer the wiſer.

Luk 8.

Luk. 1.

Act. 17.

Gen. 37. 11.

This is our firſt leſſon vnto you, *Take heede how you heare:* I may ſay now, Take heede how you reade too. For there are bookes abroade like Iſmaels ſcoffes, like Rabſhekeh his raylinges, like the ſongs which were made againſt Dauid, which may write for the title of their bookes, *Fooles in print*. If Hiel hath not built Iericho againe, theſe might bee fit workmen for ſuch a frame. If you muſt *Take heede how you heare:* then wee muſt take heede how wee preach, for you heare that which wee preach. Therfore Paul putteth none amõgſt the number of preachers, but they which cut the word aright: that is, in right words, in right ſenſe, and in right methode: and becauſe none can do this without ſtudie and meditation, therefore hee teacheth Timothie to giue attendance to Doctrine: that is, to make a ſtudie and laboure of it: for as Saint Paule ſayth, that in Peters Epiſtles there bee many thinges harde to vnderſtande:

Eſa. 36.

1. *King.* 16. 34

Of negligẽt preaching.

ſo in Pauls Epiſtles, and Iohns Epiſtles, and Iames Epiſtle, there be many hard things too, which Dauid before called *The wonders of the Law*, and Paul calleth *The myſteries of ſaluation*, and Chriſt calleth *A Treaſure hid in the ground*. Therefore Salomon confeſſeth that he ſtudied for his doctrines, Eccl. 12.10. Although he was the wiſeſt & learnedſt man that euer was, yet hee thought, that without ſtudie he could not doe much good.

Dan.2.16. Daniel was a Prophet, and yet hee deſired reſpite to interprete Nabuchadnezzars dreame. Is the ſcripture lighter thē a dreame, that we ſhould interprete it without meditation? It ſeemes then that Salomon and Daniel would not count them Sermons, which come forth like vntimely births from vncircumciſed lips, and vnwaſhen handes, as though they had the ſpirite at commaundement. Wheate is good, but they which ſell the refuſe thereof, are reprooued, Amos 8.6. So preaching is good, but this refuſe of preaching is but like ſwearing: for one takes the name of God in vaine, and the other takes the word of God in vaine. As euery ſounde is not muſicke, ſo euery Sermon is not preaching, but worſe then if hee ſhould reade an Homilie. For if Iames would haue vs conſider what we aske before we come to praye, much more ſhould wee conſider before wee come to preach: for it is harder to ſpeak Gods word, then to ſpeak to God. Yet there are preachers riſen lately vp, which ſhrowd euery abſurd ſermon vnder the name of the ſimple kind of teaching, like the Popiſh Prieſts, which made ignorance the mother of deuotion: but indeed to preach ſimply, is not to preach vnlernedly, nor confuſedly, but plainely and perſpicuouſly, that the ſimpleſt which doth heare, may vnderſtand what is taught, as if he did heare his name.

But if you will know why many preachers preach ſo barely, looſely, & ſimply, it is your own ſimplicitie which makes them thinke that if they goe on and ſay ſomething all is one, and no fault will bee found, becauſe you are not able to iudge in or out: and ſo becauſe they giue no attendance to doctrine, as Paule teacheth them, it is almoſt come to paſſe, that in a whole Sermon, the hearer cannot picke out one note more then hee coulde gather himſelfe: and manie loathe preaching, as the Iewes abhorred the ſacrifice for the ſlubbering

bering Prieſts which cared not what they offered: and the greater ſort imagine that there is no more wiſedome in the word of God, then their teachers ſhew out of it. What a ſhame is this, that the preachers ſhould make preaching be deſpiſed? In the 48. of Ieremiah, there is a curſe vpon them which doe the buſineſſe of the Lord negligently: if this curſe doe not touch them which doe the chiefeſt buſineſſe of the Lord negligently, it can not take holde of any other. Therefore let euery preacher firſt ſee how his notes doth moue himſelfe, and then he ſhall haue comfort to deliuer them to other, like an experiēced medicine, which himſelfe hath proued.

Thus much of preaching: now to you which *heare*. Thinke that you are gathering Manna, & that it is God which ſpeakes vnto you, and that you ſhall giue account for euery leſſon which you *heare:* and therefore recorde like Marie when you are gone, and the ſeede which we ſowe, ſhall grow faſter then the ſeede which you ſow.

FINIS.

THE HEAVENLY THRIFT.

Whoſoeuer hath, to him ſhall be giuen: and whoſoeuer hath not, from him ſhall be taken, euen that which it ſeemeth that hee hath. Luke 8.18.

THe next words before, are, *Take heed how you heare:* the reaſon followes, to make vs take heed how we heare, he ſayth, *Whoſoeuer hath, &c.* This ſentence hath two hands (as it were) one giueth, and the other taketh: therefore, one calleth it a comfortable ſaying, and a dreadfull ſaying: for it bleſſeth ſome, and curſeth other, like Moſes, which ſaued the Iſraelite, and ſlew the Egyptian: *Whoſoeuer hath, to him ſhall be giuen:* there goeth the bleſſing: *Whoſoeuer hath not, from him ſhall be taken:* there runneth the curſe. Thus looking back to the words before, viz. *Take heed how you heare:* This doctrine commeth vnto vs, that hee which taketh

heede how he heareth, ſprouteth and flouriſheth like a twigge which hath life in it, till it come to a tree: but he which taketh no heede how hee heareth, fadeth and withereth like a ſtocke which is dead, vntill he hath not onely loſt the gifts which hee had, but till the ſpirit doe leaue him too, and he ſeeme as naked to men as Adam did to God. The like ſentence is in the twentie one of Matthewe, where it is ſayd, *The kingdome of heauen ſhall be taken from you, and ſhall be giuen to a Nation which wil bring foorth the fruites thereof:* there is a taking from them which bring no fruites, and a giuing to them which bring fruits. The like is in the 21. of the Reuelation, where it is ſaid, *Let him which is iuſt be iuſt ſtill, and let him which is filthy be filthie ſtil:* whereby it is meant, that the iuſt ſhall be more iuſt, and the filthie ſhall be more filthie. The like is in the 15. of Iohn 2. where it is ſayd, *Euery branch which bringeth no fruit, he taketh away, but euery branch which bringeth foorth fruit he purgeth, that it may bring forth more fruite.* The like is in the twentie fiue of Matthewe, where this ſentence is repeated againe after the parable of the Talents: as to one ſeruant were committed fiue Talents, and to another two, and to another one, to increaſe and multiplie, and he which vſed his Talent doubled it, and hee which hid his Talent, loſt it: euen ſo to euery man God hath giuen ſome gift, of iudgement, of tongues, or interpretation, or counſell to employ and doe good, and hee which vſeth that gift which GOD hath giuen him to the profite of others, and Gods glorie, ſhal receiue moe gifts of God, as the ſeruant which vſed two Talents, receiued two more: but hee which vſeth it not, but abuſeth it, as many doe, that gift which he hath ſhall be taken from him, as the odde Talent was from the ſeruant which had but one: ſhewing that one gift is too much for the wicked, and therefore it ſhall not ſtay with him. One would thinke it ſhould bee ſayd: Whoſoeuer hath not, to him ſhall bee giuen: and whoſoeuer hath, from him ſhall be taken: for God biddeth vs giue to them which want. But this is contrarie: for he taketh from them which want, and giueth to them which haue. It is ſayd, that our thoughts are not like Gods thoughts: and ſo our gifts are not like Gods gifts: for hee giueth ſpirituall things, and we giue temporall things. Temporall things are to bee giuen

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to them which haue not, but ſpirituall things to them which haue. Therefore Chriſt calleth none to receiue his worde, and ſpirit, and grace, but them which hunger and thirſt, which is the firſt poſſeſſion of heauen. When it is ſayd, *It ſhall be giuen:* God ſheweth himſelfe rich and bountifull, becauſe hee giueth to them which haue: that is, he giueth after he hath giuen: for *What hath any which he hath not receiued?* Therefore none can ſay as Eſau ſayd to Iſaac: *Haſt thou but one bleſſing my father?* For he bleſſeth when he hath bleſſed, as a ſpring runneth when it hath runne.

Firſt, marke the growth of Gods gifts in them which vſe them, how he watereth his ſeede like a Gardener, vntil it ſpring in the earth: and then he watereth it againe, vntill it ſpring aboue the earth: and after he watereth it againe, vntill it bring foorth fruite vpon the earth: therefore God is called *The Lord of the Hareſt*, becauſe the ſeede, and the blade, and the eare, and the corne, and all doe come from him. After you ſhall ſee the wane and the eclipſe of their gifts which vſe them not, how their learning and knowledge and iudgement dooth betray them, as ſtrength went from Sampſon when hee had loſt his haire: till at laſt they may ſay like Zedechiah, *When did the ſpirit depart from me?* When did loue depart from me? When did knowledge depart from me? When did my zeale depart from me? *Mar.* 9. 3. 2. *Kin.* 22.

The firſt part of this ſentence is like the gratulation to him which vſeth his Talent in the twentie fiue of Matthewe, *Good and faithfull ſeruant, I will make thee Lord ouer much.*

The ſecond part is like the Obiurgation to him which hid his Talent, *Naughtie and ſlouthfull ſeruant: take his Talent from him.* So God beginneth here to ſeparate betweene the ſheepe and the goates. Iaacob ſhall not bee curſed, becauſe Eſau is curſed. Neither ſhall Eſau be bleſſed becauſe Iaacob is bleſſed: But the Lord knoweth who are his, and who are not: and therefore he ſayth, *whoſoeuer hath*, and *whoſoeuer hath not:* as though he knew them all, whoſoeuer they be.

This Scripture was performed before it was written. For when Adam ſerued GOD, God ſerued him: hee conſulted for a Manſion for him: hee conſulted for meate for him: he

conſulted for a companion for him, vntill Adam rebelled againſt God, wee reade of nothing that God did, but his works for Adam ſixe dayes together, as though he had been hired to labour for him. But when he left his innocencie, then God began to take againe that which hee had giuen: hee loſt his wiſedome, hee loſt his quietneſſe, hee loſt his libertie, he loſt his glorie, hee loſt his dwelling, like the man which fell amongſt theeues. Thus while Adam had righteouſneſſe, it might bee ſayd of him: *Whoſoeuer hath, to him ſhall bee giuen.* And when hee had not righteouſneſſe, it might be ſayd of him too: *From him which hath not, ſhall bee taken.* God is called a *Father*, becauſe hee is like a Father, which taketh a pleaſure to ſee his ſonne thriue, and grieueth to ſee him an vnthrift. Firſt, he giueth vs a ſtocke, to prooue our husbandrie: and then if wee thriue with that, he dooth adde more vnto it, now a little, and then a little, vntill at laſt the inheritance come too: As they which trie a veſſell, firſt put water into it, to ſee whether it will holde water, then they commit wine vnto it: ſo, firſt God giueth vs one grace, if wee vſe that well, then hee giueth another, and another, and another, according to that, *He which is found faithfull in a little, ſhall be made Lord ouer much. My Father* (ſayth Chriſt) *is an huſbandman*, Iohn 15. ſhewing, that as wee dreſſe the ground, that it may bring foorth fruite, ſo God dreſſeth vs that wee may bring foorth fruite. All commeth not at once, but as the bodie groweth, ſo the ſpirite groweth: firſt good thoughts, and then good ſpeeches, & then good workes: as the blade followeth the ſeede, and the eare the blade, and the corne the eare. Looke how in our firſt generation one thing comes after another, ſo it is in our ſecond generation: As the childe ſpr[illegible]geth in the mothers wombe, from a gellie vnto milke, and from milke to bloud, and from bloud to fleſh, and ſhee knoweth not how it groweth till it come foorth: ſo the ſpirite groweth in vs, and wee ſee not how it groweth, but that it is growen. Faith calleth to loue, and loue calleth to obedience, and obedience calleth to conſtancie, and one grace is the foundation of another. Therefore Paul ſayth, *Whom he predeſtinated, them he called: whom he called, them he iuſtified, and whom he iuſtified, them he glorified.* Thus as the rich eaſily grow

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richer, so the good easily growe better: hee which hath power to aske, hath power to receiue: for it is sayd, *Aske, and you shall receiue:* hee which hath power to seeke, hath power to finde: for it is sayd, *Seeke and you shall finde:* he which hath power to knocke, hath power to enter, for it is sayd, *Knocke, and it shall be opened vnto you.* As Gods riches are infinite, so he is neuer wearie of giuing: when a man serueth God, at last it commeth to this, that God delighteth (as it were) to doe him good, as it is sayd, Iere. 32. and Micah. 7. *I will delight to doe them good.*

Now when it cõmeth to this passe, that God hath a delight to do a man good, then *Aske what thou wilt* (saith Salomon to his Mother) *and I will not say thee nay:* so, Aske what thou wilt, and God will not say thee nay. He which hath the Sonne, may haue the Father, he that hath the *Wedding garment*, may haue the Wedding feast, hee which hath the spirite of Elisha, may haue the spirit of Eliah, hee which commeth vnto Christ, may make Christ come vnto him: as when the Sonne came toward the Father, the Father met him in the way, shewing that God is as readie to giue, as wee to aske. When Dauid did well, Nathan sayd vnto him, *The Lord hath giuen thee this, and this, and this: and if that had not been enough, he would haue giuen thee such and such things:* shewing vs, that the cause why wee haue not such and such things, is, for that wee are not thankfull for these and these things. When the Eunuch beleeued, hee sayd, *What letteth me to bee baptized?* so when thou beleeuest thou mayst say, What letteth me to be loued? what letteth me to be blessed? what letteth me to be saued? And as Philip sayd, *Nothing:* so Christ sayth *Nothing:* but *Be it vnto thee, as thou beleeuest.* From that day righteousnesse standeth ouer their heads, as the Sunne did ouer Ioshua, and they renew their vertues, as the Eagle reneweth her youth. Therefore when Isaac had sayd, *Iacob haue I blessed:* he addeth, *and he shall be blessed:* as if hee should say, hee beginneth to be blessed now, but hee shall bee more blessed: so they which are blessed of God, shall be more blessed, rising and rising like the Sunne, vntill it come to the height.

1. *Reg.* 2. 20.

Act. 8.

When God hath begun to blesse, he sayth as hee sayd to Abraham, *What shall I hide from him? What shall I keep frõ him?*

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As though one of his gifts did bind him to giue another: therefore his mercies are called *euerlasting mercies*, because when they begin, they haue no end. So soone as he had moued Salomon to pray for wisedome, hee gaue him wisedome: so soone as he had moued Abraham to goe from his countrey, he began to guide him: so soone as he had moued Gedeon to fight, hee began to strengthen him. Gods mercies are resembled to raine, first it raines small drops, and after fall great drops, and the smal are signes of the great. First, you see Elisha with a single spirit, and after you see him with a double spirite: first you see Paul sitting at Gamaliels feete, and afterwarde you see him preaching in Moses chaire: first you see Timothie a student, and after you see him an Euangelist: first you see Cornelius praying, and after you see Peter instructing: first you see Dauid repenting, and after you see Nathan comforting: first ye see the Disciples worshipping, after you see the holy Ghost descending: first you see the Wisemen seeking Christ, and after you see them together with Christ: first you see the sonne comming towarde the father, and after you see the father comming toward the sonne: first you see the Eunuch reading, and after you see him vnderstanding, and after you see him beleeuing, and after you see him baptized. Most notable is the example of Nathaniel, so soone as he beleeued, Christ remembred this promise, and said, *Beleeuest thou for this, thou shalt see greater things then these?* so he gaue more to him which had some. That which hee sayd to Nathaniel, hee sayth to all which are like Nathaniel, Beleeuest thou this Sermon, thou shalt heare other Sermons then this? repentest thou for this example, thou shalt see other examples then this? louest thou for one benefite, thou shalt receiue moe benefits then one? honourest thou God for his gifts vpon others, thou shalt feele his gifts vpon thy selfe? for *Hee which keepeth Israel doth not sleepe, but watch.* What doth he watch? Hee watcheth who seeketh for comfort, and who looketh for wisedome, and who prayeth for faith, and who intreateth for patience, that hee may giue abundantly, to him which desires feruently.

If hee see one pray like Cornelius, hee sendeth another to strengthen him like Peter: if he see one studie like the Eunuch,

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he ſendeth another to inſtruct him like Philip: if hee ſee one mourne like Dauid, hee ſendeth another to comfort him like Nathan: if hee ſee one willing like Eſay, he ſendeth another to enable him like the Seraphim: if he ſee one that thinketh well, he teacheth him to ſpeake well: if he ſee one that ſpeaketh wel, he teacheth him to doe well: if he ſee one doe well, he teacheth him to continue well: if hee ſee one meeke like Moſes, he maketh him wiſe like Salomon: if hee ſee one wiſe like Salomon, he maketh him righteous like Abraham: if he ſee one righteous like Abraham, hee maketh him patient like Iob: if hee ſee one patient like Iob, hee maketh him penitent like Peter: if hee ſee one loue one vertue, hee maketh him loue another vertue: if he ſee one hate one vice, hee maketh him hate another vice: if he ſee one like one Sermon, he maketh him like another Sermon: when he hath him in his ſchoole, and he commeth once to this, to ſay like Samuel, *Speake Lord, for thy ſeruant heareth*, then he taketh him vp to the mount like Moſes, and openeth his heart vnto him, teaching him a way to make vſe of all that he ſeeth, and of all that hee heareth, and of all that he readeth, and of all that he feeleth. Thus when God hath ſtrayned and fined him, hee is apt to euery good worke, and takes all occaſions to doe them. If he but ſee one pray, his heart burneth to pray too: if he ſee one reading, hee hath a minde to reade too: if he ſee one meditating, hee hath a zeale to meditate too: if he ſee one ſorrowing, hee hath a deſire to ſorrowe too: like the Diſciples, which when they heard Peter ſay, wee goe a fiſhing, they ſayd, we will goe a fiſhing too. After this, euery benefit maketh him thankfull, euery inſtruction maketh him fearefull, and hee is neuer wel, but when he is walking with God like Enoch, or when Chriſt is ſpeaking to him, or when he is ſpeaking to Chriſt, for when God meeteth with his children, like a nurſe he emptieth himſelfe of his milke, according to this text which wee now handle, *To him which hath, ſhall be giuen.* 1. *Sam.* 3.

Thus when you vſe thoſe gifts well which you haue, the Lord will come vnto you, and ſay that your heart may heare him, *Good ſeruant & faithful, I wil make thee Lord ouer much:* thy ſeede ſhall become a tree, thy ſpirit ſhall be doubled. Firſt, thou ſhalt haue a loue to heare, reade and meditate: after thou

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ſhalt haue a little knowledge to iudge & ſpeake of Gods word, of the ſpirite, and of doctrines: then thou ſhalt aſcend to faith, which will bring thee vnto peace of conſcience: then thou ſhalt meete with good bookes, and God will ſend thee Teachers to inſtruct thee, and incourage thee, like the Angels which came to Chriſt when he hungred. Thus a trauailer paſſeth from towne vnto towne, vntill hee come to his Inne: ſo a Chriſtian paſſeth from vertue to vertue, vntill he come to heauen, which is the iourney that euery man muſt endeuour to goe till death.

It followeth: *And whoſoeuer hath not, from him ſhall be taken, euen that which it ſeemeth that he hath.*

As the Lord ſayth to his faithfull ſeruant, *Thou ſhalt be ruler ouer much:* ſo he ſayth of his ſlouthfull ſeruant, *Take his talent from him.* Here is one like Iaacob whom God loueth, *to him* (he ſayth) *ſhall be giuen:* here is another like Eſau whom God hateth, *from him* (he ſayth) *ſhall be taken:* ſo one may ſay like Iob, *The Lord hath giuen:* and the other may ſay like Iob, *The Lord hath take̅.* But from whom doth he take? *From him which hath not.* And to whom dooth he giue? *To him which hath.* In this God ſeemeth not to deale his gifts charitablie: for hee ſhould giue to them which want. Ioſeph meruailed to ſee Iaacob lay his left hand vpon Manaſſes, and his right hand vpon Ephraim, as though the younger ſhould be more bleſſed then the elder. Iſhai meruailed to ſee Samuel chooſe the leaſt of his ſonnes before the talleſt, as though the vnfitteſt were the fitteſt: ſo it is meruaile that hee which commaundeth vs to giue vnto them which want, ſhould take from them which want, and giue to them which haue. Iſaac would not haue bleſſed Iaacob but Eſau, but God would haue him bleſſe Iaacob and not Eſau: Ioſeph would that Manaſſeth ſhould haue more then Ephraim, but God would that Ephraim ſhould haue more then Manaſſeth. As GOD loueth not as man loueth, ſo hee giueth not as man giueth. Why ſhould Abraham haue three Angels, & Lot but two, and Balaam but one, and Balaac none? Why ſhould not Philip goe vp the mount, as well as Iames? Why ſhould not Aaron beholde God, as well as Moſes? Why ſhould not Moſes goe to Chanaan, as well as Caleb?

According to our loue is Gods loue, and according to our hatred

hatred is Gods hatred. Reuben ſhould haue had as good a bleſſing as Iudah, but when Iaacob bleſſed him (Geneſis the 35. chapter and 22. verſe) he remembred his ſinne with Bilhah, and therefore curbed his bleſſing: for when he bleſſed him hee ſayd, *Thou ſhalt not bee excellent:* as if hee ſhould ſay, Reuben thou ſhalt haue ſome thing, but thou ſhalt not haue ſo much as thou ſhouldeſt haue had, becauſe of thy vncleannes with Bilhah. So Moſes ſhould haue gone to Canaan as well as Caleb: but GOD remembred his murmuring at the waters of bitternes. And when he deſired to goe vnto it, God would not heare him, but let him ſee it from an hill, and ſo he dyed. So the third ſeruaunt ſhould haue receiued as many Talents as his fellowes: but the Lorde remembred how hee hid the Talent which he had, and therefore would giue him no more, leaſt hee ſhould hide them too: ſo wee ſhould haue more vnderſtanding, more iudgement and more knowledge, but God ſeeth what we doe with this, and therefore ſtayeth his hand, leaſt we ſhould abuſe any more. This is Saint Iohns meaning when he ſayth, *God giueth grace for grace*, That is, where hee findes one grace, there he giueth another. This is Saint Pauls meaning, Rom. 1. where he ſayth, *The righteouſnes of God is reuealed from faith to faith:* ſignifying that they which haue faith ſhall haue more faith. Therefore this is the fearefulleſt ſigne, that wee haue no faith nor grace, if God doe not increaſe our faith and his graces in vs: For *to him which hath, ſhall be giuen:* Therefore if wee had faith, wee ſhould haue loue: if wee had loue, wee ſhould haue knowledge: if wee had knowledge, we ſhould haue zeale: if we had zeale, we ſhould haue holines: As hee which hath broken one commandement, is made guiltie of all: ſo hee which hath one vertue, is made partaker of all. It is ſayd: ſo long as Iehoiada liued, Ioaſh proſpered and did well, becauſe Iehoiada inſtructed and guided him, but when Iehoiada dyed, Ioaſh goodnes dyed with him, and hee was neuer like himſelfe after, but turned like his fathers: So there is a ſeede in the heart, which while it liueth and is foſtered, wee ſprout and proſper as Ioaſh did: but when that ſeede dyeth for want of cheriſhing, then we beginne to droupe and fade, and decay againe as Ioaſh did. If one vertue be offended ſhee lureth all her fellowes

Gen. 49. 4.

Ioh. 1. 16.

2. Chro. 24.

from

from vs, as many of Ishbosheths friends shronke with Abner.

Psal. 1 3. Dauid setteth forth the godly man *like a tree planted by the waters side, which sprouteth, and groweth, & bringeth forth fruit.* Straight vpon this, he sayth: *It is not so with the wicked.* When he spake of *growing, and flourishing, and fructifying*, he sayth: *It is not so with the wicked.* That is, it is contrary with the wicked: therefore their giftes are not like *the tree planted by the waters*

Psal. 1 5. *side*, but *like the chaffe which the winde bloweth away.* Nay sayth Dauid, themselues are *like chaffe which the winde bloweth away.*

Luk. 16. If they be *chaffe*, then their fruite is *chaffe.* The Gluttons table was for the vngodly, but the Lordes table was for the holie.

Matth. 22. Therefore hee which had not the *Wedding Garment*, had not the wedding feast. For if the Lorde would cast pearles vnto Swine, why doth hee forbid vs to doe so? Therefore it is not sayd, *Be it vnto thee as thou desirest*, least all should looke to receiue: but *Be it vnto thee as thou beleeuest*, that all might care to *beleeue.* It is not sayd to them which seeke not, *yee shall find:* but *Seeke, and you shall find.* How should they *enter* which haue not a hand to knocke at the doore? How should they *receiue*, which haue not a tongue to aske the giuer? How should they

Pro. 1. haue *wisedome* which haue not *the feare of the Lorde*, which *is the beginning of wisedome*? Thus as Iames sayth, *Shew me thy faith, and I will shew thee my faith:* so God sayth, shew me thy loue, and I will shew thee my loue: as Christ was knowne at Emaus by breaking of bread, so you may knowe him here by dealing his giftes. It is sayd when Ioseph feasted his brethren,

Gen. 43. Beniamins messe had fiue times more then any of his brethren, because Ioseph loued him more then the rest: so the mercie and graces of God wil shew to whom his affection standeth. If you see Christ leaning on a mans breast as Iohn did on Christes breast, then may you say, this is a beloued disciple: for as Lidia perswaded Paul and Silas to come to her house, saying, *If you*

Act. 16.13. *iudge me to be faithfull, come to my house:* so you may iudge thē to be faithfull to whose house the Lord commeth.

If you aske Salomon to whom the Lorde giueth wisedome and knowledge, he answereth, *To a man which is good in his sight*, Eccles. the second chapter, and twentie sixe verse: shewing that those men are gracious in Gods sight, as Ioseph was

in

in Pharaohs. Contrariwiſe, if you ſee God flying from a man, as Dauid fled from Saul, that is, withdrawing his ſpirite as the Maſter did his Talent, then you may ſay, this is not a faithfull ſeruant to his maſter: for if he had vſed his Talent wel, the Lord would increaſe it as he promiſed, but becauſe hee doth abuſe it, therefore the Lord doth withdraw it againe as he threatned.

To ſome God giueth, and neuer recalleth againe, to ſome he giueth and after taketh it from them: As ſome Angels went vp the ladder, and ſome went down: ſo ſome mens giftes increaſe and ſome decreaſe. To the Epheſians the 4. chapter, you haue God giuing. In Matthew 21. you haue him taking. In Gen. 1. you haue God bleſſing. In Gen. 4. you haue God curſing. In Act. 26. you haue God opening eyes. In Eſay 6. you haue GOD ſhutting eyes. In Dan. 2. you haue God making wiſe. In Eſay 44. you haue God making fooles. In Iohn 15. you haue God dreſſing trees. In Matthew 3. you haue God hewing downe trees. When one ſea floweth, another ebbeth. When one ſtarre riſeth, another ſetteth. When light is in Goſhen, darkneſſe is in Ægypt. When Mordecai groweth into fauour, Haman groweth out of fauour. When Beniamin beginneth, Rachel endeth. Thus we are riſing, or ſetting: getting, or ſpending: winning, or looſing: growing, or fading, vntill wee arriue at Heauen or Hell. As Eliſha his ſpirit was doubled; ſo Saules ſpirite departed. As the Gentiles become beleeuers, ſo the Iewes become infidels. As Saul becommeth an Apoſtle, ſo Iudas becommeth an Apoſtata. As Iohn groweth in the ſpirite, ſo Ioaſh decayeth in the ſpirite. As Zacheus turneth from the worlde; ſo Demas turneth to the worlde. As Lidias heart is opened, ſo Pharaohs heart is hardened: Euen as the thornes burne while the Vines fructifie. When Iſhboſheth was aſleepe vpon his bed, Baanab and Rechab came and tooke away his life: So while men ſleep and doe no good, GOD commeth and taketh away their giftes. It was neuer ſayd, Sampſon hath loſt his ſtrength, vntill he harkened vnto Dalilah. It was neuer ſayd, *Saul hath loſt his ſpirite*, vntill he harkened not to Samuel. It was neuer ſayd, *Take his talent from him*, vntill hee hid it in the grounde. One ſinne openeth the doore for many vertues to goe out. While Iaacob ſtayed with Laban, Labans cattell increaſed, becauſe

Act. 16.

becauſe God bleſſed him for Iaacobs ſake: but when Iaacob went from him, many of Labans ſheepe went with him, and he grew poore againe: ſo while the loue of righteouſneſſe is with thee, to husbande thy knowledge and wiſedome like Iaacob, thou ſhalt thriue in graces, and one day ſhall teach another, but when that ſteward departeth from thee, then looke that thy wiſedome, and knowledge, and iudgement ſhould decreaſe, as faſt as the widowes oyle increaſed: the worlde will winne the fleſh, and the fleſh will winne the ſpirit, and one ſinne will crye to another as the Moabites did at the riuer, *Now Moab to the ſpoyle*, nowe ſinnes to your ſpoyle: then thy knowledge ſhall flye as though it were afraid to bee taken captiue of ignorance, thy loue ſhall not abide thy hatred, thy humilitie ſhall not abide thy pride, thy temperance ſhall not abide thy concupiſcence. As thou ſeeſt the leaues fall from the trees in a boyſterous winde: ſo thy graces ſhall droppe away one after another, as though thou were in a conſumption. As the Arke would not ſtay with the Philiſtines, ſo the grace of God will not ſtay with ſinners, but flyeth from them like perſecutors. Dauid was not ſo readie to flye from Saul, but the ſpirite was as readie to flye from him too. This muſt come vpon all which ſinne like Sampſon, their ſtrength muſt departe from them vntill they learne like Nabuchadnezzar from whence it came. This ſen-
Dan.4. tence is ſuch a meditation, that hee which would preach it to the quicke, had neede to haue an eye in all mens hearts, to ſee howe one vertue dyeth after another, vntill the ſoule dye too. As there is a fall of leaues, and an Eclipſe of the Sunne, and a conſumption of the bodie: ſo there is a fall of giftes, and an Eclipſe of knowledge, & a conſumption of the ſpirit. It is ſtrange to ſee, how wiſedome, and knowledge, and iudgement doe ſhun the wicked, as though they were afrayd to bee defiled. As Barak would not goe, vnleſſe Deborah would goe with him: ſo knowledge will not ſtay vnleſſe vertue will ſtay with her. To this Ieremie poynted when hee mocked the Iewes for ſaying,
Iere.18.18. *Knowledge ſhall not depart from the Prieſt, nor counſell from the wiſe, nor the word from the Prophet:* to this Eſay poynted when
Eſa.29.14. he ſayth, *The wiſdome of the wiſe men ſhall periſh, and the vnderſtanding of the prudent ſhall be hid:* as if he ſhould ſay, one day

Chriſt

Christ will tell you, that *Whosoeuer hath not, from him &c.* And when you heare that saying, then remember these examples how he hath fulfilled it before. After come the Apostles, and they shew some *hardened*, some *bewitched*, some *blinded*. Paul tels how Demas *fell away*, and Iohn sheweth how *many fell away*. Thus the Prophets and Apostles on either side, and Christ in the midst holde vp this threatning as if it were a pit, which all are falling into. The soule of man is called *the temple of the holie Ghost*. As God pulled downe his *temple* when it became *a denne of theeues*, so he forsaketh *the temple of the soule*, and taketh his graces from her (as from a diuorsed spouse) when it lusteth after other loues. With any Talent he giueth this charge, *Vse and increase it vntil I come*: being left, at last he commeth againe to see what we haue done. The seed was sowen, this yere the Lord cals for fruit and none will come, the next yeare, and the next after, & none comes: at last the curse goeth forth, *Neuer fruit grow vpon thee more*. Then as the figtree began to wither: so his gifts begin to paire, as if a worme were still gnawing at the: his knowledge leeseth his relish like the Iewes *Manna*: his iudgement rusts like a sword which is not vsed: his zeale trembleth as though it were in a palsie: his faith withereth as though it were blasted, and the image of death is vpon all his religion. After this, he thinketh like Sampson to pray as he did, and speake as he did, and hath no power, but wondereth like Zedekias how the spirit is gone from him. Now when the good spirit is gone, then commeth the spirit of blindnes, and the spirit of errour, and the spirit of feare, and all to seduce the spirit of man. After this, by little and little first he falles into errour, then he comes vnto heresie, at last he plungeth into despayre: after this if he enquire, God will not suffer him to learne: if he reade, God will not suffer him to vnderstand: if he heare, God will not suffer him to remember: if hee pray, God seemeth vnto him like Baal, which could not heare: at last he beholdeth his wretchednesse, as Adam looked vpon his nakednesse, and mourneth for his gifts as Rachel wept for her children, *because they were not*. All this commeth to passe, that the Scripture might bee fulfilled, *Whosoeuer hath not, from him shall be taken* 2. Cor. 6. 16.

that which he ſeemeth to haue. As the ſhip ſincketh vpon the ſea, while the Merchant ſporteth vpon the land, and makes him a banquerout when hee thinketh that his goods are comming in: ſo while we are ſecure, and the heart ſpendeth, and the eare bringeth not in, by little and little the ſtocke decayeth, & moe become banquerouts in Religion, then in all trades beſide. When a man ſinneth, hee thinketh with himſelfe, I will doe this no more, after another ſinne promiſeth as much profite as that, and hee ſayth againe, I will doe this no more, preſently another ſinne promiſeth as much profite as that, and hee ſayth againe, I will doe this and no more. There goeth ſtrength and there commeth a wound, ſo the ſoule bleedeth to death & knoweth not her ſickneſſe till ſhe be at the laſt gaſpe. Euen as a man vndreſſeth himſelfe to bed, firſt he caſteth off his cloake, and then his coate, and thē his doublet: ſo when God rifleth our hearts, he pulleth away one feather after another: firſt hee wounds his faith, after hee ſtrikes his loue, then he blindeth his knowledge, then he ſhall haue no delight to heare the word, after hee ſhall growe to hate the preachers of the worde, at laſt hee ſhall euen hate the worde it ſelfe. This is the bleeding of the ſoule, or the ſpirituall conſumption, when graces drop away, as the haires fall from an hoarie head before death. Let Achitophel be a ſpectacle for all to feare, hee was counted a wiſe man and a deepe Counſellor, yet becauſe it was the wiſedome of the fleſh, the ſtorie ſayth, that God turned his wiſedome into follie, and that he might ſeeme fooliſh (as he was indeede) God made him to hang himſelfe, whereby his folly was more notorious then his wiſedome. But moſt notable is the example of perſecuting Saul, when he began to fall, he ran headlong. Firſt he fell in hatred of Dauid, then he fell in hatred of God, after God fell in hatred of him: Anon the ſpirit departed frō him: at laſt, he ſought for helpe at Witches, which hee had condemned before. This is the propertie of ſinne to ſpurre a man forward, vntil he commit that which hee condemneth himſelfe, that he may bee tormented of his owne conſcience. Now, if I might applie this ſcripture as Chriſt ſayth, Are there no moe ſinners but they, vpō whom the Tower of Shilo fell? So I may ſay, is the Talent taken

from

from none but from him which hid it in the ground? Nay, Saul was but a type of many which should loose the spirit, Sampson was but a type of many which should loose their strength, Demas was but a type of many which should imbrace the world: as Dauid cryeth, *How are the mightie ouerthrowne?* So wee may mourne and say, how are the zealous cooled, how are the diligent tired? They which should season others, are become like the white of an egge which hath no taste: once they seemed to haue fruit, but now they are not hanged with leaues. As God cried vnto Adam, *Adam where art thou?* so they may crie zeale where art thou? Learning where art thou? Conscience where art thou? Loue where art thou? They which shined like the Sunne when they rose, seeme now to bee eclipsed of their light. The world hath wonne the flesh, the flesh hath wonne the spirit, and *Iordane is turned backe.* As God tooke heat from the fire when it would burne his Children, so he taketh knowledge from the learned when they turne it to euill. Now, when they see such ruines of their gifts, with what heart can they thinke, I am the tree whom Christ accurseth, or I am the seruant of whom it is sayd, *Take his Talent from him?* Therefore I say to you as Christ sayd, Remember Lots wife, as her bodie was turned into salt: so your wisedome may turne into folly, your knowledge may turne into ignorance, your vnderstanding may turne into blindnes, your zeale may turne into coldnesse: therefore let all which haue a Talent take heede how they vse it. Three things I note in these words, and then I end. First, Christ sayth not, It shall bee taken from them which haue, but from them *which seeme to haue:* Least they which stand should feare to fall. Paul sayth not, Let him which standeth, take heede least he fall, but *let him which thinketh he standeth.* so left they which haue the spirite should feare, Christ sayth, *It shall bee taken from them which seeme to haue.* Mark how warilie the scripture speaketh, for this speech dooth shew that many shall fall, and yet it dooth shew that none shall fall but they which seeme to stand, that none shall lose the spirit but they which seeme to haue it. For if Christ would take frō thē which haue, as he giueth to thē which haue, hee would not say, they which *seeme to haue* at his

taking no more then he ſayd it at his giuing. So we haue a comfort in this terror, like the honey which Sampſon found in the Lyons iawes: for if God will take from none but them which ſeeme to haue, then we need not feare vnles we bee hypocrites: for the threatning is made to none but them which ſeeme. Secondly, this ſpeech doth ſhewe that many haue that ſhewe of holines which Paul ſpeaketh of, wherewith they would deceiue GOD and deceiue themſelues: you haue Pilate waſhing his hands in hypocriſie, as well as you haue Dauid waſhing his hands in innocencie: you haue the Sichemites with their Circumciſion, as well as the Iſraelites with their circumciſion: you haue the Sadduces with their doctrine, as well as the Apoſtles with their doctrine: you haue the Phariſie with his prayer, as well as the Publican with his prayer: you haue the Pythoniſt with her confeſſion, as well as Peter with his confeſſion: you haue the Exorciſts with their Ieſus, as well as Paul with his Ieſus: you haue Sathan with his ſcripture, as well as Chriſt with his ſcripture: you haue Iudas with his kiſſe, as well as Ionathan with his kiſſe: you haue Caine with his ſacrifice, as well as Abel with his ſacrifice: you haue Eſau with his teares, as well as Mary with her teares: you haue Achitophel with his wiſedome, as well as Salomon with his wiſedome: you haue Zedechia with his ſpirit, as well as Eliah with his ſpirit: you haue Ieſabell with her faſts, as well as Anna with her faſts: you haue the harlot with her vowes, as well as Iacob with his vowe. Of all theſe this ſcripture is fulfilled, *That which they ſeemed to haue was taken from them.*

Act 19. Matth. 4.

This is the firſt note, the very ſhew of goodneſſe ſhall be taken from them which haue not goodneſſe it ſelfe: leaſt men ſhould content themſelues with ſhewes and ſhadowes, Chriſt ſayth, *That which he ſeemeth to haue ſhall be taken from him:* as if he ſhould ſay, Take away his Talent and his napkin too, that he may not ſeeme to haue a Talent. As Moſes ſayth, *I will not leaue a hoofe behinde.* Thou ſhalt not ſeeme iuſt, nor wiſe, nor honeſt, but I will make thee as naked to men, as Adam was to me. Euen as the figgetree becauſe it had no fruit was ſpoyled of his leaues which ſhewed like fruite: ſo they which haue made

ſhip-

ſhipwracke of honeſtie, ſhall make ſhipwracke of credite too. Their name ſhall goe with a brand vpon it like Caine the murderer, Achan the theefe, Abſolon the rebell, Magus the ſorcerer: Iudas had for his title, *Iudas which betrayed the Lord*, Act. 1 Ieroboam had for his title, *Ieroboam which made Iſrael to ſinne.* Demas had for his title, *Demas which imbraced the worlde.* Marke how ſinne doth perſecute and vexe the ſinner. Indeede Demas had imbraced the world, but he would not haue all the world to know it: but ſee firſt how God makes Paul to know it, and after he makes him to proclaime it, that now Demas is not onely an hypocrite, but knowne to bee an hypocrite, like a Rogue which is burned in the eare. When Ieroboams wife came to the Prophet to enquire of her ſonne, ſhe diſguiſed her ſelfe becauſe ſhe would not be knowne, yet the Prophet knew her, for ſo ſoone as ſhe knockt at the doore, he called, come in Ieroboams wife: ſo though men diſguiſe themſelues with ſober countenances, and holy ſpeeches, and honeſt companie, becauſe they would not bee knowne, yet when God ſeeth an hypocrite, hee will pull his vizard from his face, as Adam was ſtript of his figge leaues, and ſhewe the Anatomie of his heart, as though his life were written in his forehead, and he ſhall meruaile how men knowe that, which he ſcarce thought had been knowne to God.

Thus hee which hath made the day, can bring forth thy righteouſneſſe like the light: he which hath made the night can bring forth thy wickedneſſe like the darke. Therefore Salomon ſayth, *The candle of the wicked ſhall be put out:* That is, the leaſt light that he hath ſhall be quenched, Prou. 15.

Thus you ſee how God will increaſe your gifts, if you vſe them, and how hee will decreaſe them, if you vſe them not. Now let vs pray that he will teach vs this vſe, that wee may receiue his bleſſing.

FINIS.

THE MAGISTRATES SCRIPTVRE.

Pſalm.82.6.7.

6 *I haue ſayd, ye are Gods, and ye all are the children of the moſt higheſt:*

7 *But yee ſhall dye as a man, and yee Princes ſhall dye like others.*

I May call this text, *The Magiſtrates Scripture.* Conſidering the ſtate of Kings and Gouernours, how much good they might doe, and how little they performe, God becomes a remembrancer vnto them. And firſt ſhewes what a high calling Princes and Rulers haue, and then leaſt they ſhould bee proude of it, and make their Magiſtracie a chayre of eaſe, hee turnes vpon them againe, as though hee had another meſſage vnto them, and tels them that though they bee aboue other, yet they ſhall dye like other, and though they iudge here, yet they ſhall bee iudged hereafter, and giue account of their Stewardſhip how they haue gouerned, as ſtraight as their ſubiects how they haue obeyed. A good *Memorandum* for all in authoritie, ſo to deale in this kingdome, that they loſe not the kingdome to come.

I haue ſayd, ye are Gods, &c. How can he call thē *Gods*, which calles himſelfe *the onely God*, and ſayth, *There are no more Gods but he?* Eſay.44.5. and 45.21. *I haue made thee Pharao his God*, ſayth God to Moſes, Exo.7.1. becauſe he had giuen him power to ſpeake vnto Pharao in his name, and to execute his iudgements vpon him: ſo hee calleth Magiſtrates *Gods*, becauſe he hath giuen them power to ſpeake to the people in his name, and to execute his iudgements vpon them. Out of this name, Rulers may learne how to gouerne, and ſubiects how to obey. As the inferiour Magiſtrates doe nothing but as the ſuperiour Magiſtrate preſcribeth: ſo they which rule vnder God for God, muſt rule by the preſcript of God, and doe nothing but as their con-

conſcience tels them, that God would doe himſelfe. Therefore they which vſe their power againſt God, which beare the perſon of God, and execute the wil of the diuell, which make lawes againſt Gods lawe, and bee enemies to his ſeruants: are worſe then Balaam, which would not curſe whom God bleſſed: and ſo much as in them lyeth, make God a lyar, becauſe they can not ſo well be called *Gods*, as diuels: ſuch *Gods* goe to hell. *Numb.* 22. 18. *Eſa.* 30 31.

I haue ſayd, ye are Gods, &c. Firſt this name enformes vs what kind of Rulers and Magiſtrates we ſhould chooſe: thoſe which excell all other men like *Gods* amongſt men. For a king ſhould bee a man after Gods owne heart like Dauid, as appeareth in the firſt booke of Samuel, the thirteenth chapter and fourteenth verſe. As all thoſe whom GOD ſet ouer his people in his mercie and not in his anger, had ſome note of excellencie aboue the reſt, which God choſe them by, as it were the Magiſtrates marke: the mildeſt man, Numb. 12. 3. or the wiſeſt man, 1. Reg. 4. 31. or the iuſteſt man, Hebr. 7. 2. as though if all theſe had met in one, the inquiſition ſhould haue ſtayed there, and all giue place to him: but our vertues are ſo ſingled, that he which was called the mildeſt, is not called the wiſeſt, and hee which was called the wiſeſt, is not called the iuſteſt, as though GOD found ſome defect in his owne election. For when hee choſe one milde, another wiſe, and another iuſt, hee ſhewed that hee would haue one which is milde, and wiſe, and iuſt like himſelfe, that is (as I may ſay) a man made euen in print.

As Paul biddeth to *chooſe widdowes which were widdowes indeede*, 1. Tim. 5. 3. ſo wee ſhould chooſe Magiſtrates which are Magiſtrates indeede, that is, ſuch as ſeeme to bee ſent of GOD for that purpoſe, as Pharaoh choſe Ioſeph becauſe he was the fitteſt in all the Land, Geneſis 41. 38. Eliſha thought that the ſingle ſpirite was not enough, but required that the ſpirite of Eliah might bee doubled vpon him, becauſe hee was a Prophet which ſhould teach others: ſo wee ſhould picke out them which haue a double ſpirit to bee Magiſtrates, becauſe they muſt gouerne others, as God picketh foorth Ioſua in Moſes roome: hee might haue choſen many out of all Iſrael which had the ſpirit of wiſedome: but hee choſe Ioſua, 2. *Kin.* 2. 2.

Deut.34.9. of whom he sayth, that *he was full of the spirit of wisedom*, Deut. 34.9. shewing, that if one be better then another, he should bee chosen before the rest, because the best haue sayd, *Send another*: Exod.4.14. as though none were fit: but for want of Angels we are faine to make Magistrates of men. Therefore as Samuel went ouer all the sonnes of Ishai to annoynt a successour
1.Sam.16.5 to Saul, and put backe one after another which thought themselues fit, yet there was but one amongst them which pleased God, and the Prophet could scarce discerne him: so necessarie it is that this choyce bee committed to none but to the godlie, because hee which would haue chosen the best, yet liked another before him. Therefore there was such a scrutinie amongst the Tribes to finde out the man whō God had chosen, as Iethro
Exo.18.21. taught Moses to cull out of all the people those which had best courage, & feared God, and dealt truly, and hated couetousnes. Therefore a wicked man may not supplie the place of God, as
Mat.23.2. the Scribes and Pharisies sate in Moses chaire: but as it is said of
Act.1.20. Iudas, *Let another take his place*: so let better take their place, for they which are called *Gods*, must be like God. If all should
1.Iohn.3.3. be *holy as he is holy*, how much more should they be pure as he is pure, wise as he is wise, iust as he is iust, which beare his name, which supplie his person, and guide the world vnto good or
Eccl.9.11. euill? If the race should bee to the swift, and the battell to the
2.Sam.9.2. strong, then as Saul did exceede all the men of Israel from the shoulders vpward, so hee which commands others, should exceed other in gifts of grace, that they may know him from the rest, and say, this is he, for he exceedes the rest in vertue, as Saul did in stature, like the King of Bees, which is fairest of all the
Gen.43.18. hiue. Therefore if Pharao would let none but Ioseph gouerne Egypt, Pharao shall rise vp against those Kings, which care not whom they place ouer their people, imitating Rehoboam, which made them his companions, whom he should haue expelled from his Court. 1.King.12.8.

Secondly, this extolleth the calling of Magistrates. As Ia-
Gen.48.16. cob honoured Iosephs children, when he sayd they should bee called after his name: so God honoureth the Magistrates, when hee giues them his owne name, calling them *Gods*, as though there were a kinde of Godhead in them. These things

pertaine

pertaine to the wife, and they themselues doe not alwayes see it, yet he which hath a spirituall eye, and carries the paterne of God in his heart, maye see another likenesse of God in Magistrates then in common persons. As the builders of the Temple had a speciall wisdome and spirite, which God gaue them for that work which they were chosen too: so when Samuel had annoynted Dauid, he saith, *That the spirit of the Lord came vpon Dauid from that day forward:* as though he had another spirite after than he had before. There is difference betweene Kinges and inferiour Magistrates: for the Prince is like a great Image of God, the Magistrates are like little Images of God, appoynted to rule for God, to make lawes for God, to rewarde for God, to punish for God, to speak for God, to fight for God, to reforme for God: and therefore their battels are called the *Lordes battels*, and their iudgements *the Lordes iudgements*, and their Throne *the Lords Throne*, and the Kings themselues *his Kings*, to shewe that they are all for *God*, like his hands: by some he reacheth mercie, by some iustice, by some peace, by some counsell, as Christ distributed the loaues and the fishes by the hands of his Disciples. This GOD requires of all when he calles them *Gods*, to rule as hee would rule, iudge as hee would iudge, correct as he would correct, reward as he would reward, because it is sayd, *that they are in stead of the Lord God:* that is, to doe as he would doe, as a Scholler writes by a Copie. This is a good studie for Magistrates in all their iudgements, to consider what GOD would doe, because they are in stead of *God*, I rule for *God*, I speake for *God*, I iudge for *God*, I rewarde for *God*, I correct for *God:* then as he would do and determine, so must bee my sentence. As wee should thinke how Christ prayed before wee pray, and how he spake before wee speake, because his actions are our instructions: so they should thinke how Christ would iudge, before they iudge, because Gods law is appoynted for their law. Such a thought must needes leuell the way before them, and put them in minde of a good and iust and holy iudgement, because God is good and iust and holy.

Pro. 24.23. *Exod* 31.3. & 35.31. 1. *Sa.* 16.13. 1. *Sa.* 28.26. 2. *Cro.* 9.6. *Numb.* 9.8. *Psalm.* 2.6. *Mat.* 14.19. 2. *Cor.* 9 8. *Mat* 11.29 *Deut.* 17.10

Thirdly, they are called *Gods*, to teach them how they should gouerne. Howsoeuer other care for the glory of God, the

the performance of his will, the reformation of his Church, Princes and Rulers which are Gods themselues, are to doe the businesse of God as their owne busines, because they are Gods. Gods businesse is their businesse, Gods Law is their Law, Gods honour is their honour. When the King, or Iudge, or Magistrate, doth seeke the kingdome and glorie of God, hee should thinke he seeketh his owne kingdome and glorie. And therefore seeke it, & further it as earnestly & diligently as hee would his owne, and rule, and iudge, and speake and punish, and counsaile as hee would for himselfe. Euen as Dauid counted Gods foes his foes, and Gods friends his friends. And Moses persecuted the that were Idolaters against God, as he did them which were traytors to himselfe.

Psal. 139 21
Exo. 32.27.
Num. 16.16

If this were obserued, wee should see such a chaunge, that diuers which take should giue, and they which giue should take, they which labour should rest, and they which rest should labour. How can they pray to God, which know that the lawes of God are not obeyed, that his will is not regarded, but the poore vnpitied, because of their remissenes, in not brideling the insolent? It may seeme that in Eliah his answere to Achab, it was propheſied who should trouble Israel to the worldes ende, for speaking to the wicked Magistrate, he sayd, *It is thou which troublest it.* So the vngodly Rulers, and graceless striuers against lawfull rule, in their own hearts calling themselues *Gods*, not being so called of God, are cause of all disorder in euery Common weale.

1. Kin. 18.18

Fourthly, they are called *Gods*, to encourage them in their office, and to teach them that they neede not dread the persons of men: but as God doth that which is iust and good without the iealousie of men, so they, vpon the Bench, and in all causes of Iustice, should forget themselues to be men, which are lead by the armes betweene fauour and feare, and think themselues *Gods*, which feare nothing. This boldnesse is so necessarie in them which should iudge all alike, that in Deuter. 3. 28. Moses encourageth Iosh̄ua, in Iosh. 1. 18. the people encourage him, in vers. 9. God doth encourage him, saying, that he will be with him: but here he is with him: for hearing God call them *Gods*, shewes that God is there, nay, that they are hee: which should

strike

ſtrike a wonderfull minde in them, As a princely ſpirite came vpō Saul ſo ſoone as he was king, ſo hearing that they are *Gods*, it ſhould chaunge them, and make them excell the order of men, vntill they reſemble God, after whom they are named, as Salomon ſtudied and prayed till hee was wiſer then all that hee gouerned: then they needе not bluſh to reade this teſtimonie, *I haue ſayd, ye are Gods*: Or els it will ſeeme a checke vnto them like the mocke which God gaue vnto Adam when hee ſayd, that *he was become like himſelfe*. As many ſit in Gods place, and yet neuer knewe that the Scripture called them *Gods*, nor why they haue this name, no more than Nabal: ſo many play Nabal in their offices, and are readier to aske, *Who is Dauid? Who is Chriſt?* then (when his cauſe comes before them) ſpeake or doe any thing for him, but the women goe before them againe like Abigail, as though God would ſhame them with the weaker veſſell. I cannot compare them fitter then with King Agrippa, who thought it better to bee a Chriſtian almoſt, than altogether. This is the religion of theſe times, they feare nothing more then to bee counted too preciſe: but God doth call them more than preciſe, for hee calles them *Gods*, of al men then they ſhould not forget his name. Princes and Rulers haue many names of honour, but this is the honourableſt name in their Titles, that they are called *Gods*: other names haue been giuen them of men for reuerence or flatterie, but no man could giue them this name but God himſelfe. Therefore their name is a glaſſe wherein they may ſee their duetie, how God dooth honour them, and how they ſhould honour him. What am I more than hee, that GOD ſhould ſet mee in his owne Chayre, and giue me his owne name, and more than others? hee hath not done ſo to all: but if they which are called his *children* are *happie*, they which are called his *diſciples* are *happie*, they which are called his ſeruants are *happie*: how *happie* are they whom he calleth *Gods*? It ſeemes, that if God could haue called them by a higher name then his owne, hee would haue called them by ſome other name: but this word is enough to put them in minde of all that they ſhould doe. Thinke that *ye are Gods*, and it will make you aſhamed to obey the diuell, for then ye are like *Gods* no more, but like ſinfull men, and the pooreſt

King. 3. 9.
King. 4. 33.
Gen. 3. 22.
1. *Sa.* 25. 25.
Matth. 5.
1. *Sa.* 18. 23.

poorest vassall which serues God in a cottage, is liker God than you. Are they *Gods* which oppresse Gods children? Nay, doth not he lye which cals them worshipfull, or noble? If such deserue not their titles, how can Antichrist of Rome thinke of his vsurped names, and not bee abashed? Can hee sit downe in Gods place and speake against him, iudge against him, decree against him, euen in the Temple of God resisting God?

Againe, for another sorte of *Gods*: Dooth iniquitie become
2. *Thes.* 2.4. *Gods*? Doth partialitie become *Gods*? Doe bribes become *Gods*? They are greedie *Gods*, Idoll *Gods*, bellie *Gods*, and may
1. *Cor.* 4.4. bee teamed *Gods*, because they are like *the God of this worlde*,
Dan. 4. which doe but stay (like Nabuchadnezzar) vntill their iniquities be full, that they may be cast out like beasts, as a derision to them they gouerne. But they which regarde this honourable testimonie of God, as Nehemiah said when he was tempted to
Nehe. 6.11. flie, *Should such a man as I flie?* so when they are tempted with bribes, should such a man as I take bribes? should such a man as I doe wrong? should such a man as I bee a liar, or a swearer, or a scoffer, or a drunkard, or a gamester, or a vsurer, or a prophaner, vpon whom all eyes are set to take their example, and would hearken sooner than to God himselfe? Then hee resolueth to rule according to his name, knowing that all the soules which might bee wonne by him, shall bee required of him, as the sinnes of Israel were imputed to Ieroboam. Thus GOD dooth catechize them in their owne names, and calles them
1. *King.* 15. *Gods*, to teach them their duetie to God. All should be godly,
30 but they should bee like *God*: that is, (as I may say) more then godly, or the next to God in godlinesse. If any come betweene them, they loose of their honour, and would thinke themselues put downe like a guest which is set lower, or a Iustice which is turned out of office. For so GOD dooth humble them and
1. *Sam.* 22.7 disgrace them, which dishonour their calling, as he did Saul
1. *Sam.* 19.4 when the princely Spirite departed from him, his sonnes,
1. *Sa.* 18.7. and his daughters, and his subiects did fauour Dauid more
1. *Sa.* 22.17. than him, that hee could doe nothing with them, because
2. *Sam.* 5.10. GOD did not loue him, hee would not let his seruants loue him. But when Dauid came to the Crowne, because hee had grace with God, he prospered in all that he went about, & euer

reformed

reformed what hee would: for *the Lord* (as he sayd) *subdued the people vnto him:* that is, made them incline to his will: as *Psal.* 18.48.
wee reade of Saul in the beginning of his raigne before he had rebelled, *a band of men did cleaue to him*, of whom it is sayd, 1.Sa.10.26
whose hearts GOD hath touched: as though while the Rulers hearts doe stand toward God, the peoples hearts should stand towards them, and they should carie them like God to all their desires: as it is sayd of Dauid, *Whatsoeuer the King did pleased* 2.Sa.32.6.
all the people.

Therefore looking into this diuine ordinance, what a power they haue ouer the people, which they should neuer haue got from men, if GOD had not giuen it them, I haue thought it an easie matter to redresse an hundred thinges which trouble Christendome without reason, and none would kicke against it, if these Gods would cast downe their Crownes, and begin to the rest, for all stay vpon them, like the alarme which soundeth first to the battall: for our experience shewes, that there will be no great good done, if the example of the best giue not light vnto the rest.

Oh, would that princely spirite would once come vpon them to goe before the people, which Moses appointed for *Numb.* 27.
the Kings place, and not lagge after them like Herod which 17.
sayd, he would come after the Wisemen to Christ: for if Nico- *Matth.* 2.8.
demus come by night, no marueile though the rest come not *Iohn* 3.1.
at all. Thus their name telles them how they should rule, and by consequence teacheth how wee should obey: God calles them *Gods*, therefore he which contemneth them contemneth God: God calles them *fathers*, therefore wee must reuerence them like *Fathers*: God cals the *Kings, Princes, Lords, Iudges, Powers, Rulers, Gouernours*, which are names of honour: and shall wee dishonour them whom God doth honour? Our first *Pro.*24.21.
lesson is, *Feare God*: the next is, *Honor the King*: that is (as Paul 1.*Pet.*2.17.
interpreteth) *wee must obey for conscience*, not against conscience: for that were to put a stranger before the *King*, and the *King* before *God*, which Christ sayth, *haue no power but from God*: and therefore cannot make themselues Magistrates, no more then they can make themselues *Gods*. As none could giue *Iob.*19.13.
this name but GOD, so no man which exalteth himselfe *Heb.*5.4.

can

Act.8.9. can challenge this honour, no more then Simon Magus was great, because hee called himselfe *a great man.* But they to whom God sayth, *I haue called ye Gods*, as if he had the naming and appointing of them. *Euerie power is from God*, for by nature no man can challenge power ouer other, but by the *Word*; 1.Pet.2.13. and therefore *euery soule which is subiect to God must be subiect* Ier.27.12. *to them*, for hee which calles them *Kings*, calles vs *Subiects*: this is their patent (as the Queene of Sheba sayd to Salomon) that 2.Chro.9.3. *God had chosen them Kings and set them vpon the throne.* As he sayd, and all things were made, so as he sayth, all things should Gen.1. bee. Therefore vnlesse yee heare this, *I say* that yee are Lords, Iudges, and Magistrates, ye are no Lords, no Iudges, no Magistrates of GOD. And therefore the Pope and his Clergie, to whom God neuer said, ye are Lords, or Iudges, or Magistrates, are no Lords, no Iudges, no Magistrates of GOD, but that which the Lorde sayth they are, that they are, and no more; though they put on a triple crowne. If they were worthie to be called as others, Pastors, Doctors, and Teachers, we would giue them those Titles. They which giue them more then the Lord giues them, make them proude, and insolent, and tyrannous, more then they which are Lordes, Iudges, and Magistrates indeede. But for these vsurped titles and base-borne honour which they haue incroached from men (which puffe them vp, and trouble them like Sauls armour) they would haue in- 1.Sa.17.39. tended the duetie of Ministers and Teachers, as the Apostles did, whereas now they are so cumbred and mingled by their vsurping ouer Princes, that they are neither good Ministers, nor good Magistrates, but Linsie woolsie, a mingle mangle betweene both, nay vtterly false from both, being no shepheards but woolues, of whose slaughters all Christian Kingdomes haue been the shambles, who seeking a superfluous title, they haue forgone all necessarie dueties: & but for their formalities, a man could not know of what profession they are, for they neuer preach nor write, but to maintaine their kingdome Gen.11. which falles (like the Tower of Babel) faster then they build. Therefore as Naomi sayd, *Call me no more Naomi, which sig-* Ruth.1.20. *nifieth beautifull: but call mee Mara, which signifieth bitter:* so they may say, Call vs no more Bishops, or Pastors, or

Doctors,

Doctors, or Preachers, but call vs robbers, and sleepers, and giants, and Pharisies, whom we succeed. For why should they bee called Bishops which doe not watch, or Pastors which doe not feede, or Doctors which doe not teach, or Iustices which doe not Iustice? except this bee the reason, The Idols were called Gods, though they were vnlike God. If their bodies had growen as farre out of square since Christs ascension, as their titles, pompe and honour, they might stand in the maine seas and not bee drowned, for their heads would drow aboue the water. *Exo.* 20. 23.

It followeth: *But yee shall dye as a man.* Here he distinguisheth betweene mortall *Gods* and the immortall *God*. Ye haue seene their glorie, now behold their ende, *They shall all dye like others.* Though they bee neuer so rich, so goodly, so mightie, so honourable while their date lasteth, yet they may as truely a. Iob call *Corruption their father, and the worme their mother: for the graue shall be the last bed of al flesh.* As they were borne like men, so they *shall dye like men*, the same comming in and going out is to all: nay, if ye respect but the bodie, he might say, ye shall dye like beasts: for *Man being in honor*, (sayth Dauid) *may well be compared vnto beasts that perish*: though he bee in honour, yet he perisheth like the beasts which haue no honour, and death will not take his kingdome for a ransome, whē God doth but say, his time is come. When Esay had sayd, that *All flesh was grasse*: as though hee would correct his speech, hee addes, *and the glorie of it is as the flower of the field.* As if hee should say, Some men haue more glorie than other, and they are like *flowers*, the other are like *grasse*: no great difference, the *flower* shewes fayrer, but *grasse* stands longer, one sieth cuts both downe, like the fat sheepe and the leane, that feede in two pastures, but are killed in one slaughter. So though the great man liue in his palace, and the poore man dwelles in his cottage, yet both shall meete at the graue, and vanish together. Euen they which are Lords and Iudges and Counsailors now, are but successours to them which are dead, and are neerer to death now than when I began to preach of this theame. I had been a great Sessions for all other to *dye*, but for Magistrates, Princes, for Kings, for Emperors to *dye* as they *dye*: What a bat- Iob. 17. 14. Psal. 49. Esay 40.

tell

tell is this, that leaues no man aliue? Shall the Gods *dye too?* He giues them their title, but he tels them their lot. Though their power, though their wealth, though their honour, though their titles, though their traine, though their friends, though their ease, though their pleasures, though their diet, though their clothing bee not like other, yet their ende shall be like other: nay, their ends are like to bee more fearefull than other: For GOD makes him examples of great men, as hee did of Pharaoh, and therefore wee see so many strange and sodaine deaths of Princes, more than of other.

Therefore he spake here with the least when he sayd, *Ye shal dye like other*, for very fewe of them escape the sworde, or knife, or poyson, which other neuer or very seldome feare. But if all your subiects were your friends, *yet yee shall dye like them:* for are yee not colde when winter comes, are yee not withered when age comes, are yee not weake when sickness comes? *Exod.* 9.16. and shall yee not goe (as well as the meanest) when death comes?

Therefore bee not proude of thine honour, as though it would last alwayes, for thou shalt dye, and then all thine honour shall forsake thee, and another shall rise in thy place as great as thou: and when his glasse is run, another shall followe him, and so another, till death haue all.

Bee not cruell in thine authoritie, as though it would last alwayes: for thou shalt *dye*, and then thy Authoritie shall *dye* with thee: and they which remayne aliue, will send infinite curses after thee, because thy life was as a scourge vnto them.

Bee not secure for thy wealth, as though it would last alwayes: for thou shalt *dye*, and then another shal take thy riches, & thou shalt goe to giue account how thou commest by them. How many things doth hee implie when he sayth, *ye shall dye?* This is a barre in their armes, which makes the proudest peacocke laye downe his feathers when he thinkes vpon it, though hee pricke them vp agayne: whereby the holie Ghost would haue them learne that nothing will make them liue, and rule and deale so well in their thrones, as to remember that *they shall dye*, and shortly giue account for all: signifying, that

prospe-

proſperitie makes vs forgetfull of our endes, and that theſe mortall *GODS*, liue as though they were immortall. A hard thing for Princes to remember death: they haue no leyſure to thinke of it, but chop into the earth before they beware, like a man which walketh ouer a fielde couered with ſnowe, and ſees not his way, but when hee thinketh to runne on, ſodainely falles into a pitte: euen ſo they which haue all thinges at will, and ſwimme in pleaſure, which as a ſnowe couereth their waye, and dazeleth their ſight: while they thinke to liue on, and reioyce ſtill, ſodainely ruſh vpon death, and make ſhipwracke in the calme ſea.

Therefore, as it is good for them to heare they are *Gods:* ſo it is meete to knowe they *ſhall dye.* Wherefore *yee ſhall dye,* ſaith hee, in the next wordes: as if hee would preuent ſome conceite that they would take of the wordes which hee caſt out before, hee cooles them quickly before they ſwell, and deferres not to another time, but where hee calles them *Gods*, there hee cals them wormes meate, leaſt they ſhould crowe betweene the praiſe and the checke, *I haue ſaid yee are Gods, but yee ſhall dye, &c.* but for this *dye,* many woulde liue a merrie life, and feaſt, and ſporte, and lette the worlde ſlide: but the remembrance of death is like a dampe, which puts out all the lightes of pleaſure, and makes him rubbe and frounce and whine which thinkes vpon it, as if a moate were in his eye. O howe heauie tidings is this, to heare thou ſhalt *dye*, from him which hath life and death in his owne handes, when the meſſage is ſent to them which raigne like *Gods*, as if hee ſhoulde ſaye, Euen you which gliſter like Angels, whome all the worlde admires, and ſues, and bowes to, which are called honourable, mightie, and gracious Lordes, I will tell you to what your honour ſhall come: Firſt, yee ſhall waxe olde *like others*, then yee ſhall fall ſicke *like other*, then *yee ſhall dye like other*, then yee ſhall bee buried *like other*, then yee ſhall bee conſumed *like other*, then yee ſhall bee iudged *like other*, euen like the beggers which crie at your gates; one ſickens, the other ſickens; one dyes, the other dyes; one rots, the other rots; looke in the graue, and ſhew me which was Diues, and which was Lazarus. This is ſome comfort to the poore, that once he ſhall bee like the rich, one day he ſhall be as

wealthie, as mightie and as glorious as a King, one houre of death will make all alike: they which crowed ouer other, and looked downe vppon them like Oakes, other ſhall walke vppon them like wormes, and they ſhall bee gone as if they had neuer been. Where is Alexander that conquered all the worlde, and after ſought for another: becauſe one would not ſatisfie him? Where is Xerxes which coulde not number his Armie for multitude? Where is Nemrod, which builte his neſt in the clowdes?

*Iud.*15.15. Where is Sampſon which ſlew an armie with the iawe of an
*Gen.*11.4. Aſſe? Where is Conſtantine, Nero, Caligula, Titus, Veſpaſian, Domitian, thunderbolts in their times? One hundred Princes of England are dead, and but one aliue, the reſt are gone to giue account how they ruled here when they ſuſtayned the perſon of God.

*Lam.*4.11. *Who woulde haue thought (ſaith Ieremie) that the enemie ſhould haue entred into Ieruſalem, and ſpoyled that fayre Citie?* Yet hee brake into it, and Ieruſalem was ranſackt *like other.* Who woulde haue thought that Herod, which was honoured like a GOD, ſhould haue beene deuoured with wormes, and
*Act.*12.23 ſauoured that none coulde abide him? Yet while hee was in his
*Iob.*12.5. pompe like an Idol, ſodainely hee was ſtrooken and all his glorie like the ſnuffe of a Candle, which all men looked vpon euen now when it ſhined, and now it ſo ſauours that they treade it vnder foote.

*2.Kin.*9.36 Who woulde haue thought Iezabel that beautifull temptation, ſhould haue beene gnawed with dogges? Yet ſhee was caſt vnto dogges, and not an eare leſte to ſeaſon the graue. What would hee thinke, that had ſeene Salomon in his Royaltie, and after ſeene him in the claye? O worlde vnworthie to bee beloued, who hath made this proude ſlaughter? *Age, Sickenes,* and *Death,* the three ſumners which haue no reſpect of perſons, made them paye the ranſome themſelues, and bow to the earth from whence they came: there lie the men that were called *Gods.* How ſoone the flower of this worlde is faded? Yeſterday the talleſt Cedar in Lybanus, to daye like a broken ſticke troden vnder foote: yeſterdaye the ſtate lieth vppon earth, to daye ſhrouded in earth, forſaken, forgotten, that the pooreſt wretch woulde not bee like vnto him, which yeſterday crouched

crouched and bowed to his knees. Then woe to them which had the name of GOD, and sinnes of men, for the mighty *shall bee mightily tormented.* All their friendes and subiects, and seruants forsake them, because they goe to prison to trie the mercie of hell, and take what the spirites of darknesse will heape vpon them: there lye many of the men which were called *Gods*, and thus endes the pilgrimage of Kings, Princes, and Rulers. This is our life, while wee enioy it, wee lose it, like the Sunne which flies swifter than an Arrowe, and yet no man perceiues that it moues. Hee which lasted nine hundred yeares, could not holde out one houre longer, and what hath hee nowe more than a childe which liued but a yeare? Where are they which founded this goodly Citie, which possessed these faire houses, and walked these pleasant fieldes, which erected these stately Temples, which kneeled in these seates; which preached out of this place but thirtie yeares agoe? Is not earth turned to earth, and shall not our Sunne set like theirs when the night comes? yet wee cannot beleeue that death will finde out vs, as he hath found out them: though all men dye, yet euery man dreames I shall scape, or at the least I shall liue till I bee olde. This is strange, men cannot thinke that God will doe againe that which hee doth dayly, or that he will deale with them as he deales with other: tell one of vs that all other shall dye, wee beleeue it; tell one of vs we shal dye, and we beleeue it sooner of all then of one, though wee bee sore, though we be weake, though wee be sicke, though wee bee elder than those whom wee followe to the ground. So they thought which lye in this moulde vnder your feete, as you doe. If wisedome, or riches, or fauour, could haue intreated death, those which haue liued before vs would haue kept our possessions from vs, but death would take no bale, wee are all Tenaunts at will, and wee must leaue this Cottage whensoeuer the Landlorde will put another in our roome, at a yeares, at a moneths, at a weekes, at a dayes, at an houres warning or lesse: the clothes which wee weare vpon our backes, the graues which are vnder our feete, the Sunne which sets ouer our heads, and the meates which go into our mouthes, doe crie vnto vs, that wee shall weare, and set, and dye like the beasts, and fowles, and fishes which now are dead in our dishes,

Gen. 5.27.

and but euen now were liuing in the Elementes. Our Fathers haue ſummoned vs, and wee muſt ſummon our children to the graue. Euerie thing euery daye ſuffers ſome Eclipſe, nothing ſtandeth at a ſtay, but one creature cals to another, *Let vs leaue this worlde.* While wee playe our Pageants vppon this ſtage of ſhort continuance, euery man hath a parte, ſome longer, and ſome ſhorter, and while the Actors are at it, ſodainelie death ſteppes vpon the ſtage like a hauke which ſeparates one of the Doues from the flight, hee ſhootes his darte; where it lights, there falles one of the Actors dead before them, and makes all the reſt agaſt, they muſe and mourne, and burie him, and then to the ſporte againe. While they ſing, playe, and daunce, death comes againe, and ſtrikes another, there hee lies, they mourne him, and burie him as they did the former, and playe againe: ſo one after another, till the players bee vaniſhed like the accuſers which came before Chriſt, and death is the laſt vpon the ſtage, ſo *the figure of this world paſſeth away.* Many which ſtand here, may lie here or elſewhere within this twelue moneth. But thou thinkeſt, It is not I, and hee thinketh, it is not hee: but hee which thinkes ſo, commeth ſooneſt to it. If I could make you beleeue that you haue but a yeare to liue, and that all which heare mee this daye, ſhall come to the barre before this daye twelue moneth returne againe, yee would prepare your ſelues to *dye* and leaue your ſinnes behinde you, and departe Chriſtians out of the Church, with a minde to doe all that God will haue you, that when the twelue moneth is ended, yee might liue with the Angels in heauen and eſcape that fierie lake, where the glutton begges but a drop of water to coole the tip of his tongue, and it will not bee graunted him, leaſt it ſhould caſe him. But now wee knowe not whether wee ſhall liue a weeke to an ende, wee will doe nothing that hee bids vs, but abide the venture, and trie the market what God will giue for ſinne, ſo one is taken after another. and becauſe wee are not readye, wee goe againſt our will, like Lots wife out of Sodome. This is our faſhion to ſet the beſt laſt, till wee can neither forſake our ſinne, nor hope of mercie. Thus I haue proclaymed to all Kings, Princes, Iudges, Counſellors and Magiſtrates, that which I ſay foretold to one, *ſet thy things in order, for thou ſhalt dye:* Yet 15 yeares

Iohn.8.9.

Gen.19.26.

2.Kin.20.1

yeares were behinde when the Prophet warned him to set all things in order? But I cannot promise you 15. yeares, for many Princes doe not raigne so long, for one that doth. That which Esay spake to one, God here pronounceth of all, *yee shall dye*, therefore the message is sent to you, and when yee thinke of your *honour*, thinke of your *ende*. These two notes, *that yee are Gods*, and *that ye shall dye*, the holy Ghost thought enough to teach you how to liue and how to rule. And that wee may bee all like Gods hereafter, let vs prepare before the account: for none are in Heauen but they that left the worlde, before it left them.

Therefore let vs praye that God would keepe vs in remembrance of his iudgements, that the subtlety of sinne neuer steale our hearts from him, but that wee may count this life a respite to repent before the iudge sit to deuide betweene the sheepe and the goates, when we shall giue account of all his instructions, corrections and benefites, euen of this seede which hath beene sowne since yee came in, how ye haue receiued his word this houre.

FINIS.

THE TRIALL OF VANITIE.

Eccles. 1. 2.

Vanitie of vanites, saith the Preacher: Vanitie of vanities: All is vanitie.

THis booke begins with *All is vanitie*, and endes with *Feare God, and keepe his commaundements.* Eccl. 12. 13. If that sentence were knit to this which Salomon keepeth to the ende, as the hauen of rest, after the turmoyles of vanitie: it is like that which Christ said to Martha: *Thou art troubled about many things,* Luk. 10. 42. *but one thing is necessarie.* That which troubleth vs, Salomon cals *Vanitie*: That which is necessarie he cals the *Feare of God*: from that, to this, should bee euery mans pilgrimage in this

world: we begin at *Vanitie:* and neuer know perfectly that wee are vaine, vntill we repent with Salomon. Therefore this is his first greeting and lesson to all after his conuersion, to warne them that *All is vanitie*, as if God had sayd to him as hee saide to Ezechiel, *Cause Ierusalem to knowe her abominations*, as though men did not know their sinnes how vaine they are, as Eliphaz saith, *He beleeueth not that he is vaine*, which makes euery man deferre his repentance vntill the very houre commeth that sin maketh preparation to leaue him, and then fainting he is vnwilling to depart, because he is not ready. Therefore I haue chosen this sentence, which speakes of nothing but *vanitie*, to shew how we take the way to miserie for the way to happines, and turne the *daye of saluation* to the *daye of vanitie*. Let euery man thinke as I goe in this matter, why hee should loue that which Salomon repented, if hee thinke Salomon happier after he repented than he was before. This verse is the summe or contents of all this booke, and therefore Salomon begins with it, and ends with it, as if he should say. First, this is the matter which I will proue, and after, this is the matter which I haue proued, now you see whether I tolde you true, that *All is vanitie*. I may call it Salomons Theame, or the fardle of vanities, which when he hath bound in a bundle, he bids vs cast it into the fire: for after hee hath done with them in his last chapter and thirteenth verse, as though he would haue no more thought of them, hee turnes away from them, as if hee had buried them, and goes to another matter saying, *Now let vs heare the ende of all, Feare God and keepe his commandements: for this is the whole duety of man:* as though he were exceeding gladde that after so many dangers through the rout of vanitie, yet God let him see the hauen of rest, and brought him to the right end, and set him vpon shoare, where he might see his vanities, as Moses looked backe vpon his enemies, and saw them drowned behind him.

Ezec. 16 2.
Iob 15.31.
Exo. 14.30.

The whole narration doth shew that Salomon wrote this booke after his fall. When hee had the experience of vanities, and seene the follie of the world what euill comes of pleasure, and what fruite groweth of sinne, he was bold to say, *Vanitie of vanities &c.* which hee auoucheth with such protestation, as though hee would iustifie it against many aduersaries: For all the

the worlde is in loue with that which hee calles *vanitie*. Therefore hee puts to his name in the midſt of his ſentence, as if hee would defende it againſt all commers: if any man aske, who broched this ſtange doctrine? *the Preacher* (ſayth Salomon) To teſtifie his heartie conuerſion to God hee calles himſelfe a *Preacher*, in the witneſſe of his vnfained repentance, as if God had ſayd vnto him *Thou being conuerted, conuert thy brethen*, and be a *Preacher*, as thou art a *King*: ſo when we are conuerted, we ſhould become preachers vnto other, and ſhew ſome fruits of our calling, as Salomon left this booke for a monument to all ages of his conuerſion. Therefore they which write, that Salomon dyed in his ſinne, and that ſuch a famous inſtrument of GOD went to the damned, doe great wrong to the worthy king which giues them ſuch an example to repent, and would correct their raſh iudgement, if they conſidered. Firſt, that hee was the cleereſt figure of Chriſt (except Melchiſedech) which paſſed all Kinges in proſperitie, and all men in wiſedome. Secondly, that hee was inſpired by the holy Ghoſt like the Prophets, to bee one of the pennes of GOD to write his holie worde, the worde of ſaluation, which was not fit for a reprobate. Thirdly, that GOD promiſed to his father, that hee would not take his ſpirite and his mercie from him as hee did from Saul, nor forſake him as hee did Saul, but correct him in another ſorte. Fourthly, that God is ſayd to loue him, therefore as Paule concludes that Iacob was elected, becauſe GOD ſayth, *Iacob haue I loued*: So wee may conclude, that Salomon was elected, becauſe God ſayth, *Salomon haue I loued*. Fifthly, that in Luke 13.28. All the Prophets of God are ſayd to bee in heauen: and therefore Salomon being an holy Prophet muſt bee holden to bee in heauen. To ſhew that hee was a holy Prophet, in the 2. Pet. 3.2. Peter calleth all the Prophets which wrote the Scripture, *Holie Prophets*. Laſtly, wee may gather out of the ſeauenth chapter of this booke and the thirteenth verſe, and out of the fifth of the Prouerbes, and the fourteenth verſe, that Salomon had left his Concubines and vanities before hee wrote this booke. Therefore to ſay that the figure of Chriſt, the penne of the holy Scripture, the man whom God loued, the wiſeſt man that euer was, and one of the holy Prophets

Pſal. 45.7.

1. *Cro.* 17.13.
2. *Sam.* 7.13.
2. *Sam.* 12.

Nehe. 13.6.

Rom. 9.
Gen. 27.

1. *King.* 11. 43
2 *Cor.* 9.31.

died a reprobate, is presumtion against the Worde, impietie
1. *King.* 11. 4-5 against God, and wrong to the dead. Although, because of his grieuous fall into Idolatrie, and vncleanesse, God left him
1. *Cor.* 10. 12 in disgrace, and makes no mention of his repentance, where hee speakes of his death, that *they which stand, may take heede least they fall*, and see howe easie it is to slippe, by the example of him which was wiser then they. Salomon being wicked and yet saued, was a figure of the Church whose sinnes are forgiuen. Thus hauing found as it were the Mine: now let vs dig for the treasure. *Vanitie of vanities, &c.* This is Salomons conclusion, when hee had gone through the whole world and tried all thinges like a spie sent into a strange countrey, as if he were now come home from his pilgrimage, they gather about him to inquire what he hath heard and seene abroade, and what hee thinkes of the worlde, and these thinges which are so loued among men, like a man in admiration of that which hee had seene, and not able to expresse particularly one after another, hee contracts his newes into a worde: you aske mee what I haue seene, and what I haue heard: *Vanitie*, sayth Salomon,
Eccl 2. 11. and what else? *Vanitie of vanities:* and what else? *All is vanity.* This is the historie of my voyage, I haue seene nothing but *vanitie* ouer the worlde. Carrie this for the newes from the Preacher: *Vanitie of vanities, All is vanitie*, as if hee should say, *Vanitie*, and greater *Vanitie*, and more then *Vanitie*: so the further he did goe, the more *Vanitie* he did see, and the neerer hee looked, the greater it seemed: till at the last hee could see nothing but *vanitie.*

When hee was come to this, that he did see all things vaine, vpon which men set their hearts, hee was moued with compassion and could bee silent no longer, but needes hee must write to them which seeke felicitie (as hee did in transitorie things) to warne them that they seeke it not any longer in these fooliſh thinges, which haue no stabilitie nor contentation, but flye from them to *The feare of God*, which hath the promises of this life and the life to come. Therefore hee beginnes with *All*
2. *Tim.* 3. 8. *is vanitie*, as if hee should say, *Loue not the worlde, nor the*
* 1. *Ioh* 2. 15. *thinges of the worlde*, For I haue tried that there is no certaintie in them.

Thus

Thus he withdraweth them. First, from the wrong way, and then sets them in the right way to happinesse, which hee defineth at last, to *Feare God and keepe his Commandements.* When hee had gone through a thousand *vanities*, then that comes in at the ende, euen like our repentance which staies till death: so his drift is to shewe that mans happinesse is not in these thinges which wee count of, but in those which we deferre: his reason is, they are all *vanitie:* his proofe is, because there is no stabilitie in them, nor contentation of mind: his conclusion is, therefore contemne the world, and looke vp to heauen from whence ye came, and whither ye shall goe. *Eccl.12.13.*

This is the scope which Salomon aimes at, as though we did all seeke happines: but we goe a wrong way vnto it: therefore he sounds a retire, shewing that if wee holde on our course, and goe forwards as we haue begun, wee shall not finde happines, but great miserie, because we goe by *vanitie.* Therefore to fright vs out of this way, he breakes forth into an exclamation, *Vanitie of vanities, all is vanitie.*

Nowe, Salomon full of wisedome, and schooled with experience, is licensed to giue his sentence of the whole worlde. For *the spirituall man iudgeth all things*, his iudgment is so certaine, that it runnes before the Euidence, and condemnes all for *Vanitie*, before he conuince them to be vaine, whereas wee proue first and condemne after, because our words are no authorities: hee concludes first and proues after: neuer any Iudge did condemne so many together. Salomon resolued all the questions of the Queene of Sheba, yet Salomon neuer answered so many questions at once as now: for what can you enquire, but here you haue an answere? Aske him as the Souldiers, and harlots, and Publicans asked Iohn, What is *Sinne? Vanitie* sayth Salomon. What is *Pleasure? Vanitie* too. What is *Beautie? Vanitie* too. What is *Riches? Vanitie* too. What is *Honour? Vanitie* too. What is *Long life? Vanitie* too. This is the state of all things after the fall, all turne to *Vanitie.* This is no reproch to the thinges, but shame to him which so abused them, that al things should be called *Vanitie* for him. What a testimonie is this of him which should be the only seruant of God on earth, whome hee created in holines and righteousnes, whome hee framed to *1.Cor.2.15.* *2.Cor.9.2.* *Luk.12.14.*

his

his owne image, whom he placed in Paradiſe, and would haue raiſed to heauen to heare that hee hath ſo polluted his life with euery ſinne, that nowe there is nothing but vanitie? That is a lamentable ſong which will make him weepe that tunes it, if he thinke what hee ſayth, how his ſtate is changed ſince Adam his father dyed. Once God ſayth, that *all was good*, and now he ſaith that all is naught and vaine, as though hee forbad man, that which hee created for man. That is not Salomons meaning to debarre men from the vſe of creatures: although all thinges changed with man, and became worſe then they were: yet he doth here rather ſhewe, that man reapes nothing but vanitie out of theſe thinges, by reaſon of his corruption, then that the things themſelues are vaine, if they were well vſed. For euer ſince the creation, Paul ſayth, 1. Tim. 4. *That euery creature of God is good, and nothing is to be reiected, if it be receiued, or vſed with thankeſgiuing, for it is ſanctified by the worde of God and prayer.* That is it, which maketh them profitable to vs, which becauſe it is wanting for the moſt part, therefore Salomon ſaith that all are vaine to vs, not vaine of themſelues, but becauſe they are not ſanctified as they ſhould be, therefore in the 2. 24. the 3. 12. and 22. the 5. 17. the 8. and 15. he ſhewes a way how wee may make profit of all, and reioyce in our labours, and find a lawfull pleaſure in earthly thinges, ſo often hee calles to the vſe, leaſt we ſhould erre as the Monkes and Eremits haue done before, miſtaking theſe words, when he ſayth, that *All is vanitie*, they haue forſaken all companie, and gouernment, & office and trade, and got themſelues into the wilderneſſe amongſt beaſtes, to liue in quiet and ſilence, ſaying that men could not liue in the world, & pleaſe God, becauſe *all is vanitie*. So while they counted all thinges vaine, they became vaine themſelues, and left thoſe bleſſings which Salomon inioyed after his knowledge, more then he did before Therefore it is vaine man which Salomon reproueth, which is not onely called *vanitie*, but *lighter then vanitie*. If he did not things vainly, nothing ſhould bee vaine in the worlde, whereas now by abuſe wee may ſee ſometime as great vanitie in the beſt thinges, as in the worſt. For are not many vaine in their knowledge, vaine in their policies, vaine in their learning, as other are vaine in their ignorance?

Gen. 1.

Rom. 1. 20.

Pſal. 62. 9.

Was

Was not the wiſedome of Achitophel a vaine thing? The ſwiftnes of Hazael a vaine thing? The ſtrength of Goliah a vaine thing? The treaſures of Nabuchadnezzar a vaine thing? The honour of Ammon a vaine thing? The beautie of Abſolon a vaine thing? The knowledge of the Scribes a vaine thing? The deuotion of the Phariſees a vaine thing. And ſo is the learning of all thoſe a vaine thing, that doe no good with it, but either it lyes vnder a buſhell and moulds, or elſe it prattles like Tertullus alwayes againſt Paul, ſtriuing to make warre between them which loue dearer then any brethren. *Act.24.5.*

By this you may ſee that vanitie is bolde when ſhee breakes into houſes, and Churches, and Palaces, and ſometime vanitie may come to infect, where Trueth may not come to reproue. Is it not high time then to ſound this Alarme againe, *Vanitie of vanities? &c.*

If wee could heare how vehemently, and how pitifully Salomon pronounced this outcrie, happily it would moue vs a little to heare howe hee did exclaime of his owne life, and condemned himſelfe, as it were by the ſound of a Trumpet, that all might heare. For we are all by nature ſuch deafe Adders, that whether the Prophets come piping, or mourning, or crying, they go away from vs againe mourning like Ieremie, *We would haue cured Babel, but ſhe would not be cured.* Nay, *the Citie of Ieruſalem would not* (ſayth our Sauiour Chriſt) when hee wept for his Iſraelites. *Ierem.51.9.*

Therefore Salomon ſpeakes thrice, like a Cryer, *Vanitie of vanities:* as the mother which would faine make her ſonne to heare, ſhe doubles and trebles her words: *What my ſonne,* and *what the ſonne of my wombe,* and *what the ſonne of my deſires?* So when God would ſtirre vs vp to heare, hee cryeth thrice to the earth and ſayth, *Earth, earth, earth, heare the word of the Lord:* ſo when Salomon would diſſwade from the companie of the wicked: reade Prou. 4.14. how often he repeates the charge: *Enter not into the way of the wicked, walke not in it, auoyd it, goe not by it, turne from it and paſſe by,* as though hee would neuer haue done, or as though wee woulde neuer heare. So Chriſt when hee taught Peter what was his duetie, rehearſed it thrice: *Feede, feede, feede.* Ioſeph ſheweth the reaſon *Pro.31.1.* *Iere.22.29.* *Iohn 21.16.*

Gen.41.32. son of these repetitions, when hee tels Pharaoh why his dreame was doubled, because the matter was important and certaine. Therefore when Salomon repeates this saying so often, hee calles for audience, as though hee had some waightie and great matter to vtter. Such a poynt of wisedome it is for euery man to know that *All is Vanitie*, if wee direct not thinges to their right ende, as when the holy Ghost would signifie that God is *Esay 6.* all holy, hee repeated thrice, *holy, holy, holy:* So when he should shewe that man is all vaine, thrice he repeateth *vanitie*, to shew how hardly man beleeues that hee is vaine: therefore he brings *Iob.15.31.* in three assertions, as it were three witnesses to proue it. All agree vpon the same wordes, but that the last is more plaine, and sayth that *All is Vanitie:* that is, that man is not onely changed and become vaine: but for the vanitie of man, as the Apostle sayth, *The creatures are subiect to vanitie, and haue not the glo-* *Rom.8.20.* *ry and libertie which they should haue, for the sinne of man.* A spirituall eye dooth see some vanitie or other in euery thing, as appeareth betwixt Christ and his Disciples at Ierusalem. They *Luk.21.5.* gazed vpon the building of the Temple as a braue thing, and would haue Christ to beholde it with them: but hee did see that it was but *vanitie*, and therefore sayd, *Are these the things that ye looke vpon?* as if hee should say: How vaine are you to gaze vpon this? If Christ thought the beautie of his Temple a vaine thing, and not worth the sight, which yet was beautified and built by his owne prescription: how should Salomon expresse *Matth.24.1* all the vanitie of the World, to which all men haue added more *Iohn 21.5.* and more since the beginnning? Therefore as if hee wanted words to expresse it, as hee did see it, hee breakes foorth into an exclamation, and repeates the same often, *Vanitie of vanities:* as if he should say, I cannot speake how vaine the world is, but vaine it is, and very vaine, and nought but vaine, speaking as if hee had the feeling and sense of it, as though the worlde stoode naked before him, and it grieued him to see, hee cuts his words in chiding manner, and makes short riddance, as if it yrked him to speake all that hee knewe, therefore that which he speakes he speakes roundly, that if they reade no more, but sleepe all the Sermon after: yet the first sentence shall strike a sting into their hearts, and leaue a sound behinde to waken them when they

they are gone, as many (you knowe) remember this ſentence, which remember no ſentence in all this booke beſide. Who hath not heard *Vanitie of vanities, &c.* though fewe haue conceiued it? This is the phraſe of Scripture, when the holy Ghoſt would commend the ſong of Salomon aboue all other ſongs, hee calles it *the ſong of ſongs*, ſo called in the Hebrew, and mentioned, 1. King. 4. 32. When hee would exalt the heauenly King aboue all, hee calles him *the King of Kings*, ſo when hee would note a great vanitie, and yet a greater, and a greater then that, which is the greateſt of all, hee calles it *Vanitie of vanities*, as when wee would note a great foole, we will ſay, a foole of fooles, a ſinne of ſinnes, a ſeruant of ſeruaunts. Theſe are ſcornefull names to the worlde, and homely titles, to giue our pleaſures, to call them *Vanitie of vanities*, and againe, *Vanitie of vanities*, and yet againe *Vanitie*, as though wee would prouoke them to fall out with vs, like a man which ſharpens his enemy with taunts, when hee would egge him to fight. Hee might haue mollified his termes, before hee condemned the worlde thrice, but the worlde is no changling that Salomon ſhould chaung his iudgement, but vaine it was, vaine it is, and vaine it will be, and therefore a thrice vaine worlde hee may call it: firſt, *Vanitie*, ſtraight *Vanitie of vanities*, and ſodainely *All is vanitie*. What a tranſcendent is this? as though it increaſed while hee ſpake, ſo faſt groweth this weede to worſe and worſe, like the image which appeared to Nabuchadnezzar, the firſt parte was of Golde, the ſecond of Siluer, the third of Braſſe, the fourth of Iron, the fifth of clay, ſo by manie chaunges the world growes worſe and worſe, and all they which followe it. When a man beginnes to like of pleaſure, and opens the doore to one vanity which hee loues, ſtraight as many vanities flocke to him, as Salomon had Concubines, till the *Temple of God* be like *a denne of theeues*. Therefore when Salomon beheld ſuch a pluralitie, and Totquot of vanities, like ſurges comming one vpon another in pleates and in foldes, hee ſpake as though hee would ſhewe vs vanitie hatching vanities, *Vanitie of vanities, all is vanitie*. The firſt ſaying doth paſſe without let, but the laſt rubbes and ſinkes not into the hearts of men ſo eaſily as it is ſpoken. Me thinks I heare ſome diſpute for Baal, and bid Salomon ſtay before hee come

Dan. 2.

1. Kin. 11. 3.

come to *All is vanitie.* It may bee that ſinne is vanitie, and pleaſure is vanitie: but ſhall wee condemne all for ſinne and pleaſure? What ſay you to Beautie which is Natures dowrie, and cheareth the eye, as ſweete meate doth the taſt? Beautie is like a faire picture, take away the colour and there is nothing left. Beautie indeede is but a colour and a temptation, the coloure fadeth, and the temptation ſnareth. But what ſay you to Riches which make men Lordes ouer the reſt, and allowe them to goe braue, and lye ſoft, and fare daintily, and haue what they liſt? Riches are like painted grapes, which looke as though they would ſatisfie a man, but doe not ſlake his hunger, nor quench his thirſt, Riches indeede doe make a man couet more, and get enuie, and keepe the minde in care. But what ſay you to Honour, which ſets a man aloft, and makes the knee bowe, and the tongue ſooth, and the head ſtande bare, as though they were other kinde of creatures aboue them? Honour is like a King in a play: when his parte is done, his ornaments are taken from him, and he which held the baſon to him is as good as he. Honor indeed may command all but life: he makes a faire ſhewe now: but when death comes, all is one.

But what ſay you to profounde Knowledge in deepe myſteries, which makes men ſought vnto, and called deepe Clarkes, and great Doctors? Knowledge is like the Letters which Vriah carried againſt himſelfe: ſo Knowledge draweth a greater iudgement, and oftentimes condemnes the bearer. Knowledge without vertue, leaues a man without excuſe, and is a witneſſe againſt him, becauſe he vnderſtands what is good, and will not doe it. Yet there is another darling of account behinde: what ſaye you to Long life, which cauſeth a man to ſee his childrens children, and makes him reuerent before the people? Long life is like a long night, when a man cannot ſleepe: ſo age is wearieſome with ſicknes, and ſtriues with it ſelfe, becauſe it cannot walke, nor talke, nor heare, nor ſee, nor taſte, nor ſleep, as it was wont: therefore wiſheth often the night were gone, that the paine were paſt. Indeede hee that ſees many dayes, ſees many miſeries: and therefore what is not vaine in life, ſith life it ſelfe is vaine? Shew me the light which will not darken, ſhewe mee the flower which will not fade, ſhewe mee the fruite which

2. Sam. 11.

Pſal. 128.

will

will not corrupt, shewe me the garment which will not weare, shewe mee the beautie which will not wither, shewe mee the strength which will not weaken, shew me the time which will not passe, and I will reclaime that *All is vanitie*: but if all things vanish, then all things are vaine, yet this will not goe for trueth, before men haue smarted for the triall. Some are so vaine that they count nothing vanitie, but that which is vainer then the rest delights them most, for there is as it were a common weale of vaine persons, and hee which can bee vainest, is like a King of the rest. Some are of this minde, that they thinke *all is vanitie* but that which they loue, and therefore they call them vaine, and curious, and phantasticall, which speake against their vanities, and say that it is necessary to bee vaine, for they cannot liue vnlesse they deceiue, they cannot please vnlesse they flatter, they cannot bee beleeued vnlesse they sweare, they cannot bee esteemed vnlesse they royst, as Demetrius thought that hee should beg vnlesse hee might sell Images. There is another sorte like the buyer in Prou. 20. which sayth: *It is naught, it is naught, but when hee is gone apart hee boasteth.* So they will say of the world, It is naught, it is naught, before men, and sweare that all is vanitie, but when they are gone apart, they reconcile themselues vnto it and kisse it, and promise to bee vaine still, but they cannot abide to bee counted vaine, the vainest man that is. This shewes that the folly of the worlde is so open and shamefull, that her louers must needes condemne her. You shall heare them say oftentimes: It is a vaine worlde, a wicked worlde, a naughtie worlde, yet they will not forsake it to dye, like dastard souldiers, who rayle against the enemie, but dare not fight against him. *All is vanitie*, but this is *vanitie of vanities*, that men will followe that which they condemne. But this is that euery sinner might condemne himselfe: for the conscience must iudge first and then God, as our Sauiour sayth: *Out of thine owne mouth*, and so *out of thine owne heart I will condemne thee, naughtie seruant:* Shewing that the wicked condemne themselues before they are condemned of God. These are the worlds fooles, which care not what is their ende, so that their way bee pleasant.

Pro. 12. 22.
Pro. 14. 9.
Pro. 28. 4.
Act. 19. 24.
1. *Iob.* 3. 20.

Oh that heere were a full ende or conclusion of vanities,

but

*Mat.*23.27 but beholde, a greater vanitie is behinde: for our Religion is vanity, like the Scribes and Pharisies, as Matthewe sayth in the 23. chapter and 27. verse, hauing a bare *shewe of holines*, as he sayth, hee could call it but a *shewe of holines*, and scarce that: our *vanitie is vanitie*, but our holinesse is but a *shew of holinesse*, not worthie to bee called *holinesse*, but like *holinesse*: yet the most parte haue not so much as the *shewe of holinesse*, as the Pharisies had, but are vaine in shewe, inside and outside too. Thus wee finde nothing yet but *vanitie*. I cannot leade you from one vnto another, to shewe you the seuerall vanities of euery person, or euery thing, becawse Salomon sayth, *All is vanitie*. How many sinnes then haue wee to condemne vs, whose vanities are sprinckled in euery thing? Which haue not onely so many vanities as there bee thinges, but many vanities in euery thing. As in our fare, how many vanities bee there, which makes vs rise sometime sicke, sometime sleepie, sometime drunken? Yet are there more vanities: in our sportes, our laughing, and swearing, and iesting, and scoffing, and dallying, and playing with the Scriptures, which oftentimes leaues such a sting behinde, that wee had rather haue lost our sporte, then feele the worme that gnawes vs for it. And yet there bee more vanities in our apparell, ruffe vpon ruffe, lace vpon lace, cut vpon cut, 24. orders to the 3. and 4. degree, as though our apparell were apparelled, vntill the woman bee not worth so much as her attyre, that if wee would see *Vanitie* her selfe howe shee would goe if she did weare apparell, shee would euen goe like our women: for shee could not goe, nor speake, nor looke vainer. Who doth not knowe that these are vanities, and that they might leaue them, if they would? But that yee might see there is a heart within vainer then the apparell is without: Therefore when these vanities are worne out, they will haue newe, and still newe, till all bee spent vpon vanitie, and then they begin like the prodigall childe to see how vaine they were, when they haue bought Wisedome with sor-
*Luk.*15.12. rowe. What would Salomon say, if hee should see how vanity is growen since his time, what a height shee is mounted, what a traine followes her, that there is no prince in the world hath so many attendants as *Vanitie*? She was but an Impe then, but now shee is a mother, and who can number her sonnes and daugh-

daughters: the childe is vaine in playing, the mother vaine in dandling, the father vaine in giuing, the courtier vaine in ſpending, the ſouldier vaine in boaſting, the ſuter vaine in ſtriuing, the trauailer vaine in talking, the Merchant vaine in ſwearing, the gentleman vaine in building, the husbandman vayne in carking, the old man vayne in coueting, the Seruing man vayne in ſoothing, the yong man vayne in ſporting, the Papiſts vayne in ſuperſtition, the Proteſtant vayne in conuerſation. Euery vanitie is ſo pleaſant to one or other, that they cannot miſſe one. So ſhe gads by ſea and by land, and ſtill mo diſciples flock vnto her of gameſters, and ſwearers, and players, and tiplers, and hackſters, and Courtiers, as thicke as the flyes of Egypt, which buzzed in their eares, and their eyes, and their neckes before, and behind, that a man cannot ſet his foote but vpon vanitie. As the waters couered the earth, when but eyght perſons were ſaued: ſo vanitie hath couered it againe, a worſe deluge then the firſt, becauſe it hath not ſuffered eyght perſons to eſcape, but euery man is tainted with ſome vanitie or other, which God ſeeing in that place and citie which ſhould be beſt in the world, (that all men in the citie were vayne) cals it *the citie of vanitie:* So we may ſay the world of vanitie, becauſe ſhe hath an intereſt in euery perſon of it, ſhe ſits vpon the earth like a Serpent, and hatcheth all the ſinnes which you ſee amongſt men. As full as Heauen is of bliſſe, ſo the world is fraught with vanitie, Court, Citie and Countrey, whither dooth not vanitie goe, but to Heauen? Seeing then that vanitie is ſo extolled amongſt men, Salomon giues his ſentence, that *all is vanitie.* Chriſt like a Mediatour concludes vpon it, that *there is but one thing neceſſarie:* therefore let our ſentence be like theirs: for ſure, if we had Salomons repentance, wee ſhoulde ſee ſuch an image of vanitie before vs, as would make vs crye againe and againe as often as Salomon: *Vanitie of vanities, vanitie of vanities, and all is vanitie.* What a ſweete ſentence is this from a King, who may liue as they liſt by authoritie, to ſay, that *all is vanitie?* Oh, that wee might heare Kinges ſpeake ſo againe: for it is a ſpeech which had need of ſome to countenance it, for none are counted vaine now but they that ſpeake againſt vanitie. Then Salomon cryed it, but now we muſt whiſper it. You may ſee how

Gen.8.30. *Gen.7.27.* *Eſa 24.10.* *Luk 10.40.*

times are changed: Once this was ſound diuinitie, now it is flat rayling: to ſay that *all is vanitie*, is euen the vpſhot of a diſturber. If ye aske the Atheiſt or Epicure, or theſe rogiſh players, what is a diſturber? you ſhall ſee that they will make Salomon one, becauſe hee ſpeaketh againſt vanitie: for this is their definition, he which will not allowe men to prophane the Sabboth, but ſayth, that Cardes and dice, and ſtage playes, and Maygames and May poales, and May fooles, and Morris-dancers are vanitie, is a pratler, a diſturber, and an Arch-puritan, by the law which the Iewes had to kill Chriſt. The reaſon is, becauſe men cannot abide to bee controlled of their pleaſures. Therfore they hold it as an offence, to ſpeak againſt their ſports, or their cuſtomes, or their follies, or their pleaſures, or their titles, or their toyes: and they which would not bee counted preciſe in theſe times, muſt take heed that they goe not ſo farre as Salomon to terme all *Vanitie*. But they muſt ſay, that the vanities of great men are neceſſarie recreations, and the vanities of the people are meanes to make vnitie. Greater books are written to maintaine this then Salomon made to refute it, ſo they haue made their wit and their learning vanitie, and are vaine in print. But they that would knowe now of what ſtanding ſuch preciſe reprouers are, and how ancient this reproofe is, may ſee here, that if this bee a crime to call *Vanitie*, *Vanitie*: the wiſeſt man that euer was before Chriſt was herein criminate, not when he ſtrayed, but when he repented, in his beſt minde (when hee became like a Preacher) he preached this firſt, *Vanitie of vanities, all is vanitie*: yet many had rather try it with Salomon, then beleeue it of Salomon: & while they are wandring with him, ſome are taken out of their way, and cut ſhort of the time which they ſet to repent: from others God taketh away his grace, ſo they neuer returne becauſe their guide is gone. This the holy Ghoſt poynted at, when he ſayth, *They followed vanitie, and became vaine*, ſhewing that the thinges wee followe, will make vs like themſelues, and leade vs whither they belong, to heauen or hell. In Rom. 8. 20. *vanitie* is put for *deſtruction*, but it is neuer put for *ſalnation*. If other creatures are ſubiect to a kinde of deſtruction for the ſin of man, as Paul ſheweth, what deſtruction ſhall light vpon man for his owne ſinne? Therefore let our

Iohn 19.7. *Pro.* 13.1.

2. *Kin.* 17.13

ſentence

sentence runne with Salomon, *Vanitie of vanities, all is vanitie.* Wee could affoord the world better words and fairer titles, then *Vanitie of vanities:* but call it what wee will, Salomon shewes what it is, & what we will say in the end when we haue tried it, then *Vanitie of vanities:* yet it is comfort of comforts, glorie of glories, and life of liues. But as Laban shewed himselfe at parting: so at parting you shall see how it will serue you. They seeme pleasant vanities, and honest vanities, and profitable vanities: but Dauid cals thē *deceitfull vanities.* Ionas comes after and cals them *lying vanities,* that is, which promise pleasure, and profit, and all, but deceiue all, when they should performe. They play Laban which gaue Leah for Rachel. If they be *lying vanities,* and *deceitfull vanities:* then are they woful & miserable vanities. Therefore, if we bee not come to Salomons conclusion, to thinke that *All is vanitie,* it is because our owne vanitie will not suffer vs to see the vanitie of other things. When we haue proued like Salomon, as fast as euery man groweth in knowledge, and experience, so he begins to cry *vanitie,* and after *Vanitie of vanities,* and at last, *all is vanitie:* so we contemn not all at once, but one sinne after another, one pleasure after another, till at last wee count *All is vanitie,* and then we are come home with Salomon and may bee preachers vnto other. Thus I haue shewed vnto you as it were a limme of vanitie, you may looke about you and see the whole bodie: for if she bee any where in this land, this is her pontificall seate, where she is neuer nonresident: now I will leaue you to examine these sayings, whether all thinges haue not beene in vaine vnto you yet. If they haue beene vaine to you and yet are good in their owne nature, then thinke how vaine you are who haue turned so many good things to vanitie. Yet to set you in the way before I end, I will answer them which aske, if *All things be vanitie:* As Salomō sayth, *Tel vs what we should choose, that we be not vain?* Christ sayth, that *one thing is necessarie.* Is Salomon contrarie to Christ? No, therefore one thing Salomon excepts too, *to feare God and keepe his commandements.* Therfore if all be vaine but this, let the Tempter take thee vp againe, and shew thee the kingdomes of the world, when hee sayth, *All these will I giue thee,* thou maist say, All these I contemne, for all is vaine.

Gen. 31.

Psal. 31. 6. Iona. 2. 8.

Luk. 10.

Mat. 4.

Psalm. 119. What then? *Turne away my eyes* (sayth the Prophet Dauid) *and my eares, and my heart too from vanitie.* Try and proue thou no longer, for Salomon hath prooued for thee, it is better to beleeue him then trie with him. Therefore now it remaineth, that as they brought foorth their vaine bookes after Pauls preaching, and cast them into the fire: so yee should cast out all your vanities this day, and sacrifice them to God, for they haue been your Idols, therefore burie them as Iacob did the Idols, that neuer man saw them after. And as God gaue Iob other children, so they will giue you other pleasures, feare not that your ioyes will goe away with your vanities, as many thinke they shall neuer be merry againe, if they should be conuerted to religion. But as Dauid daunced before the Arke as merrily as Herodias daunced before the King: so knowe vndoubtedly that the righteous finde more ioy in goodnes, then euer the wicked found in filthines. *Nay* (sayth Dauid) *more then they can find in riches or honours, when their wheate and wine abound.* As *a horse is a vaine thing to saue a man:* so all these thinges are too vaine to make a man happy. I appeale to your selues, if ye haue tried the pleasures of vanitie already, (as I know yee haue) whether yee may readily say with S. Paul, *What profit haue we of these things whereof we are ashamed?* no profit but shame & griefe, & guilt, & a dreadefull expectation of iudgement. As Salomon calls folly *the inheritance of follie:* so vanitie is the inheritance of vanitie. Ten times Laban changed Iacobs wages, but tenne thousand times sin hath changed your wages, & deceiued you with other successe then you looked for: like Shebna which built his sepulchre in one countrey, and was buried in the other: and yet how many changes are behinde, you knowe not, for if you did, you would make inquisition now & banish them at first, for whensoeuer ye goe about to cast them out, they will say still like the Diuels, *that thou tormentest them before the time.* It seemes that many are touched with compassion of this, and therefore reprieue their vanities, and slacke the execution, as though they were afrayde to offende the Diuell: euen we perhaps are in the trace of vanitie, hunting with Salomon to finde that which wee loue, and finde it not: because wee seeke it out of the way. What is the remedie, *So run* (sayth Paul) *that ye may obtaine:*

Psalm. 4.7.

Psal. 53.17.

Pro. 14.18.

Esay. 22.

Mat. 8 29.

1. *Cor.* 9 24.

you

you haue tried the euill way to happineſſe, now trie the good way, and then that which ye loue now, ſhall not onely ſeeme vaine, but *Vanitie of vanities:* that yee will meruaile how yee could loue them ſo long, and would not bee in that dotage of them againe for all the world. Vntill theſe earthly things ſeeme vaine, no heauenly things ſhall ſeeme pretious, therefore loſe no more time, the day comes when *Vanitie of vanities* ſhall be turned to miſerie of miſeries, and *All is vanitie*, to *All is miſerie.* There is a certaine place called Hell, where God keepes generall Seſſions, there Iuſtice ſhall ſit to examine Vanitie, who hath embraced her, and who hath forſaken her God, and hee which made his pleaſure of ſinne, ſo ſoone as hee heares this doome, *Depart from me yee wicked*, ſhal goe downe by a blacke way with many a ſigh and ſob, from God, from the Angels, from the Saints, from ioy, from glorie, from bliſſe, with the fiends of hell, to ſup in the palace of darknes with the princes of horror, at the table of vengeance, in the chaire of calamitie, with *the crowne of death vpon his head:* and hee which tempted him to ſinne, ſhall plague him for ſinning, vntill he crye like Cain, *My puniſhment is greater then I can beare:* for all the griefes, and feares, and cares, and troubles, which fed vpon him while he liued, ſhall meete in an houre, and exceede them ſo farre, that hee ſuffers for all, and meruaile how any torment can be left for other. What faith or feare haue they, that goe dancing & leaping to this fire, as it were to a banquet, like a foole which runneth to the ſtockes? How happie were it for men, as we liue in theſe dayes, if there were no iudgement at all? What will we anſwere when hee which made Salomon to write this, ſhall aske why wee would not beleeue it? What ſhall wee ſay when he which came from his kingdome to bring vs vnto it, demands why we did turne *the day of ſaluation* vnto *the day of vanitie?* If ye can not excuſe it here, how will ye defend it there? wee were borne in vanitie, and wee liue in vanitie, but wee would not dye in vanitie, becauſe no man lookes for any good of his ſinnes after hee is paſt this world, therefore let vs remember that whither the vaine men are gone, thither vaine men ſhall goe. There bee not two ends for ſinners, but one: what a wofull bargaine will it ſeeme then to remember that thou didſt ſell thy ſoule for vanitie?

2. Sa 11. 26

nitie? If any thing will reclaime vs, this will bee a terrour in our hearts, to think that we ſhal giue account vnto him, which will meaſure to vs as much miſerie as we haue taken vanitie, there-
2.*Sa.*14 15 fore as Abner ſayd to Ioab, *Knoweſt thou not that it will be bitternes in the latter end?* So let euery man conſider with himſelf, though his vanities be ſweete now, yet they will be bitter in the ende: As Ammon after hee had fulfilled his luſt, did hate Thamar (which defiled her) more then he loued her before, ſo whē the ſport is paſt, and death lookes vs in the face, wee ſhall hate our vanities more, then we loue them now. All this doth con-
*Luk.*10.40. clude that our Sauiour ſayd to Martha, *but one thing is neceſſarie.* Which God graunt wee may chooſe for his Sonne Ieſus Chriſt, and then we haue learned this leſſon.

FINIS.

THE LADDER OF PEACE.

Reioyce euermore, pray continually, in all things giue thankes.

WHen I ſpake laſt of theſe wordes, I ſhewed you how the Apoſtle commēdeth vnto vs three vertues, of greater price then the three preſents which the Wiſemen brought vnto Chriſt: the firſt is, *Reioyce euermore:* the ſecond is, *Pray continually:* the third, *In all things giue thankes.* All three are of one laſt, for we muſt *reioyce continually*, becauſe he ſayth, *reioyce euermore:* and we muſt *pray continually*, becauſe he ſaith, *pray continually:* and we muſt *giue thanks continually*, becauſe he ſayth, *In all things giue thankes.* Theſe are the three things which one ſayth, All men doe, and no man doth, becauſe euerie man dooth them, and ſcarce one dooth them as hee ſhould. Therefore the Apoſtle to ſhew vs, how wee ſhould doe them well, dooth put *continually* vnto them, as though continuance were the perfection of all vertues. I choſe this ſcripture for a conſolation to them which are afflicted in conſcience, which is commonly the diſeaſe of the innocenteſt ſoule: for they thinke that they doe well to mourne *continually*, and Paul ſayth, *Reioyce*

ioyce continually: and therefore I will ſpeake a little more of theſe wordes then I did before. If you marke it, it may well be called, *The Ladder of Peace:* for it ſtands vpon three ſteps, and euery ſtep is a ſtep from trouble to peace, from ſorrowe to ioy, for hee which can reioyce, is paſt his griefe: and hee which can pray, is paſſing from his griefe: and hee which can giue thankes, hath obtained his deſire. A man cannot reioyce, and mourne; a man cannot pray, and deſpayre; a man cannot giue thanks, and be offended: therefore keepe ſtill vpon one of theſe three ſteps, and you ſhall neuer ſorrow too much. If thou canſt not reioyce as if thy paine were paſt, then giue thankes, becauſe thy paine is profitable: if thou canſt not thinke that thy paine is woorth thankes, then pray that thou maiſt haue patience to beare it: and it is vnpoſſible that in praying, or thanking, or reioycing, that any griefe ſhould want patience enough to beare it. But when you forget to reioyce in the Lord, thē you begin to muſe, and after to feare, and after to diſtruſt, and at laſt to deſpayre, and then euery thought ſeemes to bee a ſinne againſt the holie Ghoſt. How many ſinnes doth the afflicted conſcience record againſt it ſelfe, repenting for breaking this commaundement, and that commaundement, and neuer repenteth for breaking this commandement, *Reioyce euermore?*

It is not an indifferent thing to reioyce or not to reioyce, but we are commanded to reioyce, to ſhew that we breake a commandement if we reioyce not. Oh what a comfort is this when the comforter himſelfe ſhall command vs to reioyce? God was wont to ſay, *Repent*, and not reioyce, becauſe men reioyce too much: but here God commandeth to reioyce, as though ſome men did not reioyce enough. Therefore you muſt vnderſtand to whom he ſpeaketh. In the 149. Pſalm. 5. it is ſayd, *Let the Saints be glad*, not let the wicked bee glad: and in Eſaiah 40. 1. he ſayth, *Comfort my people*, not comfort mine enemies, ſhewing to whom this commaundement of Paul is ſent, *Reioyce euermore*. It is not in this as Chriſt ſayth, *That which I ſay vnto you I ſay vnto all*, but that which I ſay vnto you I ſay not vnto all. *Giue wine* (ſayth Salomon) *vnto him that is ſorrowfull, that hee may forget his griefe:* So giue comfort vnto him which is penitēt, that he may forget his feare. Salomon ſaith fiue

Pſal. 149. 5. *Eſay* 40. 1. *Pro.* 13. 9.

Eccle.2.24. times that *this is the portion of man vnder the ſunne, to receiue the gifts of God with thankefulnes, & to reioyce in thē*, he which
Leuit.11. would haue vs *holy as he is holy*, would haue vs *ioyfull* as hee is
1.Pet.1.16. *ioyfull*, hee which would haue vs doe his will vpon earth, as the Angels doe it in heauen, would haue vs reioyce vpon earth, as the Angels reioyce in heauen, he which hath ordained vs to the kingdome of Saints, would haue vs reioyce that wee haue ſuch a kingdome to receiue. Therefore he ſayth to his Diſciples, *Re-*
Luk.10.20. *ioyce that your names are writtē in the booke of life*, as Boas ſaid
Ruth.2.8. vnto Ruth, *Goe not out of this field to gleane in any other field, for here thou ſhalt haue enough*: ſo he would not haue vs go frō this comfort vnto any other comfort, for here we ſhall haue enough: the ſpirit of God is called *the Comforter*, becauſe wee
Iob.14.16. ſhould haue comfort in it, *I will ſend you the Comforter*, ſayth Chriſt, to ſhewe that they which haue the ſpirite haue comfort too, and they which reſiſt comfort, reſiſt the ſpirite: therefore
Luk.2.25. the Sonne of God is called *the Conſolation of Iſrael*, to ſhewe that hee bringeth conſolation with him, and that ioy is where Chriſt is, as light is where the Sunne is. Therefore the chiefeſt
Rom.14.17 ioy is called *the ioy of the holy Ghoſt*, to ſhew that they haue the chiefeſt ioy, which haue the holy Ghoſt, therefore the greateſt
Phil.4.7. peace is called *the peace of conſcience*, to ſhewe that they haue the greateſt peace, which haue a good conſcience: therefore
Eſa.61.3. the faithfull are ſayd, to bee *annoynted with the oyle of ioye*, as though ioy were in their countenance: therefore they are ſayd
Rom.1.17. to bee *cloathed with the garment of gladneſſe*, as though gladnes did compaſſe them like a garment: therefore Paul (in all his
1.Cor.1.3. Epiſtles) doth ioyne *grace and peace* together, and ſhewe that
1.Cor.1.2. *the peace of God* doth followe thē which haue *the grace of God*.
Gal.1.3. It is not in vaine that the holy Ghoſt when hee named Barna-
Eph.1.2. Col.1.2. bas, interpreted his name too, becauſe it ſignifieth *the ſonne of*
2.Theſ.2.1. *conſolation*: as though hee delighted in ſuch men as were the
Tit.1.4. Philem.3. ſonnes of conſolation. *Comfort one another*, ſayth Paul: How
Act.4.19. ſhall wee comfort one another without comfort? Therefore
1.The.4.18. Paul ſayth, *God comforteth vs, that wee may bee able to com-*
1.Cor.14. *fort other by the comfort whereby we our ſelues are comforted of God*: ſhewing, that wee cannot comfort other, vnleſſe we bee comfortable our ſelues: and therefore that wee may performe this

this duetie, we are bound to nouriſh comfort in our ſelues. Paul ſayth, *I am full of comfort:* who then can ſay, I am full of ſorrow, but he muſt contrary Paul? As the bodie may not offend the ſoule, ſo the ſoule may not iniure the bodie, becauſe it is the bodies keeper: but a penſiue man dooth iniure the bodie, and the ſoule too: for Salomon ſayth, *A ſound ſpirit will beare his infirmities, but a wounded ſpirit who can beare?* As if hee ſhould ſay, The heart muſt bee kept couragious, and ſtrong, and liuely like an inſtrument which is tuned to tune all the reſt, or els euery griefe will make thee impatient. In Deut. 30. 9. it is ſayd that God *reioyceth to do vs good*, and therfore in the 28. of Deut. the Iewes are reprooued, becauſe they reioyced not in the ſeruice of God. As he loueth *a cheerefull giuer*, ſo he loueth a cheerefull ſeruer, and a cheerefull preacher, and a cheerefull hearer, and a cheerefull worſhipper: and there Dauid ſayth, *Let vs ſing heartely vnto the Lord*, ſhewing as it were the tune which delighteth Gods eares. If you would knowe with what tune ye ſhould ſing vnto God. Dauid ſayth *Heartely*, that is, you muſt *giue heartely*, you muſt *loue heartely*, you muſt *obey heartely*, you muſt *pray heartely*: and when you doe all things *heartely*, then you ſhall doe all things *cheerefully*.

2. Cor 7. 4.

Pro. 18. 14.

Pſal. 95. 1.

Therefore now I may ſay vnto them which reſiſt comfort and nouriſh griefe, as the Prophet ſayth, *Who hath required theſe things of you?* God doth require no ſorrowe but the ſorrowe for ſinne, no feare but the feare to ſinne, no care but the care to pleaſe him, nay hee hath forbidden all other care: and therefore Paul ſayth, *Caſt your care vpon him.* As though God did not allowe vs to care, he ſent his Apoſtle with this charge, *Caſt your care vpon him:* As we do caſt our ſinnes vpon Chriſt, ſo we muſt caſt our cares vpon him: for God hath commaunded vs to labour, but not to care, becauſe care hindereth our labour, like the Samaritanes, which ſeemed to helpe the Iewes to build the Temple, and hindered them to build the Temple: ſo care, and ſorrowe, and thought ſeeme to helpe vs in our labours, and our ſtudies, and our prayers, & our ſtrife, but indeed they hinder vs, for they take all the time from that which wee ſhould doe, and diſable vs to doe it: and therefore, when care commeth to vs, wee ſhal anſwere it as Chriſt ſayd vnto Sathan,

Iſa. 1. 12.

1. Pet. 5. 7.

Ezra 9. 2.

Auoide

Matth.4. *Auoide Sathan*, auoid care, for euery care which is not of God, is of Sathan, and we may not beare that which God commandeth vs to cast vpon him: shall I hang my ioy, and my faith, and my hope, because I haue sinned, as Iudas hanged himselfe? The Scripture sayth not, let him which hath stolne despayre of mercie, but *Let him which hath stolne steale no more*, & it is enough.

1. *Iohn* 4. As we are taught to discerne of spirits and of doctrines: so we must discerne of cares and sorowes: for when Paul saith, *There*

2. *Cor.* 7.10. *is a repentance not to be repented of:* He sheweth that there is a repentance to bee repented of, that is, a repentance which is a

Gen. 25.33. sinne like the teares of Esau, which wept not for his sins, but for

Gen. 27.34. his patrimonie. When wee sorrowe for any thing but sinne, as Esau did, then our sorrowe is murmuring: and when wee sorrowe more for sinne then we should, as some doe, then our sorrow is distrust, which hurteth vs more then the thing which we sorrow for: For, *The sorrowe of the heart* (sayth Salomon) *is the*

Pro. 17.22. *consuming of the bones:* not onely the consuming of the soft flesh, but the consuming of the hard bones, that is, it will pull downe the strongest man that is: and he which entertaineth it,

Ruth. 1.10. shall quickly say with Naomi: *Call me no more beautifull but bitter.* Call me no more strong but weake, for it will chaunge him like a sickenesse: therefore as Christ refused the vinegar and

Psal. 69.6. would not drinke it when he had tasted it; So let no man drink of sorrowe before hee taste it: But if any thing eate thee vp, let the zeale of Gods house eate thee vp: for thy charge is not to

Gen. 3.19. get thy liuing with the care of thy minde, but with *the sweate of thy browes.* Now (as Iames sayth) *Resist the diuell, and hee will*

Iames 4.7. *flye from you:* So resist sorrow and it will flye from you. This is all the care, and all the feare, and all the repentance, which euer I could finde in the scripture. Therefore let vs pray God euerie day to turne all our ioy into the ioy of the holy Ghost, and al our peace into the peace of conscience, and all our sorrowe into the sorrowe for sinne, and all our feare into the feare to sinne, that so wee may sorrow and reioyce together, feare and hope together: that is, haue one eye to the Law to keep vs from presumption, and another eye to the Gospell to keepe vs from despayre, and then this comfort is sent to vs, *Reioyce euermore*, or els wee haue nothing to doe with it.

It

It followeth: *Pray continually.* As Eliſha would not prophe- 1. *Kin.* 3. 13.
ſie vntill the Muſitian came, and while the Muſitian played Eliſha propheſied: ſo when the heart reioyceth in God, then it is fitteſt to call vpon God, and therefore Paul putteth *reioyce* before *pray*, like the Muſitian which played before Eliſha propheſied. After *Reioyce continually*, he biddeth vs *Pray continually*: ſhewing that it muſt bee ſuch a *reioycing continually*, that wee may *pray continually too*, or els he doth not allow vs to *reioyce*. How can theſe two ioyne together, *Pray and reioyce.* Some if they ſhould *pray* cannot *reioyce* for their hearts. Nay their harts are ſicke vntill their prayers bee done, although they pray not themſelues, but heare another pray for them: this is the difference betweene the reioycing of the wicked, and the reioycing of the godly.

The comfort of the wicked, is like a compound medicine made of many mixtures: for there muſt be piping and dancing, and leaping, and feaſting, and dallying, at their game, or els they cannot bee merrie, but the comfort of the faithfull is like a light in the ayre, which ſhines when no matter is ſeene: So the godly reioyce when no cauſe is ſeene: if they doe but thinke vpon God, they reioyce ſtraight. If there be but a prayer, and a thankfulneſſe, and a meditation, there are inſtruments enough for them, and they can bee as merrie as birds in May. The reaſon of it is this, as Chriſt ſayd: *I haue another meate which you* *Iohn.* 4. 32.
knowe not of, ſo the godly haue another ioy which the worlde knoweth not of: of this ioye, a man may *reioyce continually*. And therefore Salomon ſayth, *A good conſcience is a continuall* *Pro.* 15. 15.
feaſt, that is, a continuall ioy. But of the wickeds ioye he ſayth, *In laughter their heart is ſorrowfull*: that is, their laughter is ſorrowe: as if he ſhould ſay, the wicked neuer reioyce indeede but counterfeit ioye, as they counterfeit vertue. Thus Paule ioyneth, *Reioyce continually*, with *Pray continually*, as if hee ſhoulde ſay: by this thou ſhalt knowe whether thou *reioyce* well, if thou canſt *pray* too: that is, if thy *reioycing* mooue thee to *prayer*, as the ioy of the Angels makes them praiſe God and ſing, *Holy, Holy, Holy* vnto him. This is according to that in the fift of Iames: *If any man bee merrie let him ſing* *Iam.* 5. 13.
Pſalmes: marke how Iames ioyneth mirth and Pſalmes, as

Paul

Luk.11.2. Paul ioyneth *reioycing*, and *praying*, all this doth conclude, that as wee ſhould doe Gods *will in earth as it is done in heauen*, ſo wee ſhould *reioyce* in earth as they *reioyce* in heauen, and then this ioy is a ſigne of another ioy: but if wee cannot *reioyce* in *praying*, how ſhall wee *reioyce* in ſuffering? I am now in a large fielde where I might ſhew you to whom wee ſhould *pray*, and the cauſe why we ſhould *pray*, and the things which we ſhould *pray* for, and the Mediator which wee ſhould *pray* by, and the affections which wee ſhould bring to *prayer*, but I will keepe my ſelfe within my Text, which ſayth no more but *pray continually*. Firſt, we are commanded to *pray*, and then we are commanded to *pray continually*, of all our dueties this is our onely duetie, which is giuen to none but God according to that, *him onely ſhalt thou ſerue*: Such an excellent thing is prayer, that it is offered to none but to him which Salomon calleth *Excellent*.

Mat.4.10.

Secondly, it is ſuch a pleaſant thing, that Paule ioyneth, *Pray continually*, with *Reioyce continually*, to ſhew that no man hath ſuch ioy as hee which is often talking with God by prayer, as if he ſhould ſay, if thou haue the skill to *pray continually*, it will make thee *reioyce continually*, for in the companie of God is nothing but ioy and gladnes of heart.

Pro.26.10.

Thirdly, it is ſuch a neceſſarie thing that Chriſt calleth his temple *the houſe of prayer*, to ſhew that as we ſell in our ſhops, and as wee buy in the market, and as wee eate in our Parlours, and as we ſleepe in our Chambers, and as we walke in our galleries, ſo we ſhould pray in the Temple, which is ſuch a neceſſarie Trade for men, that God built a houſe for it, and called it *the houſe of Prayer*, as though *Prayer* brought God and vs to dwell continually in one houſe together.

Further, he hath made a day for it in euery weeke, as though hee would binde vs to pray: and becauſe wee cannot pray before wee bee ſanctified, therefore hee ſet downe an order for vs to obſerue and keepe, which is this, that before euery Sabboth he appoynted another day beſide, in which we ſhould prouide our ſelues to ſanctifie and prepare vs that wee might pray in ſo effectuall manner as we ought.

Fourthly, if we indeuour our ſelues to liue vprightly and in the feare

feare of God, according to the preciſe rule of his commaundements, wee ſhall find it ſuch a heauenly life that it wil make vs like the Angels which are in Heauen, for when wee reade, God ſpeaketh to vs, becauſe wee reade his worde: But when wee *pray*, wee ſpeake to God, becauſe we commence our ſuite to him: and ſo *prayer* makes vs like the Angels which are alwayes ſinging to God. Now if the company of wiſe men can ſo change one, that in a ſhorte time he repreſenteth their ſpeeches and qualities: how will their nature and their manners alter, which are ſtill talking with God, like the beloued Diſciple which leaned on Chriſts boſome? *Ioh.* 13.23.

Fiftly, it is ſuch a ſweete thing aboue other thinges that wee doe for God, that in Reuelat. 7. the *Prayers of the Saints* are called *incenſe*, becauſe when they aſcend to Heauen, God ſeemes to ſmell a ſweete ſauour like *incenſe*.

Sixtly, it is ſuch a profitable thing, that it doth more good than almes: for with mine almes, I helpe but three or foure: but with my *prayer* I helpe thouſands. *Prayer* is the rich mans almes as well as the poore mans. For Pharaoh begged for *Prayers*, as well as Lazarus begged for crummes.

Laſtly, it is victorious and powerfull, that it ouercommeth God himſelfe which ouercommeth all things. For if wee will ouercome our Lord as Iacob did, we muſt ouercome him with *prayer*. This God ſheweth when hee ſayth to Ieremiah: *Pray not for this people*. Shewing that the prayer of the righteous is of ſuch force and power, that God is faine to forbid them to *pray* when hee would not graunt, leaſt he ſhould be ouercome. This Chriſt ſheweth againe, when hee reſembleth his father to the deafe Iudge, and his ſuppliants to the importunate woman which cryed vpon him, and made him hearken to her, as if ſhe had compelled him. Therefore one compareth *prayer* vnto Sampſons hayre: As all Sampſons ſtrength lay in his hayre, ſo all our ſtrength lyeth in *Prayer*. I haue read of many which write; that they did learne more by praying than they coulde by reading. And I haue heard ſome ſay, that they haue done that by *Prayer*, which they could not doo by counſell. In the ſeuenteenth of Exodus, we reade that the Iewes preuailed more by *Prayer*, than they could by fight. Therefore one ſayth: that *Gen.* 22.38. *Iere.* 11.14. *Luk.* 18.23. *Iud.* 16.17.

be

hee which can pray can doe all thinges, becauſe hee can ouercome God which helpeth him to doe all things: And he which can ouercome God, can ouercome the diuell too, which hindereth all things.

Who euer fell into hereſie, or into Apoſtaſie, or into deſpaire, before hee fell from prayer the preſeruatiue of the ſoule? *If thou hadſt been here,* (ſayth Martha to Chriſt) *my brother had not dyed:* So if prayer had been here, theſe euils had not happened.

Mat. 17.22

This is the *Holie water* which driueth away vncleane ſpirites, as Chriſt ſheweth when he ſpeaketh of the diuell which is not caſt out but by *faſting and prayer.* This is the *Croſſe* which ſaueth vs from euill, as Chriſt ſheweth when hee teacheth vs to pray, as it is written in the eleuenth chapter of Luke, *Deliuer vs from euill.* This is the oyle which healeth our ſickneſſe, as Iames ſheweth in his fifth chapter, verſe 15. when hee ſayth, *The prayer of faith ſhall ſaue the ſicke.* It hath ſuch a hande in all thinges, that it is like the ſanctifier of euery thing. It bleſſeth our thoughtes and bleſſeth our ſpeeches, and bleſſeth our actions. As Abraham bleſſed his ſeruant before hee went from him: ſo prayer bleſſeth our workes before they goe from vs. Whatſoeuer thou doeſt before thou haue bleſſed it with prayer, thou haſt no promiſe that it ſhall proſper or doo good, becauſe hee which ſhould bleſſe it is not made a counſell to it. Therefore we ſhould not preſume to vſe any of Gods giftes, or any of Gods graces without prayer, leſt that which is good, do not good but hurt vnto vs.

Mat. 6.13.

Gen 24.

For this cauſe Saint Paul in the fourteenth to the Romanes, and the ſixth verſe, teacheth vs to *pray* before wee eate. For this cauſe Paule prayed before hee iourned. For this cauſe Eliah prayed before he ſacrificed, as it appeareth in the firſt booke of Kings 18.36.

Act. 20.36. 38.

For this cauſe the Iſraelites prayed before they fought: and for this cauſe wee praye before wee preach. It is a good thing to preach, and yet you ſee wee doe not preſume to preach before wee pray, becauſe *Paul planteth, Apollo watereth, but GOD giueth the increaſe.* Euen ſo, we ſhould not preſume to giue Almes, nor to giue counſell, nor to giue helpe before

1. *Cor.* 3.6.

we haue prayed that it may doe good. Nay, we should not presume to exercise our faith, nor our repentance, nor our obedience without prayer, because there is no faith so perfect, but it had need of prayer to strengthen it.

Also there is no loue so perfect, but it had neede of prayer to confirme it. There is no repentance so perfecte, but it had neede of prayer to continue it. There is no obedience so perfect, but it had neede of prayer to direct it. Therefore hee doth sinne which presumeth to doe any good worke without prayer, because hee seemes to doe it by his owne power, for that hee craueth not assistance from GOD which giueth power to faith to bring forth workes, as well as hee doeth to trees to bring foorth fruites, or to Phisicke to bring forth health. Therefore no vertue hath done so much as prayer hath done: For all vertues haue had their power from prayer: and therefore one sayth, that prayer hath done as many exployts, as all vertues beside.

The Apostle Paule in the 11. to the Hebrues sayth, that *by fayth Noah did this*, and *Abraham did this*, and *Dauid did this*, and *Enoch did this*, but did their faith any thing without prayer? For their faith was strengthened by prayer: and therefore the Disciples prayed Christ to strengthen their fayth. By prayer, Eliah made the cloudes to fall. By prayer Iosh. made the Sunne to stand still. By prayer Elisha raised the dead to life. By prayer Moses made the enemies to flie. By prayer Salomon obtained wisedome. So that as Paule in the first to Timothie, and fourth Chapter sayth of godlines: *Godlinesse is profitable to all thinges*. So I may say of prayer: *Prayer* is profitable to all thinges The Doue could finde no rest for the sole of her foote, vntill shee returned to the Arke: So the sinner when he can flie no longer, nor suffer any longer, nor helpe himselfe any longer: at last hee turneth to prayer, which is like the citie of refuge, where no enemie, where no aduersitie, and where no temptation hath power to hurt him.

Luk. 17. 5. 1. *King.* 18. 14. *Iosh.* 10. 12. 23. 1. *King.* 4. 33. 34. 35. *Exo.* 16. 11. 1 *Kin.* 3. 12 *Gen.* 8. 9. *Numb.* 15. 11.

Lastly, as prayer is excellent in respect of God, to whome onely it is offered, so it is excellent in respect of the godly, who onely offer it: For as Paule sayth of faith in the second to the Thessalonians: *All men haue not faith*: So I may say of prayer, all

Zac.12.10. all men haue not the gift of *prayer*, and therfore Zachariah ſpeaketh of *a ſpirite of prayer*. And when we pray, Paul ſayth, *That*
Rom.8.26. *the ſpirite helpeth our infirmities and prayeth in vs:* as though there were a peculiar ſpirite for *prayer*, and none could pray but they which had that ſpirit.

I haue knowne many wicked men *heare*, and I haue knowen many wicked men *ſtudie*, and I haue knowen many wicked men *faſt*, and I haue knowen many wicked men *preach*, and I haue knowen many wicked men *counſell:* but I did neuer know any wicked man that could *pray* well: nor any that could *pray* well, liue wickedly. This Peter proueth in his firſt Epiſtle, and fourth Chapter, when hee ſayth, *Bee ſober and watchfull in prayer:* ſhewing that all cannot *pray*, but they which are *ſober* and *watchfull*.

This Peter the Apoſtle proueth againe in his firſt Epiſtle, and third chapter, when hee exhorteth the husbande and wife to loue one another, leſt their prayers bee interrupted, ſhewing that ſinne doth hinder our *Prayer:* and that a man cannot *pray* heartely when wrath or malice, or luſt doth carry his minde away.

This Paule witneſſeth againe when hee ſayth, *Howe ſhould they call vpō him in whom they haue not beleeued?* ſhewing, that none can praye but they which haue faith: and that is a ſigne that the ſpirite is within, if he can *pray*, and therefore one ſayth: ſo long as God doth not take away thy *praying*, he hath not taken away his mercie. Seeing then that *prayer* is ſuch a ſacrifice,
Exod.29.4. as is offered to none but God: and none can offer it but they which haue faith, and loue, and repentance, to bring it to him: As Aaron did not ſtand before the Lorde before he was waſh-
Gen.27.25. ed: ſo let no man call vpon God before hee bee ſanctified. For as Iſaac did firſt taſte Iacobs meate, and then bleſſed him when he liked his offering: ſo God will haue an offering which pleaſeth him before he giue the bleſſing which pleaſeth vs. Therefore as Iacob charged his ſonnes when they went vnto Ioſeph:
Gen.43.11. *Take the beſt fruites of the land and giue vnto him:* So I admoniſh my ſelfe and you, when wee goe to God, let vs take the beſt fruites of our hearts and giue vnto him: that is, not the ſhewe of repentance, but repentance indeed.

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As Abraham left his Asses at the foote of the hill when hee went to sacrifice: so when wee goe to pray, we must leaue our passions and affections, and lustes behinde, least they trouble vs, like the foules which hindered Abraham in his Sacrifice. And when our prayers doe please God, as Iacobs meate did please his father, then God will heare our prayers, and blesse vs as his father blessed him.

Now to informe vs what prayer delighteth God, the Apostle Paul in his first Epistle to the Corinthians, and the seuenth Chapter, shewing that he had the minde of Christ, teacheth vs to *pray continuallie*. This hee expoundeth in the second Epistle to the Thessalonians, the thirde Chapter and the thirteenth verse, when hee sayth, *Bee not wearie of well dooing*. Therefore, if you doe well when you praye, you must not bee weary of praying.

The like saying is in the twelft Chapter to the Romans, where it is said, *Continue in prayer*. The like saying is in the first Chapter to the Romanes, where it is said, *Pray at all times*. The like saying also is in the eighteenth Chapter of Saint Luke, where it is said, *Praye alwaies and bee not faint*. Wee are not commanded to preach continually, nor yet to heare continually, nor to fast continually, nor to watch continually, nor to giue continually, but we are commaunded to *pray continuallie*, as though prayer were more needefull then all the rest. Wee want continually, and we are tempted continually, and wee sin continually, and therefore wee had neede to praye to God continually, that God would supplie our wants, and forgiue our sinnes, and preuent our temptations.

To shew that wee should praye daylie, Christ teacheth vs in the eleuenth Chapter of Saint Luke, to say, *Giue vs this day our daylie bread*, this day we aske no more but *our daylie bread*: and if we liue till the morrow then wee aske no more but *our daylie bread*: so the word *daylie*, doth teach vs to *praye daylie*: for there is great reason, that they which haue continually neede of GOD, should *praye continuallie vnto him*. But as some answered Christ, as it appeareth in Saint Iohns Gospell: *Who is able to doe this?* So you will say vnto mee, Who is able to pray continually?

Saint Paul in his twelfth chapter to the Romanes, teacheth vs a reasonable seruice of GOD. Here hee seemes to inioyne vs an vnreasonable seruice of God. For who did euer pray continually? Or if wee should praye continually, when should we heare, or preach? or when should we studie, or when should we worke? so one seruice seemes to hinder all seruices: but indeed it doth further all seruices, and therefore wee are commanded to *pray continually*, because we can doe nothing without prayer. But if you imagine that this commaundement is broken if your lips bee not alwayes going, which was the heresie of the Messalians, or if you dwell not alwayes in the Church like the golden Candlesticks, then you are out of Paules minde, for Paule did not pray continually with his lippes, and therefore he doth not meane a lip-prayer: neither did Paule liue daye and night in the Temple, and therfore he doth not meane a Church-prayer: and further, it seemes that the Iewes were not appoynted to pray at all times, for they had set times of prayer,
Acts 3.4. and therefore we read how Peter and Iohn went vp to the Temple at the time of prayer, therefore to *pray continually*, is to lift vp our hearts continually vnto God, and to *pray* in our thought, as Moses did, though we open not our lips, and so wee may *pray continually*. As when a good man is to answere before the persecutor, a thought prayeth in his heart that hee may answere wisely: when hee is to giue *Almes*, a thought prayeth in his heart that it may doe good: when hee is to giue counsaile, a thought prayeth in his heart that it may prosper: when hee is to heare a Sermon, a thought prayeth in his heart, that hee may be edified and sanctified by it. Thus we may pray & heare, pray and speake, pray and eate, pray and study, pray and worke together, as the Iewes built and fought together, and therefore prayer seemes a harder thing than it is, for if it had beene yrkesome for any to pray, Paul would not haue ioyned *praying* and
*Nehe.*4.7. *reioycing* together. It is not hard which a man may doe and reioyce too. If a man loue intirely he hath no such delight as to talke often and to confer daily with him whom he loueth, for by this his loue is increased, and his ioye is doubled, but the seldomer wee commune together, by little and little our affections abate, till at last we become strange one to the other, as though

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wee had neuer been acquainted. Euen so our affections and familiaritie doth grow towarde God by often praying vnto him, and when wee leaue off to pray, then our affections draw from him, and his affections from vs, therefore wee reade how often the good men were wont to pray. In times past Daniel sayth, that *he prayed thrice a day:* Dauid sayth that *hee prayed seuen times a daie:* It is sayd that Cornelius *prayed continuallie:* It is sayd that the Disciples *prayed continually:* and in the first to the Romanes, Paul which teacheth vs here to *pray without ceasing*, sayth, that he himselfe *prayed without ceasing*. As Iacob would not let the Angel goe before he had blessed him, so a Christian should not let God rest before hee heare him: This is the state that a Christian should striue too, and neuer thinke that hee is found at the heart till all his thoughts be a kind of prayer. Now if we should examine our selues whether we pray as we should, as Paul teacheth vs to examine our selues whether wee beleeue as wee should: I am of opinion, that there is no such want in this land as the want of prayer, for it is neglected as though it were neuer commanded, as if there were no God to worship, or as if we had no neede of him. In the Papists time none were called Beads-men, (that is, men which were bound to pray,) but the poore men: as though none were bound to pray but poore men: but now the world goeth as though neither rich nor poore were bound to pray: one would thinke that our deliuerance out of Egypt, that our victorie against the Spaniards, that the weather which threatneth sickneſse, that the dearth which threatneth famine, should make vs praye, and yet it dooth not, for where is the person which prayeth now more thā he did before? Some are like *the foole which saith in his hart there is no God:* for they pray neuer, though Paul say, *Pray euer.* Cain was reiected for offering an vnworthy sacrifice. What shall be done to thē which offer no sacrifice at all? Some are like Exorcists, which cannot adiure but in a circle, so they cānot pray but in the Church, and then they pray when they should heare. Some are like the Ephramites, which can pronounce euerie word but that which they should, so they neuer want wordes but when they speake to God. It is strange to thinke how liuely they are to euery thing else, and how dead they are to pray,

Dan. 6. 19. *Psalm. 119. 164*

Rom. 1.

1. Cor. 11. 28.

Psalm. 14. 1 *Gen. 5.*

Iude 12. 1.

as many come to Sermons and neuer marke what the preacher fayth vntill he come to this, *To whome be all prayse, power, and dominion for euer:* ſo many pray and neuer marke what they ſay vntill they come to this, *Giue vs this day our daylie bread:* Doeſt thou thinke that God dooth marke that prayer which thou doeſt not marke thy ſelfe? Some come to God as if they did fetch fire, a ſpurt and away, like a meſſenger which is gone before hee haue his anſwere, If God will take a *Pater noſter* of them and heare them for that, ſo it is, for they neuer made any other prayer in their liues, but euen as a childe ſaith grace, ſo they ſay *Our father:* put thē out of that, and they cannot pray a word, no more then the child can make a grace if he be put out of his owne. Some are like Nabad and Abihu, which neuer look with what fire their ſacrifice is kindled, ſo they neuer reſpecte with what motion their prayer is kindled, whether it be from the ſpirite or from the fleſh: but ſometime they pray of malice for reuenge: ſometime of greedines for riches: ſometime of luſt for pleaſure. Now as no ſacrifice was accepted with God but that which was kindled with the fire which came downe from heauen: ſo no prayer is accepted with God, but that which is kindled with ſome motion from heauen. Their prayer neuer aſcendeth to heauen: for Abels heart made Abels offering accepted. Some are like the builders of Babel, which call for one thing when they ſhould call for another, ſo they pray for one thing when they ſhould praye for another: when they called for ſtones, they brought them timber: when they called for timber, they brought them ſtones: ſo when they call for health, God ſendes them ſickneſſe: when they call for reſt, God ſends them trouble: when they call for riches, GOD ſendes them wantes: when they call for honor, God ſends them ſhame, whē they call for eaſe, God ſendes them a yoke: For it is a iuſt thing with God, that they which doe one thing for another, ſhould receiue one thing for another. Some are like the prodigall ſonne which prayed but vntill hee had gotten his patrimonie, and then he forſooke his father which gaue it him: ſo they pray no longer but vntill they haue that which they would haue, and then they flie from GOD as hee did from his father, and liue like ſwine in another Countrey, till extremitie and penurie

Num. 3.4.

Leuit. 3.5.

Gen. 4.4.

Gen. 11.13.

Luk. 15.12.

ſend

ſend them home againe. Theſe are the Beadſ-men of our age, and theſe are the prayers which wee offer to him which made heauen and earth. Wouldeſt thou regarde his ſuite which ſhould intreat thee ſo contemptuouſly as thou intreateſt God? Let vs conſider how that prayer ſhould obtaine remiſſion of ſinne which is ſinne it ſelfe. Paul ſaith, *Let all which call vpon the name of the Lord, departe from iniquitie*, as if he ſhould ſay, the Lord will heare none which praye vnto him, but them which depart from iniquitie: Salomon ſaith, *the praier of the wicked is an abomination*: if his beſt worke be an abomination, what are his worſt deeds? And the ſinner himſelfe? Therfore he admoniſeth, *Prepare thy hearte before thou goe into the Temple, leſt thou offer the ſacrifice of fooles*: as if hee ſhould ſay, as hee which offereth a preſent vnto a Prince which the prince likes not, is a foole for his paynes. This is the cauſe ſaith one, why God doth not heare our prayers as hee did our Fathers, becauſe wee pray not with ſuch humilitie and perſeuerance as they did. Many touched Chriſt, but one drew vertue out of him, ſo many pray vnto Chriſt, but few draw comforte from him.

2 *Tim.* 2 19

Pro. 28 9.

Eccl. 18 9.

Now if you will know what prayer is accepted with God, Iames ſayth, *The prayer of the iuſt auayleth much if it be feruent*. He ſayth not that the praier of the wicked auayleth any thing though it bee neuer ſo feruent, but the perſon muſt be iuſt and the praier muſt be feruent too: by this thou knoweſt then whether thy praier bee accepted with GOD. As God ſent dovvn fire from heauen to conſume Eliah his ſacrifice, becauſe it pleaſed him, ſo hee wil ſend downe a kind of ioy, and lightnes vpon thy heart which ſhall kindle thee within, as the fire kindled Eliahs Sacrifice, and ſende thee away with ſuch a ioy, like a Sutor which commeth from the prince when his petition is graunted, this is the ende of euery prayer which is made in faith, as Chriſt anſwered the Centurion, *Bee it vnto thee as thou beleeueſt*: So thy heart ſhall anſwere thee, *Be it vnto thee as thou beleeueſt*. When wee begin to pray, we are going from the Diuel, and when wee end our prayer we are come to God: At firſt many temptations will hinder thee, but with earneſtnes thou ſhalt driue them away. Then *Make no haſte* (as Salomon ſaith) *to get out of the kings preſence*: For the Lord

Iames 5.6.

1. *King.* 18. 38.

*Gen.*15.17. and thy prayer are met together in heauen, like Christ and the
Iohn 4. woman at *Iacobs Well.*

Seeing then that prayer is such an excellent thing that it is giuen to none but to him which is called *Excellent:* and such a pleasant thing that Paul ioyneth *Pray continuallie* with *Reioyce continually:* and such a heauenly thing that it makes vs like the Angels, which are in heauen: and such a necessary thing, that God built a house for it, and made a daye for it: and such a holy thing that none but the holy can deale with it: and such a strong thing that it ouercommeth God, which ouercommeth al: How is it then, that our fathers spent so much time in prayer, and wee make no account of it? Haue we nothing to pray for as well as they? Nay they prayed for nothing, but we had neede to praye for the like. The Turkes and Idolaters pray to them which cannot heare, but he which saith, *I will heare*, hath not so many Supplications to him as Noble-men. What will we giue God, if we will not afford him thankes? What will we doe for him, if wee will not prayse him? *If thou bee wise (saith Salomon) thou art wise vnto thy selfe:* so if we doe pray, we doe pray for our selues. Shall the birds sing vnto God, and not they for whom hee created birds? What a foole is hee which vvill fight and trauaile, and vvatch for himselfe, and vvill not speake for himselfe? If God had required such costly Sacrifices of vs, as he did of the Iewes, it is to be feared, that he shall not be serued at all, for vve are such *Gergesites*, that vve vvould not part from our beasts to sacrifice to him. Therefore let vs not say, God vvill not heare, but let vs say, vve doe not aske, for God is readier to giue than we to aske; therefore let vs pray that our neglect of prayer may be forgiuen.

FINIS.

THE BETRAYING OF CHRIST.

Matth. 27. 1. 2. 3. 4.

When the morning was come, all the chiefe Priests and the Elders of the people took counsaile against Iesus to put him to death:

And led him away bound, and deliuered him vnto Pontius Pilate the Gouernour:

Then when Iudas which betrayed him sawe that hee was condemned, he repented himselfe and brought againe the thirtie peeces of siluer to the chiefe Priests and Elders:

Saying, I haue sinned betraying the innocent blood: but they sayd, what is that to vs? see thou to it.

THe last time you heard how a Publicane receiued Christ, now you shall heare how an Apostle betrayeth Christ: But first, here is set downe what the Priestes and the Elders did against Christ, of whom it is sayd, *When the morning was come, al the chiefe Priests and the Elders of the people took counsaile against Iesus to put him to death. 2. And led him away bound, & deliuered him vnto Pontius Pilate the gouernour.* The Priests were Ecclesiasticall persons, and the Elders were ciuill Magistrates: so they which should haue stoode most for Christ, stoode most against him. Marke putteth in the Scribes too, and Luke putteth in the whole multitude, as if hee should say, The Priests and the Scribes, and the Pharisies, and the Elders and the people. He which stood for all had all against him. Here is fulfilled that which was propheſied in the second Psalme, *They handed themselues against the Lord, and against his annointed:* But why did they band themselues against the Lord, or against his annoynted? What was their desire of him? To haue his goods? Nay, hee had none for himselfe, but they were richer than he: To haue his libertie? Nay that would not suffice them, for they had bound him before: To bring the people into dislike of him? Nay, that would not serue them, for they had done so alreadie, vntill euen his Disciples were fled from him. What would they haue then? his blood? Yea, *they tooke counsaile* (sayth Mathew)

Mar. 15. 3. *Luk. 22. 66.* *Psalm. 2. 6.*

Matthew) *to put him to death:* They had the diuels minde which is not satisfied but with death: and how doe they continue it? He saith, *They tooke counsaile about it.*

Exod. 1.10. When Pharaoh did most fooliſhly, he ſaid, come *Let vs worke wiſely.* So when they did worſt, then they ſeeme to doe it in beſt manner, for they will not ſinne without counſaile: a wiſe counſaile to conſult of murther, like the Papiſts counſels when they giue licence for treaſon. They may be fitlier ſaid to take armes, then to take counſell. For Chriſt ſaith before, that they came *Mat.* 16.25. with ſwordes and ſtaues to take him. Dauid ſpeakes of a malignant Church, that is, a Church of malicious perſons, ſuch a Church was this, for they called themſelues the Church, and went about to kill the head of the Church. In the beginning of the night Chriſt inſtituted the Sacrament, and conſulted how to ſaue them, and at midnight they inſtituted their treaſon and conſulted how to deſtroy him. The time which they choſe, and the Iudge which they choſe, are ſpecially to bee noted, the time, *In the morning, &c.*

This therefore is not to be expounded of the beginning of their counſell, but of the ende of their counſell: for they tooke counſell in the night and executed it in the morning. When they agreed to goe vnto Pilate it was night, but when they brought him to Pilate it was morning. But marke how vniuſtly they handled him before they brought him to the Iudge. They ſhould haue done nothing againſt him before he came to his indgement: but they did al againſt him except condemning him, and crucifying him, before they came to the Iudge. For all that is ſpoken before of examining him, and mocking him, and reuiling him, and buffeting him, & ſpitting in his face, was done before they came to the Iudge, which ſhewes that they were euen angry that they could not kill him without the Iudge too.

All this was done in the night, and therefore Chriſt ſaide to his Diſciples in the Euening: *This night all of you ſhall be offen-* *Mat.* 26.31. *ded for mee:* Shewing that all theſe things ſhould bee done in the night.

Therefore Saint Marke ſayth, that Peter, and Iames, and Iohn were a ſleepe, when Iudas and his companions came againſt him, which ſheweth that it was the time of ſleepe, and in the

the one and fiftieth verſe, hee ſayth, that a young man ran after with a linnen garment vpon his bare bodie: which ſheweth that hee hearing a tumult and an vprore to growe in the night, ranne forth of dores in great haſte without his cloathes, as they doe in a fire, (to ſee what was done) and it is added that they ſtroue to take him, and that hee was faine to ſlip off his linnen and runne away from them naked, as Ioſeph did when hee left his cloake with his light Miſtreſſe, when hee ſlipt from her: which ſheweth how voyde of ſhame and modeſtie they were to offer ſuch violence to a ſtranger, that hee could ſcare ſcape their handes naked, although they had nothing againſt him. This I note to ſhewe that their conſpiracie againſt Chriſt was a night worke, like them which hate the light becauſe they doo euill. It was not their wont to ſitte in counſaile in the night, but in the day. It would haue troubled them to watch ſo long for a good cauſe: but it was fitte that the worke of darkneſſe ſhould bee done in darkneſſe, and therefore Chriſt ſayth, *This is the houre of darkneſſe:* the houre of darkneſſe, and the power of darkneſſe, and the worke of darkneſſe met together. When they ſhould reſt, malice would not ſuffer them to reſt, but they became like Owles which watch in the night and cannot ſleepe. Here was fulfilled Salomons ſaying, *They cannot ſleepe before they haue done euill:* ſo eager wee are vpon reuenge more then any thing elſe. They ſay that hee cannot ſtay which rideth vpon the Diuell: for malice driueth him, and furie ſpurres him Therefore Zacheus went not ſo haſtily to receiue Chriſt, as his enemies haſte to deſtroy him. Nay rather I may ſay, to deſtroy themſelues. For as they prayed at Chriſts death, ſo it came vpon them. They ſaid, *His blood be vpon vs and vpon our children:* ſo his blood is vpon them and vpon their children, which haue beene Vagabonds ouer the earth euer ſince, and haue no countrey of their owne: for if they be curſed which doe the Lordes buſines negligently, they muſt bee curſed too which doe the diuels buſines diligently. If men were ſo haſtie in executing Iuſtice, as they were in executing malice, ſo many men ſhould not bee vndone by ſutes of Lawe: for in one day they could apprehend, and accuſe, and examine, and condemn, and execute him which was innocent:

Luk. 22. 53.

Pro. 4. 16.

Mat. 27. 25

Ierem. 16.

but

but hee which is iuſt cannot bee quit in one terme nor two: nay if hee haue right in a yeare, it is counted quicke diſpatch, and he is glad that he met with ſuch a ſpeedie Lawyer.

How then when they take a bad cauſe in hand, and prolong it too, which keepes their Clients in ſuſpence from day to day, and from weeke to weeke, in great charge and ſinne together. I would to God that ſome did not ſit in counſaile againſt good chriſtians, as theſe prieſts did againſt Chriſt, but God in his mercy dayly doth confound & bring to nothing the accurſed counſailes of the wicked Antichriſt, and all his rebellious confederates. So when the wicked tooke counſaile together, wickedneſſe was the end of their counſailes: for there is nothing worſe to the vngodly then to meet together: for before they meet, their wickednesſe is a little hid like the poyſon in a Serpent: but when they meete together, one ſetteth on another, and the poyſon breakes foorth into vile ſpeeches, and deteſtable works, and vngodly practiſes, as wee ſee in Tauernes and ſuch like aſſemblies as this.

For now they are met together, they haue conſpired amõgſt themſelues to accuſe vnto the Gouernour the moſt innocent man in the worlde, as if hee were the worſt man liuing, they abuſed him, and mocked him, and reuiled him, and buffeted him, before they brought him to the Gouernour, which ſheweth that they would haue killed him too, if they durſt, without the Gouernour: but ſinne is craftie, and therefore they obſerue the order of lawe, and forme of iudgement, leaſt they ſhould bee taken in the ſnare which they made for him.

Firſt, becauſe Pilate had the authoritie ouer iudgements of death, and not they: therefore they are inforced to ſeeke vnto his iudgement ſeate to ſaue themſelues from blame, and to bee deliuered out of trouble, if they did vſurpe any thing vpon the Magiſtrates office.

Then becauſe they might not runne vnto the Gouernour before daye without ſuſpition of tumult, they ſtayd vntill it was morning: but ſo ſoone as they coulde come, they came poſt haſte, for the Sunne did no ſooner peep, but euen at the verie breake of day, they were all readie to flocke vnto the Iudge againſt him.

This

This they did without knowledge: but God directed euery thing vnto a right ende. For it was meet that the Sonne of God ſhould be cleered in a ſolemne manner, by an earthly Iudge, to ſhewe how wee ſhall bee cleered by the heauenly Iudge: and therefore, as it appeareth in the ſeuen and twentieth chapter, and foure and twentieth verſe of Saint Matthewes Goſpell, Pilate ſayd, that *he found no euill in him*, before he gaue ſentence againſt him, which ſheweth that hee dyed not for his owne ſins but for our ſins: and therefore though they went to the Iudge to ſaue themſelues from blame, yet God ſét them to the Iudge, that his word might be fulfilled.

Laſtly, this Pilate was a Romane gouernour, which ruled for Cæſar, as Zacheus was a Romane collector which gathered for Cæſar: for at that time the Romanes had brought much of the worlde into their ſubiection: as ſince that time, they haue brought much of the worlde vnto Idolatrie: and therefore God would haue his ſonne to bee iudged by the Romane policie, and to bee condemned by a Romane Iudge, and to be ſlaine with a Romane death, as it were ioyning the Iewes and the Romanes in impietie together, to ſhewe, that theſe two Nations ſhould be the odioufſt people vnto him in all the worlde, and howe his ſeruants ſhould be crucified there, where he was crucified himſelfe: for as the Romanes then did crucifie Chriſt vpon a croſſe, ſo they crucifie him nowe vpon their Altar, and reſemble the Dragon, which when hee could not preuaile againſt Michael himſelfe, then hee fought againſt the woman and her ſeede, that is, the Church and her children, which are ſlaine in Rome, as the Prophets were in Ieruſalem. Thus Rome began with the head, and endes with the members. So much of the Prieſts and the Scribes, and the Phariſies, and the elders and Pilate, what they did againſt Chriſt, of whome was fulfilled Dauids prayer: *Lord turne the counſell of Achitophel vnto follie:* So their counſell was turned vnto follie. For as Paule reuiued when hee was ſtoned, ſo Chriſt roſe againe when he was buried, to ſhew, that there is no Counſell againſt God, and therefore let all our counſels be for God. *Reuel. 12.* *2. Sam. 15. 31.*

Now we come to Iudas to aggrauate this tragicall counſell. The Euangeliſt annexeth vnto it, the deſperate ende of the curſedſt.

ſedſt man that euer was. Three thinges are ſpecially noted of this Traytor: his death, the cauſe of his death, and the confeſſion which hee made before his death. His death in the fifth verſe: *He went and hanged himſelfe*: The cauſe of his death in the 3. verſe: *For that he had betrayed his Lord, and now did ſee him condemned, & had no ioy of the money which was giuen vnto him for his treaſon.* His confeſſion in the third verſe: *I haue ſinned betraying the innocent blood.* I wil ſpeake of euery word as they lye for your memorie. Therefore, firſt of his treaſon. When Iudas the traytor: before he was called Iudas the Apoſtle, now hee is called Iudas the traytor, to diſtinguiſh him from other of that name, leſt any of his name ſhould bee defamed for him, a brand is ſet in his forehead like the letter *Tau*, or Cains marke, to make him hatefull like a Rogue which is burned in the eare: ſo Eſau was called Edom which ſignifieth *Red*, to keepe his wickedneſſe in remembrance, becauſe hee ſolde his birth-right for a meſſe of red pottage. So Simon is called the Sorcerer, as though God would note him for the worſt of that name: So God knoweth Simon Peter from Simon Magus: and Iudas his brother, from Iudas his betrayer: and therefore as Ieroboam comes in with his trayne after him: *Ieroboam which made Iſraell to ſinne*: ſo Iudas comes in with his trayne after him: *Iudas which betraied the Lord.* For when God ſayd, *I will honor them which honour mee*, he ſignified how he would diſhonour them which diſhonor him: & therefore this name is a word of reproch vntill this day: and all Traytors are called Iudaſſes for his ſake: that the Propheſie might bee fulfilled, *The names of the wicked ſhall rot*: that is, they ſhall bee named with loathſomnes, and remembred with diſdayne, as a man paſſeth by a rotten carrion, and ſtoppeth his noſe vntill hee bee paſt it. This is the iuſt wrath of God. As Chriſt promiſed that Maries good worke ſhould bee ſpoken of to the worlds ende: ſo he hath cauſed Iudas euill worke to be ſpoken of vnto the worlds end too. For there were three euils in one. Firſt, his practiſe was impudent, becauſe hee offered himſelfe to bee a traytor before hee was asked. Then it was couetous, becauſe hee was contented to betray his Lorde for thirtie pence. And laſtly, it was craftie, becauſe hee betrayed him with a kiſſe, which is a ſigne of loue. Like this traytor doe

Gen. 4.

Act. 8.

1. *King.* 22. 52.

Pro. 10. 7.

al

all other traytors, and therefore are all called Iudasses, that is, impudent, and couetous, and craftie like their master.

The next consideration is: how Iudas his repentance came vpon him, in these wordes: *When he saw that Iesus was condemned, &c.* Peter heard three crowes before hee felt any remorse: so Iudas saw his Lord apprehended, and yet hee repented not, then hee sawe him accused, and yet he repented not, then hee sawe him mocked, and yet hee repented not, then he saw him buffeted, and yet hee repented not, at last he saw him condemned, and then sayth Matthew hee repented, like one which slayeth his friend in his rage, and sorroweth when it is past. In the sixt of Genesis, God is sayd to repent, but God repenteth not like men: so here the wicked are saide to repent, but the wicked repent not like the faithfull. But as it is sayd of Esau, that he sought repentance, so they may bee rather sayd to repent, then to repent indeede. For if Iudas had repented like Peter, hee should haue beene forgiuen like Peter: but to shew that he did not repent well, when hee had committed one sinne, he addeth another to it: for when hee had murthered his master, he murthered himselfe too. Therefore, if you aske how he repented: I thinke hee repented so as most Vsurers repent vpon their deathbeds. There is a shame of sinne, and guilt of conscience, & feare of iudgement, euen in the reprobate, which is a foretaste of hell which the wicked feele: euen as the peace of conscience and ioy in the holy Ghost is a foretaste of heauen, which the godly feele before they come thither. So Iudas was displeased with the vglines of his trecherie, and had a misshapen sorrowe like a Beares whelpe, but without any conuersion to God, or hope of mercie, or prayer for pardon, or purpose to amende. Onely he felt a shame and guilt, and anguish in his heart: which was rather a punishment of his sinne, then a repentance for his sinne, and a preparatiue to hell which hee was going vnto: for hardnes of heart, and despaire of mercie are sinnes and punishments for sinne too: but true repentance is such a sorrowe for one sinne as breedeth a dislike of all sinnes, and moueth to pray, and resolueth to amende, which falleth vpon none but the elect: and therefore Paule calleth the heart of the reprobate, *A heart which cannot repent.* Rom. 2. 5. But if the Papists doctrine of repentance be

bee true, there is nothing wanting in Iudas repentance: for in him may bee found all the parts of their repentance. For we see in this reprobate, contrition of heart, confession of mouth, and satisfaction of worke, which is all the Papists repentance. For contrition, it is sayd, *He repented:* for confession, he saith, *I haue sinned:* for satisfaction, hee *restored the money againe*, and yet he is Iudas the sonne of perdition. And therefore, as Christ tolde the Lawyer, that one thing was wanting in his obedience: so Iudas telleth the Papists, that one thing is wanting in their repentance, that is, the conuersion of a man to God, and change of mind? when a sinner renounceth himselfe for shame of his sinne, and yeeldeth to righteousnesse with as great loue as euer hee loued wickednesse. If Iudas had repented so, he would rather haue suffered paine like Iob, then by vnlawfull meanes ridde himselfe out of paine, like Cain which thought to preuent Gods iudgements against him. This was not a signe of repentance, but a signe of despayre. Therefore let euery one learne this, that so long as Gods mercie is greater then mans iniquitie, there is no cause to despaire, but to hope. For why did our Sauiour saue Mary Magdalene, which had seuen diuels, and spare the theefe which neuer did good, but least as great sinners as they should despaire of mercie, if they repented? If thou canst knocke, his promise bindeth him to open. Therefore say not, God will not giue, but, I doe not aske: for God is readier to giue then wee to aske. The next consideration is, howe Iudas restored his bribe againe. In the first of the Prouerbs 31. Salomon sayth, *The wicked shall bee filled with their owne deuises.* And in the 14. chapter, verse 14. hee sayth, *They shall be satiat with their owne wayes:* For Iudas hath sinned so long, that now he is weary of his sinne, and would restore his bribe againe, euen the same day that hee tooke it. It was giuen him in the night, and in the morning hee brought it backe: so soone is the pleasure of sinne eclipsed. Euen now his 30. pence was the sweetest siluer that euer he fingered, and now it is the bitterest money that euer hee pursed. Therefore let all consider what Abner sayd vnto Ioab, *Knowest thou not that it will be bitternes in the latter end?* 2. Sam. 2. 26. The sting of the Serpent is in his taile: so the taile of sinne hath the sting, that is the end.

There

There is no ſinne but it hath three puniſhments which followe it like bondmaides: Feare, Shame, and Guilt: feare of iudgement, ſhame of men, and guilt of conſcience. All theſe did ſurpriſe Iudas at once, ſo ſuddenly as Adam ſpyed his nakednesſe: and though they come after euery ſinne, yet they are neuer looked for. Gehezi tooke his bribe merrily, but hee did weare it heauilie. Iezabel thought that ſhee had got a Vineyarde for nothing, but ſhee payed more for it then ſhee would giue for all the worlde. So Iudas thought that he was made for euer, when hee was vndone for euer. Here was the Scripture fulfilled: *The bread of deceit is ſweete to a man, but his mouth ſhall be filled with grauell.* So this gaine of treaſon was ſweete to Iudas, but when hee digeſted, it cracked like grauell in his teeth. Who would ſuffer for millions of golde that which Iudas ſuffereth for thirtie pence? and yet many are content to ſinne for leſſe: Iudas was a traytor for thirtie pence, but a thouſande are lyars, and deceiuers, and ſwearers for a penie. If they can get any thing by lyes, or oathes, or wiles, it is like the myſterie of their occupation. Be not deceiued, the time commeth when you would reſtore this gaine againe, as Iudas did, and peraduenture you ſhall not finde the owners where to make reſtitution. How many at the houre of death haue offered their prayers and their ſupplications, and ſeruice vnto God, as Iudas offered his money to the Prieſts, and God would not accept it: but they dyed as they liued, and went from deſpaire vnto deſtruction? Therefore to day heare his voice. If you will not bee ſo good as Zacheus to reſtore foure folde for all that you haue gotten by vſurie, or briberie, or extortion, or deceit, yet be ſo good as Iudas to bring againe ſo much as you haue taken, & if you doe it not with Iudas minde, but with Zacheus minde, it ſhall be accepted as Zacheus was.

1. *King.* 21.

Pro. 20. 17.

The laſt conſideration is the confeſſion which he makes before his death: *I haue ſinned, &c.* Oh Iudas (ſayth one) doeſt thou knowe that thou haſt ſinned, and diddeſt not knowe that thou ſhouldeſt ſinne? It is not enough to ſay, *I haue ſinned:* So ſayd Saul, and Cain, and Pharaoh, *I haue ſinned:* But who ſaith, *I will not ſinne?* When ſinne is paſt, then wee know it: but if we did looke to it before, then wee neede not ſay, *I haue ſinned:*

for

for ſinne is choſen in the darke, like bad wares, when the faultes are not ſeene. Sinne ſeemes no ſinne vntill it come to *I haue ſinned*, that is, vntill it be paſt. If Iudas had ſhewed his repentance to God, as he ſhewed it but to men, happily his offence might haue found mercie. But hee did ſeparate himſelfe further from God by his deſpayre, then hee was ſeparated before by his treaſon, and choſe rather to run vnto them which would mocke him, then vnto him which ſhould ſuccour him. Therefore his confeſſion was without remiſſion: and though hee ſayd, *I haue ſinned*, yet God anſweres not, I haue forgiuen, to ſhewe that except our repentance be better then his, it ſhall not weigh againſt one ſinne. Yet Iudas doth not onely acknowledge himſelfe a ſinner, which is the moſt that many of vs confeſſe, becauſe hee would not bee counted worſe then other, but reckoned his ſinne without an accuſer, as if one ſhould come forth & ſay, I haue ſtolen a horſe, ſo he ſaith, *I haue betrayed my maſter*. In what did Iudas ſinne? In treaſon: then treaſon is ſinne, and yet the Papiſts count it a merite, as though they ſhould merite by ſinne. There was neuer any heretike which maintained treaſon but the Papiſts. *Touch not mine annoynted* (ſayth God) nay kill his annoynted (ſay they.) Howe farre are they from Dauid which would not lay his hand vpon Saul. If he were a man after Gods heart, as hee is called, then they muſt be men after the diuels heart. After that Iudas had receiued meate of Chriſt, hee went about to betray him: ſo after they haue receiued peace and plentie, and proſperitie of their Prince, they goe about to betray her. As Dauids enemies longed and ſaid, *When will Dauid die, and the name of Dauid periſh?* So they long and crye, when will Elizabeth die, and the name of Elizabeth periſh? But Elizabeth liueth, and they dye which ſeeke her death. Iohn calles the Phariſies a generation of Vipers, which neuer are borne, but their mother dyeth for it.

How right this fitteth with the Papiſts, for they cannot liue without the death of their mother. For the Spaniard which would ſlaughter them, they would ſlaughter the Nurſe which cheriſheth them. Had *Zimri peace* (ſayth Ieſabel) *which ſlewe his maſter?* So I may ſay, haue they dyed in peace which would haue ſlaine their Miſtreſſe? They which haue not hanged themſelues

ſelues like Iudas, haue beene hanged by others like Hammon, as though they had beene ſent ouer but to viſite Tyborne. So God hath bleſſed them that bleſſe her, and curſed them which curſe her. Therefore ſome Traytors haue confeſſed, that they haue ſinned in betraying the Lords annoynted, as Iudas confeſſed that he had ſinned in betraying the Lord himſelfe. Hee betrayed him, as though hee had not beene innocent, and now he muſt dye, hee ſayth, I haue betrayed innocent blood. Innocent indeede: For when he had asked his enemies which of them could accuſe him of ſinne? they had nothing to anſwere: Innocent in life: Innocent in ſpeech: and Innocent in thought. The infants which bee called innocents, were not ſo innocent: therefore how ſhould he bee innocent which betrayed the innocenteſt of all? We are taught to bee good vnto all, but eſpecially to the good: but Iudas was naught to all, but worſt to the beſt. If hee had betrayed any, he might ſay, I haue ſinned, becauſe all diſſimulation and guile is condemned, 1. Peter 2. 1. But when the innocents are betrayed, nay when the innocenteſt is betrayed, it ſeemeth more then ſinne, becauſe neuer any betrayed innocent Chriſt but Iudas. Thus Chriſt was iuſtified of his Diſciples, and his enemies. He which betrayed him, ſayd hee was innocent. Hee which condemned him, ſayd he was innocent. And the Diuels which made Iudas betray him, and Pilate condemne him, ſayd before, that hee was the ſonne of God, and called him holy. Thus euery ſinner ſhall bee condemned of himſelfe before hee be condemned of God, that the Lorde may bee iuſtified when hee iudgeth. If Iudas could haue ſayd, I beleeue, when he ſayd, *I haue ſinned*: God would haue anſwered him as Nathan anſwered Dauid, *Thy ſinne is forgiuen*: but hee confeſſed and amended not. What ſhall bee to them which do not confeſſe, but defende their ſinnes? Is not thy ſinne worſe then Iudas? when Iudas ſayth, *I haue ſinned*, and thou ſayſt, I haue not ſinned? This is our manner to pleade not guiltie ſo long as wee liue. Sinnes and excuſes are twinnes, borne at a birth, and one followeth the other: Zarah came after Phares out of the wombe, Gen. 38. 30. Iudas ſayth, *I haue ſinned*, but wee ſay, I haue not ſinned, or I haue ſinned but a little, or I haue ſinned againſt my will, ſo we minſe our ſinnes, as though they

needed no forgiuenes. Salomon sayd, *I am more foolish then any man*: but wee would bee counted wiser then any man. Paul called himselfe the greatest sinner, but wee would bee iudged the least sinners: so we are ashamed of sinne, and yet not ashamed to sinne. If we would iudge our selues we should not bee iudged. Bee not deceiued, for sinne doth not ende as it begins. When the terrours of Iudas come vpon the soule, the tongue cannot hide his sinne: for despaire and horror will not bee smoothered: but he which hath Sauls spirit haunting him, will rage as Saul did. There is a warning conscience, and a gnawing conscience. The warning conscience commeth before sinne: The gnawing conscience followeth after sinne. The warning conscience is often lulled asleepe: but the gnawing conscience wakeneth her againe. If there be any hell in this world, they which feele the worme of conscience gnawing vpon their hearts, may truely say, that they haue felt the torments of hell. Who can expresse that mans horror but himselfe? Nay, what horrors are they which he cannot expresse himselfe? Sorrowes are met in his soule as at a feast: feare, thought, and anguish deuide his soule betweene them. All the furies of hell leape vpon his heart like a stage, Thought calleth to Feare: Feare whistleth to Horror: Horror beckeneth to despayre, and saith; come and helpe me to torment this sinner. One sayth, that she commeth from this sinne: and another sayth, that she commeth from that sinne: so hee goeth through a thousand deaths and cannot dye. Irons are layde vpon his bodie like a prisoner. All his lights are put out at once: hee hath no soule fit to bee comforted. Thus he lyeth, as it were vpon the racke and sayth, that he beares the world vpon his shoulders, and that no man suffereth that which hee suffereth. So let him lye (sayth God) without ease, vntill he confesse and repent, and call for mercie. This is the godly way which the serpent said would make you Gods, and made him a druell. Therefore at last, learne the sleight of Sathan in this wretched traytor. His subtleties are well called the depth of Sathan: for he is so deepe, that fewe can sound him. Now he lets Iudas see his sinne, before he bid it from him. Vntill hee had sinned, he made as though it were no sinne, but with promises and bribes muffled his face and couered the vile-

nes.

nes his fact, least shame should keepe him from it. But when hee had done, he made it seeme as vile as he could, to make him despayre for it. All his baites are made of this fashion, that the sinne is done before the punishment be considered. Let vs not looke for Iudas to come out of hell to warne vs, for this is written for our learning: and therefore, *Be as wise as Serpents*, that the Serpent may not deceiue you.

THE PETITION OF MOSES TO GOD.

The Text, Deut. chap. 3. vers. 23. 24.

And I besought the Lord the same time, saying, O Lord God, thou hast begun to shewe thy seruant, thy greatnes, and thy mightie hand, for where is there a God in heauen or earth that can doe like thy workes, and like thy power?

HEre Moses teacheth vs how to praye, hee beginneth first and telleth God that hee hath begun to shew him fauour: and well might Moses so say, for he was no sooner borne but the Lord began to shew him his greatnesse, in sauing him when hee was cast into the Riuer, and deliuering him vnto a Kings daughter to bee brought vp: and after by his mightie prouidence bringing him to his mother to bee nursed. If all that the Lord hath done for him till this time bee considered, hee had great cause to say, *O Lord thou hast begun to shewe thy seruant thy greatnes.* Herein Moses in some part sheweth himselfe thankfull, for that hee hath receiued, trusting thereby to intreat God to continue his benefits and louing kindnes towards him, which is a thing that pleaseth GOD: for which of vs hauing a friend, at whose handes wee had receiued a benefite heretofore, if wee shoulde stande in neede of him againe, would not say vnto him, Sir, you haue been my friend heretofore, and many waies done good vnto me, the consideration whereof at this time hath imboldened mee to come vnto you agayne? Who is it but will account this a thankefull

Exod. 2. 6.

fellowe, and ſay, ſee, it is a good deede to doe for one which ſheweth himſelfe ſo thankfull? Euen ſo Moſes commeth to God, hee is not like one who ſitting in his doore and ſeeth one day by day come by him and ſalute him, and yet taketh no acquaintance, ſo that if hee ſtand in need of him, either he knoweth not where hee dwelleth, or els becauſe he is not acquainted with him, hee is abaſhed to aske any thing of him. Moſes is not ſuch a one, but hee is acquainted with the Lorde, who ſo often paſſed by him, and therefore hee now ſayth, *Thou haſt begun (O Lord) thou haſt begun to ſhew thy ſeruant thy greatneſſe and thy mightie hand.* Of this is already ſpoken, what this greatnes and mighty hande which God ſhewed to Moſes was, wee haue already heard: namely, that mighty deliuerance which the Lord euen from his birth to this time had ſent him in the time of need. *For where is there a God in heauē or in earth that cā do like thy workes or like thy power?* Here Moſes chalengeth all the Idoll gods, and telleth them, that amongſt them all, there is not one of them that can doe like his God. So God when hee is oppoſed and ſet againſt his enemies, is then moſt glorious and confoundeth them all. Now Moſes proceedeth in his prayer, ſaying: *I pray thee let mee goe ouer and ſee the good land that is beyond Iordan, that goodly mountaine & Lebanon. But the Lord was angrie with me for your ſakes, and would not heare me. And the Lord ſayd vnto me, Let it ſuffice thee, or bee content, ſpeake no more vnto me of this matter. Get thee vp into the top of Piſgah, &c.* Herein is foure things to bee conſidered. Firſt, the prayer of Moſes in theſe wordes, *I pray thee, &c.* Then the anſwere of God for his prayer. Then the mitigating of his anger ſet downe in theſe wordes, *Let it ſuffice thee, or bee content, &c. Speake no more vnto me of this matter.* Then the promiſe which God maketh vnto Moſes: that *hee ſhall ſee the land of Canaan, though not poſſeſſe it.*

Pſal. 87. 7.

Deut. 3. 25. 26.

Firſt, for the prayer of Moſes ſet downe in theſe words, *I pray thee let me goe ouer and ſee the good land, &c.*

Here Moſes prayeth like one of vs, who are alwaies crauing, but neuer haue reſpect to the will of God, to ſay, *Thy will bee done:* Chriſt hath not taught vs to aske, *Our daily bread* before he taught vs to ſay, *Thy will be done:* and therefore Chriſt when

he

he went to pray, after he had prayed that *if it were poſſible that houre might paſſe from him.* Yet after remembring how he had taught his Diſciples before, returned againe and ſayd, *Neuertheles, not that I will, but that thou wilt, be done.* Mark.14 33 36

And our prayer made after this ſort, is the cauſe many times why wee are not heard: therefore let vs hereafter learne in our prayers to pray that Gods will may bee done. What this mountaine Lebanon is, ſurely Moſes meaneth the place where the Temple ſhould bee built, and God honoured: for after that Iosua had quietly poſſeſſed the Land of Canan; hee builded a Tabernacle, wherein to call vpon the Lord, not perfect. Ioſu.22.10.

Now it followeth in the Text: *But the Lord was angrie with me for your ſakes, and would not heare me, &c.*

So ſoone as Moſes changed his prayer, GOD turneth from him and will not heare him: So ſoone wee make God to forſake vs, if we doe not according to his will. Moſes ſheweth the cauſe why GOD would not heare him, although hee were a great man and in high authoritie, yet he is not aſhamed to confeſſe his fault, which hee might haue kept ſecret if hee would: for the people knewe not that hee had ſinned, becauſe the ſinne which hee committed was not open but ſecret: yea, it was but a little repine, as in the eleuenth of Numbers the 11. verſe, and therefore Moſes might haue kept it from them: but becauſe hee would not iuſtifie himſelfe, hee telleth them that the Lord was angrie with him, and becauſe he would not haue the people to iuſtifie themſelues, hee telleth them it is for their ſakes. Thus when Moſes changeth his prayer, GOD will no longer heare him: ſo we ſee that where ſinne is, there prayer is not effectual: ſo that if wee will hope to receiue by prayer any thing at Gods handes, wee muſt firſt remoue and take away the cauſe of our hinderance (which is ſinne) before wee can receiue the thing wee pray for. For here wee ſee that prayer which before pacified the wrath of God: which healed Miriam being ſtriken with Leproſie: which raiſed the widdowes ſonne from death to life: by which Dauid obtayned victorie: which brought downe fire from heauen to conſume the Idolaters Sacrifices, which brought Ieremiah out of priſon, and Ionah out of the fiſhes bellie, and made the Sunne to ſtand ſtill, and the raine Num.11. 12,13. Exo.5.22. Numb. 14. 19. Exo.31.14. Numb. 12. 14. 1.King.17. 22.23 2 Kin.4.25 Act. 20.19. 1 Cro.18. 2.Cro.7.1. Iere. 34 14. Ion. 1.2.10. Ioſua.1.12.

to fall from heauen, and triumphed ouer all, is here by a little ſinne quite ouerthrowne, euen like a great Monarke poyſoned with a little Spider. But the Lord was angrie with me for your ſakes, and would not heare me. God when Moſes had prayed did not graunt his requeſt, but was angrie with him: but leaſt Moſes ſhould bee quite diſcouraged, he ſtraightwaies mitigateth his anger, and biddeth him be content and ſpeake no more vnto him of that matter. God doth not bid him that hee ſhould not pray any more vnto him, but that hee ſhould pray no more for that thing. Firſt God biddeth him to bee content, as if hee ſhould haue ſaid, Although thou mayſt not enter into the land, yet I will content thee other waies. Thus God would haue vs in what eſtate ſoeuer we be, to be content with our calling, for it is his appoyntment. And ſeeing he hath enough to content vs all, therefore wee ſhould not murmur nor grudge one at another, but bee thankefull vnto him, becauſe it is his good will and pleaſure it ſhould be ſo. And ſurely Moſes would, and was willing that the Iewes ſhould profit by his doctrine: for hee hath
Numb. 20. 12. 24. 27. 13 *Deu.* 32. 49. *Gen.* 27. 33. ſet it downe in the 20. of Numbers twiſe, and in the 27. 13. in the 32. Deut. 49. and in this place, all to the intent to ſhew that God is able to content all. He is not like to Iacob, who when hee had bleſſed one of his ſonnes, could not bleſſe the other: but he when he had bleſſed the poore, bleſſed the hungrie, and when hee had bleſſed the hungrie, hee bleſſed them that wept, when he had bleſſed them that wept, he bleſſed them that were reuiled, and ſuffered for Chriſts ſake. There is no end of his bleſſing, *becauſe his mercie indureth for euer.* God is ſo mercifull, *Pſal.* 135. that though we are not able to pray aright, yet hee conſidereth of our prayers, and turneth al to the beſt for our good, not granting our requeſt many times, but a better thing then wee doe deſire of him: as when Dauid prayed that the childe gotten in adulterie, might liue, God heard him and did conſider of it, yet did not graunt his requeſt but a better thing, that was, that his ſonne Salomon ſhould raigne after him. And when our Sauiour Chriſt prayed that that houre might paſſe ouer him, God heard him and did conſider of it, yet did not grant his requeſt, but a better thing, that his death ſhould take away the ſinnes of the world: and here in this place where Moſes praieth, God heareth

hereth his prayer, and doth conſider of it, yet doth not graunt his requeſt, but a better thing, that is, *that he ſhall goe into heauenly Canaan.* Thus we ſee that God is ſo mercifull that he can ſcarce puniſh ſinners, hee is ſo louing that often hee giueth vs better thinges then wee can deſire, who then will offend ſo mercifull and louing a father? Let vs, ſeeing God is ſo mercifull vnto vs, take heed that wee abuſe not his mercies, leaſt in ſo doing we prouoke him vnto iudgement. Now God hath tolde Moſes that hee ſhall not goe into the land, hee beginneth to teach him how he ſhall do to ſee it, *and biddeth him goe vp into the top of Piſgah, and caſt his eyes Eaſtward, and Weſtward, and Northward, and Southward, and behold it, &c.*

As a bird ſtayed with a little ſtring, or a ſtrong man in ſwimming held backe by a ſmall twig: ſo a little ſinne ſtayeth this great Captain, that he cannot come within the land of Canaan. Firſt God is angrie with him, and enuies him altogether, as though hee were not worthie ſo much as to goe vp the Mount: thus wee may ſee howe one of the leaſt ſinnes is able to turne from vs all the goodnes, and all the fauour which God beareth to vs. After God commaunds Moſes to goe vp the mount. Here Moſes obeyeth Gods commandement: but if he had been like many a murmuring man, hee would haue denyed to goe vp the mount, ſaying, what banquet is this to me, but a daintie diſh ſet before one forbidden to eate? but Moſes had rather dye then anger the Lord againe, when hee had bid him be content. Thus we may learne of Moſes to bee content with our calling, whether wee haue little or much: for God contented Moſes as well with the ſight of Canaan, as thoſe who poſſeſſed it. So when God hath not ordayned vs to ſee great ſubſtance as hee hath ſome of our brethren: yet becauſe wee ſhould not bee diſcontent, hee will giue vs as much pleaſure at the ſight of them in others, as though wee our ſelues enioyed them. So God contenteth Moſes, and he contenteth Ioſua: for as Ioſua came into the land as Moſes could not, ſo Moſes ſaw it as Ioſua could not. So I ſay God contenteth al, that Ioſua ſhould not enuie Moſes, nor Moſes enuie Ioſua. And this was the great power of God, who although Moſes were very olde, yet was his eye-ſight moſt perfect, inſomuch that he could ſee farther thē any of his company:

Deut 34.1. For, *being vpon the Mount, hee ſaw all the land of Gilead vnto*
26 *Dan, and all Nephthalie, the land of Ephraim and Manaſſes, and all the land of Iuda, vnto the vttermoſt Sea, &c.* The like to this did neuer any ſee being of the age of Moſes, who was 120. yeares olde. Many thinges might Moſes haue obiected which might haue hindered him from going vp the Mount: for ſurely it muſt needes bee a griefe to him when hee conſidered that great paine which hee had taken in bringing them through the wilderneſſe, and conducting them 40. yeares together, and now when hee had no further to goe but euen ouer Iordaine, to be taken away then: and another which neuer tooke any paines, poſſeſſe all his labours. This I ſay, muſt bee a great and intolerable thing to fleſh and blood: for when one hath layd a foundation, and another come and build vpon it, ſurely hee will thinke himſelfe hardly dealt withall. Or if one haue drawne a picture, head and face, and al ſauing the legges, if one come and draw the legges, and ſo take his labours, hee would hardly take
Mat. 20.11 it well. You know how they which were hired and wrought all the day long, becauſe they had not more then thoſe which began the laſt houre, murmured againſt the maſter of the houſe. Such is our nature, and yet notwithſtanding all this Moſes is
Gen. 49.55. content. Hee knoweth that God doth him no wrong, but is iuſt and mercifull alſo. Hee bleſſeth all alike, as Iacobs children were bleſſed.

Moſes ſo long as hee was vpon the plaine ground, could not ſee the types of heauen: but when hee was vpon the Mount, hee ſawe it before he came to heauen it ſelfe. So let vs euen nowe ſcale the Mount as Moſes did, that wee may ſee and conſider theſe ioyes. Which thing ſhall bee to reclaime our hearts from earthly matters. As Peter went vp the Mount to ſee Chriſts glory, and Moſes went vp the Mount to ſee the land of promiſe: ſo let vs aſcend from theſe earthly things to the contẽplation of heauenly. This ſhould be our iourney til we come vp to heauen it ſelfe, to clime the hill: for wee are low men of ſtature like Zacheus, who cannot ſee Chriſt before wee bee lifted from the earth, ſo that if we will euer poſſeſſe heauen, we muſt plucke our hearts from the earth, and then ſhall wee ſee God neerer then we can poſſibly, if wee keepe our mindes vpon earthly matters.

God

God ſheweth himſelfe to ſome neerer, to ſome farther off, and to ſome in Parables: As the Prophets ſawe GOD neerer than the Patriarches: and the Apoſtles neerer than the Prophets: As to Abraham he ſayd, *In thy ſeede:* Eſaiah came neerer and ſaid, *Vnto vs a child is borne, &c.* Iohn yet came more neer and ſayd, *Beholde the Lambe of God.* *Gen.* 22. 18. *Eſa.* 9. 6. *Iohn* 1. 36. 2. *Pet.* 1. 18.

Get thee vp into the top of Piſgah, & lift thine eyes Weſtward, and Northward, & Southward, and Eaſtward, and behold it with thine eyes, for thou ſhalt not goe ouer this Iordaine.

Nowe Moſes is in his proſpect, as Dauid was in his Tower. Here hee muſt prepare himſelfe to die, while hee is looking vpon the lande which ſo long hee hath beene in comming to. Who would not but haue grieued at this? That after ſo long as fortie yeares trauaile in hope to poſſeſſe it, ſhould nowe in the ende bee content with a ſight of it, and ſo vaniſh away? Yet Moſes (for all this) murmureth not, but like Iob taketh it patiently. And as hee was vpon the Mount where God vaniſhed: So here he is vpon the Mount and vaniſheth away himſelfe: as it appeareth in Deuteronomie the thirtie foure chapter, and the ſixth verſe, no man knoweth his tombe nor which way hee is gone, leaſt the Iewes ſhould haue worſhipped his Reliques as the Papiſts doe theirs. So good rulers are taken away in a time when death is leaſt ſuſpected. As Lot was taken away before the people of Sodome knewe, as is ſhewed in the nineteenth Chapter of Geneſis and the tenth verſe: So wee ſee that when our time is come, and our glaſſe runne out: that neither our riches, nor our wits, nor our friends, nor any thing that we haue in this world can carrie vs no further. No, no more than Moſes could goe ouer this Iordaine.

But *Charge Ioſua, and incourage him, and embolden him: for he ſhal goe before this people, and hee ſhall diuide for inheritance vnto them the land which thou ſhalt ſee, &c.*

Now Moſes fainteth, here commeth Ioſua a figure of Chriſt, who leadeth the people into Canaan, as Chriſt doth leade them into heauen. Moſes is no ſooner dead, but God chooſeth another captaine to goe in and out before his people. And now God chooſeth a gouernour: ſee what a man he chuſeth

Numb.26.16. ſeth. O would that God might haue the chuſing ſtill, for then al gouernors ſhould be ſuch as Ioſua: for ſuch is our corruptiõ, that if we chuſe our ſelues, that we ſtill chuſe ſuch as God would not haue choſen, and therefore wee had neede to pray to the Lorde Deu.27.16. God as Moſes did, that hee would appoint a man which may goe in and out before vs, that wee bee not as ſheepe without a ſhepheard: More was ſpoken touching this poynt, which I haue not noted, becauſe I could not ſet it downe in ſuch perfection as it was deliuered.

But *Charge Ioſua, encourage him, and embolden him, &c.* God would not haue Moſes to encourage Ioſua in wordes only, but in deeds too: and therfore Moſes giueth him all the glory he can, as Iohn gaue it vnto Chriſt.

Charge Ioſua, encourage him, and bolden him. Heere God would haue Ioſua encouraged with all the encouragement that may be, as though he could neuer bee encouraged enough. God had encouraged him himſelfe before, as in the 21. verſe.

Deut.3.21. *And I charged Ioſua the ſame time, &c.* And in the 27. Deut.
Nu.27.22. Moſes ſetteth him before Eliazar the Prieſt, *and he put his hand vpon him, and gaue him a charge, &c.* And in Deut.31.23. God
Deu.31.23 bids him *Bee ſtrong and of a good courage.* And in 1. Ioſua 5o. God tels him, *That there ſhall not bee a man able to withſtande*
Ioſu. 1,5,6, *him all the dayes of his life*: For hee will be with him and neuer
7,8,9,10 leaue him, nor forſake him. And againe in the 9. verſe he ſayth, *Haue not I commanded thee not to feare? for I will be with thee whither ſoeuer thou goeſt.* And in the 31. of Deut. verſ. 7. When
Deu.31.7. Moſes prepared himſelfe to dye: hee called Ioſua and bid him *Be ſtrong and of a good courage.* And in 8. Ioſua verſe 10. The Lord biddeth him, *Not to feare when his enemies come vpon*
Ioſ.8.10. *him.* Thus is Ioſua encouraged of all: and thus ſhould Ioſua bee encouraged ſtill: But who encourageth Ioſua ſo? Nay, where is that hee, that doth not diſcourage Ioſua? Now Ioſua is contemned and ſcorned of the vileſt. And is this to encourage him? No, Ioſua had neede of better encouragement than this: elſe Ioſua and all the Ioſuas in this land will faint, and ſo ſhall the people be left without a guide to goe in and out before them, and then ſhal they be readie and a fit pray for the Wolfe.

Well

Well, we ſee that Ioſua here is better encouraged, and it is not without a cauſe that God would haue Ioſua thus encouraged: For if hee had an eare at euery mans mouth, he would rather wiſh to dye with Moſes vpon the mount, than take in hand to bring ſuch wicked Cains into the land of Canaan. That which olde Iethro taught Moſes (that a Gouernour had neede to bee a man of courage) here hee findeth true: for nothing more hurteth Iuſtice than feare. Therefore a Magiſtrate had need to be ſuch a one as ſhall not fear the face of any whatſoeuer: which cauſed Moſes to ſpeake ſo often to Ioſua, bidding him to be of good courage. And to that end God commandeth Moſes againe and againe, to encourage him, vſing theſe three wordes, *Charge, encourage, and imbolden him*, as the cocke crowed thriſe, that if Peter were aſleepe the firſt and the ſecond time, yet he might at laſt awake him.

Now it reſteth, that I ſhould encourage Ioſua which ſucceedeth me. But how ſhould I begin to encourage him? or where ſhould I begin? ſhall I tell him, that hee ſhall liue now at eaſe and in ſecuritie? No. Why? howe ſhould I encourage Ioſua? ſhall I tell him you will loue him, and folio we him, and that hee ſhall finde you willing and forward in euery good action? If I promiſe it, ſhall I not lye? If I become bounden for you, ſhall I not forfeit? I feare yes. Why, how then ſhould I encouage Ioſua? ſhall I tell him, all will ſpeake well of him? or ſhall I tell him none will ſlaunder him? No. For if hee bee as righteous as Chriſt, yet ſome of the Scribes and Phariſies will ſeeke to perſecute him, If hee will liue in quietnes, hee muſt not vtter al the counſel of God, though God command him Nor he muſt not reproue ſome ſinnes, for then hee ſhall bee thought to enuy againſt ſome perſons. Nor hee muſt not keepe company with the godly, for then ſhall hee bee accounted a partaker. No, he muſt not denie the companie of the wicked, for then he ſhal bee accounted a Preciſian, a Puritane, and I know not what. But thou wilt ſay: what then, is there no comforte for Ioſua? I anſwere, yes. And that is: it may be after ſome three or foure yeares labour and trauaile, hee ſhall winne ſome two or three vnto Chriſt which ſhall extinguiſh all griefe: For God will one day reward him for his labour, and glorifie him in heauen.

But

But if Ioſua ſhould bee in trouble, as hee cannot almoſt otherwiſe chooſe, if hee keepe a good conſcience and reproue the mightie vnder his charge, then hee ſhall ſee, moſt of the great ones will quite forſake him which now ſeem to fauour him, and they wil ſee him perſecuted like Chriſt, and ſtand a farre off like Pilate, and waſh their handes, as though they were innocent, when it is in their power and authoritie to amend it.

If hee ſtand out like a valiant ſouldier and preuaile, then all wil draw vnto him. But if he faint for lacke of ſtrength, although he weepe like Peter, yet none will pitie him. Therefore ſtande you to him both in proſperitie and aduerſitie. Loue him and obey him in all righteouſneſſe as the Iewes did their Ioſua, and here I deliuer you vnto him, and with my loue, leaue, and good will, I giue him my poſſeſſion, my labours and my twelue moneths trauailes. And here becauſe I would not keepe you ouer long, like as Ioſua kept the people before his death with an exhortation to feare God, or as one friend holdeth another by the hand being loth to part, I will make an end, beſeeching you, as Ioſua beſought the people of Iſraell, that you will hence forward feare the Lord, and ſerue him in trueth, and put away all enuie and vngodlines, that it may not bee ſayd they haue returned with the dog to his vomite, or with the ſwine to the puddle, but that you may goe on forwarde in all goodnes, ſeruing the Lord in ſpirite and truth. Then ſhall the God of heauen bleſſe and proſper you in all temporall graces, and in the ende glorifie you in the kingdome of heauen: to the which the Lorde for his mercies ſake bring you all. Amen.

This was the laſt Sermon that Henrie Smith made at Clement Danes.

FINIS.

THE DIALOGVE BETWEENE PAVL AND AGRIPPA.

Acts 26.27.

O King Agrippa, beleeueſt thou the Prophets? I know that thou beleeueſt.

Then Agrippa ſaid vnto Paul, Almoſt thou perſwadeſt me to become a Chriſtian.

Then Paul ſaid, I would to God that not onely thou, but alſo all that heare me this day were both almoſt, and altogether ſuch as I am, except theſe bands.

IN this Dialogue betweene Agrippa the King, & Paul the Apoſtle: firſt you ſhal heare what Paul ſayth: then you ſhall heare what Agrippa anſweres: after you ſhall heare what Paul replies. In Agrippa you ſhall ſee what wee are: In Paul you ſhall ſee what wee ſhould be: For the king ſhewes that he is almoſt a Chriſtian, and the Apoſtle ſhewes that hee ſhould bee altogether a Chriſtian. This is the ſumme of their confeſſion: Firſt, Paul begins, and ſpeakes, as though he would teach vs a way to win ſinners, euery worde is a motiue, and ſhewes that hee which fiſheth for ſoules, had neede to haue many nets, and obſerue time, and place, and calling, and fit all wordes before in his minde, leſt he loſe his baite. For vnleſſe hee ſeeke the vantage, and get the vpper ground of ſinne before hee encounter, it is liker to giue him the foile, as the Diuels did to the Exorciſts, than to bee driuen out by him. Therefore as Iacob came to Eſau with ſeuen courteſies to prepare his heart & turne his wrath before they met together, ſo Paule vſeth (as it were) three preambles, before he imbraceth this King. *Gen.* 33.3.

Firſt, with a reuerent title, *O King Agrippa*, Secondly, with a profitable queſtion. *Doeſt thou beleeue the Prophets?* Thirdly, with a fauourable preuention, *I know that thou beleeueſt.* With theſe three congies hee cloſeth ſo with King Agrippa, that hee could not ſtart out of his circle, the holy ſpirite ſo placed euery worde when he meant to do good, that it was not poſſible to *Act.* 19.16.

correct

correct them, so they hit in their speeches which haue that prompter and seeke not themselues, but would faine speake that which might touch the heart and winne the hearer to God. *O King Agrippa*, I note here a question, and an obiection, as though hee were opponent and respondent too, for hee askes the question, and answeres himselfe: *O King doest thou beleeue?* Now Agrippa should say I or no, and Paul takes the worde out of his mouth, lest hee should say no, he answers for him, *I know thou beleeuest*. This is his preparatiue to Agrippa, before hee come with that hard lesson *to bee a Christian altogether*. Before Paul had to deale with Festus the president of Cesarea, which came now from the Idolatrous Gentiles, an obstinate brutish and barbarous man, which because hee sauoured not the thinges of God, but flesh and bloud, thought that Paul was beside himselfe when hee spake of Christ, and said that *too much learning had made him mad*, as some giddie spirits thinke now, that they which are zealouser than themselues know not what they say or doe, and impute al the troubles of the Realme, and the inuasion of the Spaniards vnto the preaching of the worde, and the fasts and prayers that were exercised about that time, like Achab which sayd that the Prophet troubled Israel, when he himselfe was the cause of all their plagues. What will not dogs soue out when they are set to vomit? When Paul saw such a brutish president, hee turned his speech from him to Agrippa, in whom he did see better tokēs of faith, thinking to kindle the sparkes which hee saw in him, thus boldly hee sets vpon him. *O king Agrippa, beleeuest thou the Prophets?* As if he should say, *if thou beleeuest the Prophets*, it is easie for thee to beleeue that which I teach out of the Prophets: for all that I speake of *this Iesus* is written in the *Prophets*, and fulfilled in *Christ*. Look vpon the Prophets, and looke vpon him, there thou shalt see all that I say, that it is no reporte of mine, but that which I haue receiued from good witnesse, and thou mayst heare it of the same, if thou do but read the Prophets: therefore before other questions, he askes, *Doest thou beleeue the Prophet?* Like a wise Schoolemaster which examines his Scholler, before hee beginne to teach him, to know what hee hath learned already, and how hee vnderstandeth that hee may go forward with him.

So

So Paul examines this King, when hee intended to make him a Scholler of Christ, hee askes him what hee hath learned alreadie, before hee teach him farther: and posing him, he begins at the foundation, which is faith, saying, tell mee, *Doest thou beleeue the Prophets?* Yet if wee should aske some of you, before you come to the Lordes Table, doo you beleeue the Scriptures? Doo you know Christ? Can you giue a reason of your faith? you will think your selues much disgraced to be Catechised as this king was: wee must not aske you with Paul, *Do you beleeue?* but say with Paul *we know that yee beleeue*, before we aske you. Is this like the childe which Christ set in the midst of his Disciples, and sayd, that *whosoeuer receiued the kingdome of heauen, he should receiue it as a childe?* that is, he should humble himselfe, and take correction, and learne like a childe, for heauen gate is lowe, and hee must stoope that goes in at it. The Souldiers and Publicans and harlots had such remorse, that they came to Iohn before they were baptized, *confessing their sinnes and asked, Master what shal we doe?* They were not ashamed to acknowledge both their sins and their ignorance, which made Iohn wonder and aske who had taught them, as though this should be a strange thing in time to come, and so it is: if ye be not like Publicans, when will ye bee like Christians? They confessed before they were baptized, but wee must thinke that you know, though you know that we thinke wrong: we must take you for religious, though you know we take you amisse. Shame of face was ordayned for sinne, but shame is turned from sinne to righteousnes, for they which are ashamed of no euill, are ashamed of any good, this is a bashfull Diuell.

Now when Paul had asked him, hee answered himselfe, *Doest thou beleeue? I know that thou beleeuest*, Hee askes Agrippa whether he beleeue, and saith he knoweth that he doth beleeue. What need he aske that which he knowes?

Heere you may see that wee haue neede to suspecte our iudgement, when wee conceyue not the cause, when they which are wiser, and holier than our selues, doe thus or thus, speake thus or thus. Let vs remember that the Spirituall man iudgeth all, and is iudged of none, because no man knowes

knoweth the counſels of the ſpirite, but hee which hath it, wiſe men haue large exceptions: and it becomes vs to conſtrue their ſayings and doings better than others ſhould conſtrue ours. As the Diſciples reuerenced many ſayings of Chriſt when they knewe not his meaning: ſo we ſhould rather thinke that we know not the reaſon: then that they ſpeake without reaſon. Chriſt did knowe that Peter loued him, yet that hee might get a confeſſion of him and inſtruct him farther, hee did aske him that which hee knewe, ſo Paul catechizing Agrippa, doth aske him that which hee knew, to teach him that which he knew not. But why doth Paul ſay flatly, that hee knowes that which no man thought of this king before? Either becauſe hee did perceiue that Agrippa did beleeue in part, and therefore he reioyced like the Father to ſee his ſon comming towards him: So hee meetes him in the way, and imbraceth him as it were with this commendation: *I know that thou beleeueſt*, that is, I know thou haſt a kind of faith, and beleeueſt that the Prophets ſayd truely, as many of the Gentiles did, though thou canſt not apply it vnto thy ſelfe: So to bring him from faith to faith, from knowledge to knowledge, from loue to loue: hee commends thoſe ſparkes in him, which deſerued not to bee called faith, but almoſt faith as Agrippa ſayth.

Or elſe hee ſayth, *I know thou beleeueſt*, becauſe hee would haue him beleeue. Therefore hee preuents him and anſweres for him, leaſt Agrippa ſhould goe backe, and miſlike with his boldnes, and ſay no, *I beleeue not the Prophets*, as it is like hee would haue ſayd, if Paul had not ſpoken mildly to him, therefore he begs the queſtion and anſweres him, *I knowe that thou beleeueſt*: As when we will make a man our friend and willing to doe vs a pleaſure, as though hee were willing alreadie, and as though wee had no doubt of him. *Doeſt thou beleeue?* yea, *I know that thou beleeueſt*. And yet it was but *almoſt beleeue*, as Agrippa confeſſed himſelfe, but if hee had not beleeued, this was the way to make him beleeue, for this makes manie zealous to bee counted zealous, and many ſtudious, valiant and bountifull to haue a name of more than is in them, as if yee marke yee ſhall ſee generally to ſpeake well of a man rather than euil doth ſtirre him to vertue, and incourage him in the ver-

tue

tue, for no man is so humble but he leanes to Fame, and a good reporte dooth tickle and please him which deserues it, and him which deserues it not. Therefore Paul which knewe by long experience what baite was best to catch soules, when hee cast forth such a strange question, anticipates the answere, least Agrippa should answere otherwise then he would haue him: he will not trust him with such a question, but speakes for him, *I know that thou beleeuest.* Salomon sayth, *that hee is wise who winneth soules,* Prouer. 11.30. And so you may see in this example, here zeale and discretion were met together, the Doues simplicitie, and the Serpents policie kissed each other to winne one soule to God; what studie Paul tooke, and how he beat his braine, and picked his words to win a king to religion, because many turne with their head. Hee doth not so much flatter Agrippa, as he perswades him to do that which he sayth he doth, this was Pauls drift to draw him as it were with the cordes of ioy, and make him confesse Christ before he was aware, that so he might get more & more of him, euen as Nathan made Dauid by a sleight to confesse against himself, and repent his adulterie, when as it is like that plaine and blunt speeches would haue done more hurt than good. This is the subtiltie of wisedome (as I terme it) which Salomon intendeth when she sayth, *I wisedome dwell with prudence,* Pro. 12. where prudence signifieth Christian policie, which Christ commends when he saith, *Be wise like serpents,* Matth. 10.10. Thus you haue a pateme before you, they which conuert soules to God, may see how Paul incounters with Agrippa, whereby no doubt the holie Ghost would haue vs learne how to gratulate to our brethren their small beginnings, & praise the mite which comes frō them that haue learned but a while, and take hold of such as are comming forward, and draw them further with all the signes of loue: and not disdain those which come at the last houre to the vineyard, though we our selues haue laboured since the morning. *For he which is first may bee last, and he which seemes last may bee first.* Therfore let no man insult beyond the lists of humilitie, as many make themselues vnprofitable seruants, by counting themselues more profitable than other. It is a fault among the best which are like Aaron & Miriam, a little proud of the spirit, and

contemne them which are ſo ignorant as Agrippa, whom Paul beares in his armes like the loſt ſheepe to the folde againe.

Now Paul hath ſpoken, Agrippa anſweres, *almoſt thou haſt perſwaded me to become a Chriſtian.* Wherein ye may ſee how Pauls ſpeech wrought with him, that hee was almoſt conuerted with a worde, when it was ſpoken in wiſedome and loue: what power is in one ſermon, if ye heare attentiuely. Agrippa was an heathen euen now, and worſhipped Idols, and neuer heard a preacher before, yet one Sermon made him *almoſt* a Chriſtian. As Luke ſayth of Steeuen, when hee diſputed againſt the Sirenians, Acts the ſixt chapter, and the tenth verſe, they could not reſiſt the wiſedome and the ſpirit by which he ſpake: So Agrippa could not reſiſt the wiſedome and the ſpirite by which Paul ſpake, but was ſo fettered with the holy chaine, that as Paul was captiue to Feſtus, ſo Agrippa now was captiue to Paul, the word had him in bandes like a priſoner, and made him confeſſe againſt himſelfe before Feſtus, that he was *almoſt* a Chriſtian. For Pauls ſpeech to the amaſe of that obſtinate Preſident, and wonder of all that ſtoode by, to ſee a King, an heathen, and an Idolatour, which ſate to iudge, to bee ſo chaunged with a word of a captiue from his opinion, whom they thought all the words in Gods booke could not alter, if Paul and Chriſt had ſpoken to him all his life: Then it was verified which before was propheſied, *They ſhall binde Kings in chaynes, and Nobles in fetters of yron*, Pſalme one hundred fortie nine, and the eight verſe. O the maieſtie and force of the word, when faith doth kindle it, and zeale doth vtter it, it flyes like the ſtone out of Dauids ſling, and ſtrikes ſinne and ſinner both together at the heart.

This Paul did in bandes: when hee was bound, hee was ſtronger then they that bound him: when hee was a Captiue, hee was freer then they which kept him: and when his Iudges examined him, hee examined them, and made them free which were bound to Sathan, before hee was free from them. Send for Paul out of priſon to inſtruct Agrippa, and hee is in bandes which ſhould conuert. O that ſuch Doctors might preach vnto the Romiſh princes of Europe, or that the Kings that honour yet the moſt Antichriſtian beaſt, would heare like this

King:

King: But they haue some Amsiahs which haue an eye to Amos that he cannot speake in the Court. *Goe thou seer, flye into the land of Iuda, propheſie to the Lambes, and keepe sheepe: Speake no more at Bethel, for this is the Kings Chappell and the Kinges Courte.* A goodlie reason why none but flatterers shoulde preach to Princes, because it is the *Kinges Courte*: Should not Kings heare the trueth as well as others? Must not Bethel heare of saluation as well as Iudah, because Amasiah doth feare his fall, least Amos get his honour from him? When will he conuert Agrippa which will not preach in bandes nor in libertie? Happie Agrippa, not by the name of a King, but by the name of a Christian. Happie Agrippa, not by the presents which thou receiuedst of Festus, but by the words which thou heardst of Paul: thou camest to see, but GOD brought thee to heare: thy intent was to gratulate Festus, but now thou mayst gratulate Paul. The Captiue is better to thee then the President, for Festus hath shewed thee but his pompe, but Paul hath shewed thee his Sauiour, and perswaded thee to become a Christian.

Almost sayth Agrippa, but not *altogether*. Here you may see your pittance, how you measure God with *almost*, and serue him by halfes which hath giuen all, like Ananias which brought a part and kept a part behinde. This is our worship of God: though wee will not say for shame with Agrippa that wee are but *almost Christians*: yet we are not *almost*, when wee would bee counted *altogether*. Wee goe before him in hypocrisie, and come behinde him in modestie, for Agrippa would not shewe more than hee had, to bee counted better then he was. Though *altogether* had been as readie as *almost*, as it is to vs, yet when *almost* was all, hee sayd *almost*, not *altogether*. It seemes that the flaxe began to smoake, though it did not burne. The first temper is colde, the next is luke-warme, the last is hot: *almost* is first, and *altogether* is last: and many come betweene before wee can goe from one to another. Agrippa confesseth that *almost* is all, and here hee stayes to heare what Paul will say to instruct him farther. *Paul thou hast perswaded mee almost to become a Christian.* It is like the faint confession of him that wept & said, *I beleeue Lord, help my vnbeleefe:* I am a Chri-

ſtian, teach mee to bee a Chriſtian. Therefore they which deſcant vpon his name, doe note that Agrippa is as much as *Ægrè pario*, which ſignifies him which hardly laboureth, and brings forth with paine as Agrippa did. *Nabal is his name* (ſaith Abigail) *and folly is with him.* So Agrippa is his name, and difficultie is with him: for hard and ſcarce was his conception, in ſtead of a Chriſtian, he brought forth almoſt a Chriſtian.

Shall wee now beholde our face in Agrippaes Glaſſe, whether we be *altogether like Paul*, or *almoſt like Agrippa*, or *like Feſtus not at all*? Chriſtians or no Chriſtians, or what kinde of Chriſtians are wee? There bee many degrees vpon earth, but this is the higeſt degree: There be many names of honour, but this is the honourableſt name: there be many profeſſions of men, but this is the beſt profeſſion to be a Chriſtian, that is, the Sonne of God, the fellowe of Angels, the heire of heauen: yet whether we ſhould be Chriſtians, or Chriſtians *almoſt*, or Chriſtians *altogether*, is a queſtion which troubleth euery man, and when *altogether* is approued for beſt, yet we chuſe *almoſt* before it.

There is ſomething alwayes behinde, like the eye which looked to Sodome: as an Owle peepes at the Sunne out of a barne, but dares not come to it: ſo we peepe at religion and wil not come neere it, but ſtand aloofe off pinking and winking, as though wee were more afrayd of GOD then the diuell. For ſelfe-loue, and regard of perſons, and feare of lawes, and ſway of time, more are afrayd to bee too holy, then too prophane, becauſe holineſſe is worſe intreated than prophaneneſſe.

Goe away and ſinne no more, becauſe thou art healed. Nay, go away and ſinne againe becauſe thou art healed. As Naaman intreated for one ſinne: that he might ſtand before the Idoll when his Lord leaned vpon his ſhoulder: So this ſinne, and that ſinne wil not let vs paſſe the compaſſe of *almoſt*, leaſt we ſhould haue a perfect reward.

GOD would haue nothing ſo perfect as a Chriſtian, for whom he hath giuen his welbeloued Sonne, his ſpirit, his Law, and his Prophets, *That the man of God may be perfect*, as Paul ſayth. Yet euery thing growes vntill it bee perfect, the builder builds till it bee an houſe: The Taylor ſoweth till it bee a garment:

ment: The painter paints till it bee a picture: Onely the Christian leaues off before he attaine to be a Christian, and makes a full period at almost.

That which God would haue to bee perfectest of all, he had rather haue an vnperfect than perfect, halfe than all, a little wealth, a little rest, a little honour, & a little pleasure seemes nothing, but a little faith is enough, although it bee neuer so small a mite.

Wee haue a waight of all kinde of mettals, a touchstone for golde, a measure for graine, and wee will not take one iot lesse than measure of any man, onely we cut God of his waight and measure, and waigh our seruice in halfe ballances: This I will doe, and this I will not doe, God shall haue one part, and the world shall haue another part, and the flesh shall haue another part, and the diuell shall haue another part. Thus wee haue brought God to his stint: aske while hee will, he shall haue no more but *almost: Almost zealous, almost faithfull, almost righteous*, as though *almost* were better than *altogether*: that is, the counterfeit than the trueth, the shadowe than the bodie. Paul sayth that the Athenians *were too religious in worshipping an Idoll*, Acts 17.22. But where doth Paul finde that excesse in worshipping God? wee are not too diligent, but too negligent where wee shoulde bee diligent. Iames speaking of our sinnes calles them the superfluitie of our maliciousnes, whereby hee sheweth that though our wickednesse bee a superfluous and vaine thing, yet it ouerfloweth, and exceedeth the bankes. But Christ speaking of his Disciples progresse in righteousnesse, calles them all by this name, *O ye of little faith, &c.* So he may say of *little loue*, of *little zeale, &c.* for all our vertues are little ones, and the waters of life are at such an ebbe that the least temptation may wade ouer them and not bee drowned. *God hath a controuersie with vs*, as hee sayth *with Israel*: and this is it, wee were borne when wisedome cryed in the streetes, and yet she may call vs fooles and say: *How long wilt thou hate knowledge?* Prouerbes 1. *For what could GOD doe more vnto his vineyard, that hee hath not done?* thirtie yeares wee haue been dressing, and pruning, and watering, and yet what is in Ierusalem more then in Samaria? In the Vineyard than in the

Mountaines, which were neuer tilled nor dreſſed. How long ſhall hee dreſſe a barraine figge-tree, which is dead at the roote? Our Church is in a conſumption: her heads are ſicke, her members weake, her Phiſitians fearefull. From little to little, our zeale is come to the laſt gaſpe, ready to take her leaue of all, becauſe ſhe ſees not that wee loue religion, but chaſe it from vs. Her enemies are placed about her: ſhee growes amongſt thornes: ſhe is fed with checkes: ſhee mourneth in a corner: ſhee ſpeakes on a reede. Her garments are clipt: her friends dare not defend her for her enemies. What ſhall I ſay? We had rather bee whole ſinners then halfe Chriſtians. White is counted no colour: ſo zeale is counted no vertue. But meere hypocriſie is counted true Chriſtianitie: and true Chriſtianitie is counted but hypocriſie. Our wealth is in an *Epha*, our zeale is in a *Gomer*. Our ſinne like an Oake, our faith like a Muſtard ſeede. They which haue no religion are counted honeſt men: for they count it as eaſie a matter to be a Chriſtian as to ſay the Lords prayer, the Apoſtles Creede, the tenne Commaundements, and goe to the Church, this is countrey Diuinitie, this is citie Diuinitie, and I may ſay, Saint Clements Diuinitie. Hee which can ſweare that the Pope is Antichriſt, and that fleſh is good on Fridaies, is a Proteſtant at leaſt, a Chriſtian euery inch: hee hath zeale, knowledge and religion in *Folio*. This is the rampier in our dayes, like a Lion in the paſſages. *Almoſt* ſtandeth in the way before wee can come to *altogether:* and they which will goe beyond *almoſt*, are counted curious, factious, preciſe, phantaſticall, as though *almoſt* were more than *altogether* and *altogether* were not ſo much as *almoſt*. *If his righteouſnes exceede the righteouſnes of the Scribes and Phariſies*, which is but hypocriſie, he ſhall be puniſhed for his righteouſnes, as if it were a fault, as Cain perſecuted Abel becauſe his ſacrifice was better than his.

Gen 4. Matth 11. Our Sauiour ſayth, *Learne of me to bee humble, and zealous, and righteous:* But now we muſt learne of other, and ſet a crooked paterne before vs, leſt we goe too ſtraight. We may preach like Iohn, as in Matthew 3. *Bring forth fruits.* But we may not preach like Chriſt: *Bring forth much fruits*, Ioh. 15. For that is counted an vnreaſonable ſeruice of God. If wee giue him the

ſeauenth day, the ſeauenth part, the tenthes or tithes of our life, and of our thoughts, and of our ſpeeches, and of our workes, it is enough: ſo wee define *altogether* out of meaſure. Thus wee dodge with GOD, and drawe backe from our promiſe which wee made in Baptiſme, as though he were not worthie of ſuch a goodly creature, to haue that which he giues. Euer ſince wee were borne wee haue ſerued two maſters. If one foote ſtand in the Church, the other foote ſticketh in the world. If one hand carrie fire, the other hande carries water. If one worde ſauour of religion, the next word ſauoureth whatſoeuer pride, or enuie, or luſt.

How few of our thoughts are conſecrated to GOD? How fewe of our ſpeeches taſte of grace? How fewe of our workes are ſquared to the word of GOD, which ſhould bee the line and leuell of all our thoughts, ſpeeches, and actions? Tell thy ſinnes which thou haſt committed ſince thou diddeſt riſe in the morning, and recorde thy good deedes which thou haſt done euer ſince thou waſt borne, and the firſt ſhall exceede the laſt. Thou which ſayeſt thou art a Chriſtian, haſt rebelled more ſince thou roſeſt than thou haſt obeyed ſince thou were borne.

Is this *altogether like Paul*, or *like Feſtus not at all?* Now if wee bee *almoſt Chriſtians*, let vs ſee what it is to bee *almoſt a Chriſtian*. *Almoſt* a ſonne is a baſtarde. *Almoſt* ſweete, is vnſauourie. *Almoſt* hote, is luke warme, which God ſpueth out of his mouth, Reuel. 3. 15. So *almoſt a Chriſtian*, is not a Chriſtian, but that which God ſpueth out of his mouth. A Chriſtian *almoſt*, is like a woman which dyeth in trauaile: *almoſt* ſhe brought foorth a ſonne, but that *almoſt* killed the mother and the ſonne too. *Almoſt a Chriſtian*, is like Ieroboam which ſayd, *It is too farre to goe to Ieruſalem to worſhip*, and therefore choſe rather to worſhip Calues at home. *Almoſt a Chriſtian*, is like Michah which thought himſelfe religious enough becauſe he had gotten a Prieſt into his houſe. *Almoſt a Chriſtian*, is like the Ephramite *which could not pronounce Shibboleth, but Sibboleth*. *Almoſt a Chriſtian*, is like Ananias which brought a part, but left a part behinde. *Almoſt a Chriſtian*, is like Elies ſonnes which polled the ſacrifices: like the figge-tree

which deceiued Christ with leaues: like the Virgins which carried lampes without oyle: like the willing vnwilling sonne which sayd hee would come, and came not. What is it to bee borne *almost*? If the new man bee but borne *almost*, hee is not borne. What is it to be married *almost* vnto Christ? He which is married but *almost*, is not married. What is it to offer a sacrifice *almost*? the sacrifice must be killed or euer it can bee sacrificed. He which giues *almost*, giues not but denyeth. He which beleeueth *almost*, beleeueth not but doubteth. Can the doore which is but almost shut keepe out the theefe? Can the cuppe which is but almost whole, holde any wine? Can the shippe which is but almost sound, keepe out water? The souldier which doth but almost fight, is a coward. The Phistian which doth but almost cure is but a slubberer. The seruant which doth but almost labour, is a loyterer. I cannot tell what to make of these defectiues, nor where to place them, nor how to call them, nor vnto what to liken them: *They are like vnto children which sit in the market place where is mourning and piping, and they neither weepe nor dance*, but keepe a note betweene them both, they weepe *almost*, and daunce *almost*. Beleeuest thou *almost*? *Bee it vnto thee* (sayth Christ) *as thou beleeuest*. Therefore, if thou beleeuest, thou shalt bee saued. If thou beleeuest *almost*, thou shalt be saued *almost*. As a pardon comes while the theefe hangs vpon the gallowes, he is *almost* saued, but the pardō doth him no good: So hee which is *almost* a Christian, *almost* zealous, *almost* righteous, which doth *almost* loue, *almost* beleeue, shall be *almost* saued: that is, if he had been a Christian *altogether* he should not be damned. Thus euery man is a Christian *almost*, before he be a Christian *altogether*.

Now I must leade you from *almost* to *altogether*, as it were to Christians from the figure of Christians. This is the steppe which wee must tread at this time. *I would to God* (sayth Paul) *that thou wert not almost but altogether as I am*. When he saw Agrippa comming on, & sayd *almost*, then Paul cast vp his lure againe: Cōmest thou Agrippa? Come Agrippa, I will not haue thee stay at *almost*, if any thing will bring thee to *altogether*. I did not aske thee whether thou didst beleeue the Prophets, that thou mightest bee a Christian *almost*, but a Christian

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altogether. Art thou come thus farre, and ſtaieſt thou at *almoſt?* Nay Agrippa thou muſt take out this leſſon, for there is no meaſure in Chriſtianitie. *Come vnto me ſayth Chriſt*, not come toward me, yet hee was glad like the father to ſee his ſonne cõming toward him, for it was a ſigne that hee would come to him: hee was comforted with *almoſt*, but hee was not ſatisfied without *altogether.* Is this thy offering *almoſt?* it will not ſerue Agrippa: it is light, it is ſothered, it is crackt, correct it agayne: for our maſter ſayth, *Be ye holie as I am holie:* Therefore *almoſt* a Chriſtian will not pleaſe him. But if thou bee *almoſt* a Chriſtian alreadie, how eaſie is it for thee to bee a Chriſtian *altogether?* Therefore come Agrippa, let vs goe forwarde to heauen. The ſeede is ſowne to growe. Euery thing muſt encreaſe and multiplie. *Almoſt* is thy firſt anſwere, and *altogeter* thy laſt. I muſt not take this for an anſwere. Shal I tell Chriſt that Agrippa is *almoſt* a Chriſtian? O Agrippa, God would haue thee hot or cold, as it appeareth in the third chapter of the Reuelation of Saint Iohn, and the 15. verſe. Cold to him is as pleaſing as lukewarme: he loueth *altogether*, and hee will not be loued *almoſt.* Who ſhall haue the other halfe, if God haue but *almoſt?* Therefore ſpeake againe good Agrippa. Thus hee pleadeth vnkindnes with him, like an importunate ſuter which will not be anſwered. Shall I goe with *almoſt?* then thou vſeſt mee but hardly, if thou wilt giue mee no more. Thus he ſtands in argument with him. What ſhall I ſay to Agrippa, if hee will giue me but *almoſt?* I will pray for thee till thou commeſt off with all. If I can get no more of Agrippa, I will craue more of God. Hee which hath made thee *almoſt*, can make thee *altogether. I would to God, &c.*

So now he conuerteth himſelfe to prayer. Thus wee muſt learne to fiſh for ſoules with prayers and intreaties, and queſtions. Change the baite: caſt thy Lure againe: followe the ſiege: purſue the blowe: cloſe with ſinne: and gather more of it: at firſt he will call thee his enemie, as Achab did Elias: *Art thou here mine enemie?* But if thou wilt not bow to him, he will bow vnto thee, and hearken what thou ſayſt, and chaunge his robes, and put on ſackcloth, and mourne and faſt, and doe all that thou wouldeſt haue him. A preacher muſt not looke to

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finde them Christians, but make them Christians. Thou shalt not take them conuerted because thou commest to conuert them. If Paul will not yeeld to Agrippa, Agrippa will yeeld to Paul. But if Paul had fallen to *almost*, he had neuer brought Agrippa to *altogether*. Therefore they which fish for soules must take Pauls net, and remember what God sayth to Ieremie 15. 19. *Let them be conuerted vnto thee: but be not thou conuerted vnto them: for then thou shalt neuer conuert them.* Signifying, that our constancie in goodnesse shall induce others to turne from their wickednesse, & make him which is but *almost*, come to *altogether*. This is the substance of Pauls replie, that it is not enough to bee a Christian *almost*, that is, to haue a kinde of religion, a little knowledge, a little faith, a colde zeale, a flattering holines, like the touch of the hem: but wee must march to perfection, and *doe his will vpon earth, as it is in heauen*, and conted *to bee holie as he is holie*. This is religion (sayth Iames) *to keepe thy selfe vnspotted*, like a glasse which is still wiped. To this end sayth Paul 2. Tim. 3. the Scripture doth teach, and reproue, and instruct, and comfort, *That the man of God might be absolute*. And in the 1. to the Ephes. vers. 4. *To this ende wee are elected, that wee might be holie and without blame*. And Rom. 1. He describes our iourney *from faith to faith*, not from faith to distrust. As Dauid describes the way of the righteous Psal. 84. 7. *From vertue to vertue*, as a trauailer goes from towne to towne, till he come to his Inne. What a foolish thing were it for the Scribe to stay there, when our Lord tels him, *Thou art not farre from the kingdome of heauen?* For therefore Christ telleth him, that hee is not farre from heauen, to incourage him, least he should giue ouer before hee come to it. So, if ye stay at *almost*, and repent in some sort as Esau did when he wept, you may hunt for the blessing as Esau did, and goe without it: for God is not mocked: but GOD is mocked if colours and shewes will serue.

When God sayd, *Seeke ye my face*: mine heart answered (sayd Dauid) *I will seeke thy face*, Psalm. 27. 8. So wee must answere the Lord to that which hee asketh: and not when hee bids vs seeke his face, seeke his backe: when he requireth all, giue him halfe. God asketh, Art thou a Christian? and thou answers: O Lord,

Lord, I am almoſt a Chriſtian. What niggardly anſwere is this to him which deſerueth a thouſand times more then the beſt can giue? If thy maſter aske thee, art thou my ſeruant? wilt thou anſwere him, I am almoſt thy ſeruant? If the Prince aske thee, Art thou my ſubiect? wilt thou anſwere, I am almoſt thy ſubiect? If thy father aske thee, Art thou my ſonne? wilt thou anſwere, I am almoſt thy ſonne? If thou art but almoſt his ſonne, then he is but almoſt thy father: And ſo it is with God, a ſonne or no ſonne: halfe a ſonne, is a baſtard. How doeſt thou knowe God to bee thy God, but as thou art his ſeruant? How doeſt thou knowe God to be thy father, but as thou art his ſon? By thy loue thou ſhalt knowe Gods loue: for according to thy minde towardes him, is his minde of thee, whereby thou mayſt truelie iudge whether hee fauour thee or hate thee, and no way elſe.

God loueth nothing almoſt, therefore hee doth not loue almoſt. Therefore, loue as thou mayſt bee loued, or els thy loue is loſt. Thou muſt ſeeke as thou mayſt finde, or els thy labour is loſt. *They ſhall ſeeke and finde me* (ſayth God) *becauſe they ſhal ſeeke with all their hearts*, as in Ieremie 29 chapter, and the 13. verſe: as though they ſhould not finde him though they ſought him, vnleſſe they ſought him with all their hearts.

Naaman is not onely commanded to waſh himſelfe in Iordan, but to waſh himſelfe ſeuen times, and then he ſhal be healed: So man is not onely commaunded to obey God, but to obey him while he liues, and then he ſhall be ſaued. *Be faithfull* (ſayth the Angel) *vnto death, & then I will giue thee the crowne of life*, Reuel. 2. 10.

When Saul was commanded to kill the Idolatrous beaſts, he was commaunded to kill all: and becauſe he ſpared ſome, God reiected him. Yet God hath more mercie on beaſts, thē on ſins. Would hee haue the beaſts of ſinners dye, and their vices liue? No (ſayth Chriſt) *Make cleane within*: that is, leaue no filth behind. Whenſoeuer Chriſt caſt out one diuell, we reade that he caſt out all, euen the legion together: ſo when thou caſteſt out one vice, caſt out all, for one is not worthier then another.

The Prophet doth teach vs to powre out our ſinnes like water, which leaueth no taſte or colour or ſent behinde. There

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is a whole old man, and there muſt bee a whole new man. The old man muſt chaunge with the new man wiſedome for wiſedome, loue for loue, feare for feare, his worldly wiſedome for heauenly wiſedome, his carnall loue for ſpirituall loue, his ſeruile feare for chriſtian feare, his idle thoughts for holy thoughts, his vaine words for wholeſome wordes, his fleſhly workes for righteous workes. This is a Chriſtian *altogether*, as if hee were caſt in a new mould. As a Painter would draw a beautifull picture which ſhould bee fairer then all women in the worlde, hee would marke the ſpeciall grace of euery one, and make one beautie of all: ſo we muſt make vp a Chriſtian, and take modeſtie from him, faith from him, loue from him, patience from him, zeale from him, and humilitie from him, vntill it bee like the image of Chriſt. This is the building of a Chriſtian. Firſt his foundation is layd, and then his walles, and then his roofe, and thē a Chriſtian like Adam in Paradice *God made all things good*: therefore if wee bee but *almoſt* good, all things are better then wee. The wicked man ſpeaketh out of the corruption of his fleſhly heart, and ſhall not the righteous ſpeake of the aboundance of his ſpirituall heart? Hee which is merrie would bee merrier if he knew how. He which is enuious would looke ſterner if he could. He which is proud, would goe brauer if he had it: and all if wee could be worſe, we would, but let them amend which looke to dye. For what kind of man ſhould he bee which muſt beare the image of God, be the temple of the holie Ghoſt, & inherite the kingdome of heauen? Who is fit for theſe things (ſayth Paul?) Nay, who is not vnfit for theſe thinges? Doe ye knowe no enough in riches, nor pleaſure, nor ſinne, and thinke that you haue enough of religion, before ye haue any? The good are knowne, becauſe none but they which are good ſtriue to be better. Wee are inuited to a banquet, and ſhall wee goe but halfe the way vnto it? Were it not better that the figtree had borne fruites then leaues? that the Virgins had carried oyle then lampes? So, is it not better for vs to bee veſſels of gold that come to the Lords table, then like the image in Daniel, part of gold, part of ſiluer, part of braſſe, part of yron, and part of clay, which was after broken? If the crowne did lye in the mid way, then thou needeſt run but halfe the way: but to

Gen.2. *Gen.1.*

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ſhewe that there is no reward for them that begin well, all the promiſes are made to him that continueth to the ende. Hee is curſed not onely which doth euill, but he which doth the worke of the Lorde negligently, or by halfes, that is, he which offereth a maimed ſacrifice for a ſounde, almoſt a Chriſtian, for altogether. Therefore Dauid before hee prayes, ſummoneth his thoughts, his ſpeeches and actions, and ſayth: *All that is within me praiſe the Lord*, as a man giueth that which he thinketh will be accepted, that he may bee welcome for it. If wee did ſerue an vngratefull maſter: then we might thinke almoſt enough. But Chriſt did not loue almoſt, when he ſhed his heart bloud for vs, and therefore hee cannot aske more then hee gaue, and yet the inheritance of his bleſſings is behinde: why ſhouldeſt not thou giue as much for them as Abraham or Dauid or Simeon, which would haue ſerued God till this time if they had liued, and ſtill reformed themſelues, and yet thought they had done nothing, as Iacob counted his ſeruice for Rachel nothing, becauſe hee loued her: but thou thinkeſt that if thou giueſt thy pleaſures, thou ſhalt want thy pleaſures. No, as Abraham did not loſe his ſonne when he would haue ſacrificed his ſon, ſo God can keepe his pleaſures when thou reſigneſt thy pleaſures. Thou thinkeſt that God wil not miſſe it, as Ananias thought that Peter would not miſſe it: but if Peter did miſſe it, will not God miſſe it? So we pare the offering like Elies ſonnes, which kept the beſt and fatteſt to themſelues, which made the people abhorre the ſacrifices: and ſhall not God abhorre ſuch ſacrifices? If Ely reproued his ſonnes, how will God reproue them, which reproued Ely for not reprouing them enough? A ſpiritual eare can heare God reprouing this land, for this mincing of his worſhip. Can the preaching of the word, the ſignes of heauen, the ſhaking of the earth, the victorie of your enemies, and all the bleſſings of God make you but almoſt Chriſtians, almoſt religious, almoſt thankfull?

Is this my reward (ſayth God) as though you were afrayd to bee too good? If you thinke that you ſhall be mocked if you be too zealous, as Michol ſcorned Dauid when he daunced before the Arke: Dauid telles you how you ſhall ſtoppe ſuch ſcorners mouthes: O (ſayth Dauid) *I will be more humble yet before my God.*

God. When Michol ſawe his reſolution, ſhe mocked him no more, but reuerenced him euer after. So tell the diuell and all his mockers, I wil be more zealous, more feruent, and more holie yet, vntil I be like him which ſaid, *Follow me*, and they which mocke thee ſhall reuerence thee, as Michol did Dauid.

Thus when thou art in the way to heauen, remember that you muſt goe forwarde or backwarde: for Iacob did ſee none ſtand vpon the ladder which aſcended vp to heauen, but either they went vp or downe: they which goe not forward, go backward. They which will not come ſo forward as *altogether*, ſhall not ſtay at *almoſt*, but fall from their faith, and loue, and knowledge and zeale, by deſcents, till Chriſts threatning bee fulfilled. *That which they ſeeme to haue ſhall be taken from them*, as though they neuer had any taſte at all.

Thus I haue ſet you a glaſſe to beholde whether you are in *almoſt*, or *altogether*. Yet Paul lured for Agrippa. Now he ſues to the people. When he had caught the King, hee ſpred his net for the people.

I would to God, that not onely thou, but all that heare me, were not onely almoſt, but altogether as I am. Hee might wiſh rather then hope, and therefore hee prayes, I would to God that all were Chriſtians: as Moſes wiſhed that all could propheſie. Peter was taught both to feede the ſheepe and the lambes, great and ſmall, olde and young, rich and poore: So Paule prayes for the King and for the people too, and wiſheth that they were all Chriſtians. This prayer wee may ſay for them that doe not pray for themſelues, to make them aſhamed, when they ſee other more carefull for their ſoules then they themſelues. The Paſtors care extendeth to all, although ſome are more to bee laboured, yet none is to bee deſpiſed, which is but a lambe of the flocke. Paul doth not wiſh Agrippa more honour, or more wealth, or more friends, but more religion, which is the greateſt want of Princes. Although they haue receiued a kingdome, yet they are not ſo thankfull, as they which haue receiued nothing, but frō hand to mouth. Though they haue done a thouſand times more euill, yet they are not ſo penitent as he which hath done leaſt of all: They ſit in Gods ſeate, and are called Gods, but are not like God, but like Mammon, more then their

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names, and their Crownes, except Dauid, or Salomon, or Iosua, a few which remẽber whose person they beare: the rest are like Herod, & Saul, and Nabuchadnezzar, which knowe not from whom their kingdomes come. *As I am*, sayth Paul directly. Paul should haue replyed, altogether a Christian, and not *altogether as I am*: but who shall teach the spirit to perswade? He chose to say, *as I am*, that Agrippa might see his single hart and loue toward him, who wẽt not about to seduce him, but wisht it vnto him as vnto himselfe: *Euen as I am*. If any thing will perswade, most fit is the example, when he which teacheth vs goes before vs, for then we see that he dealeth plainly, & speaks of loue, and meanes no deceit, when we see him do as he saith. *Saul hath slaine his thousand, but Dauid his tenne thousand.* So where another conuerts a thousand, he shall conuert ten thousand, which can say like Christ, *Follow me.* Oh what is this when a Christian and I am all one, that ye might say to your children, I would to God thou were a Christian, when you say, I would to God thou were like me.

The King should be like Paul by this saying: How then doe some say with Festus? *Too much zeale hath made thee mad.* If the people knowe the Lordes Prayer, the ten Commaundements, and the Articles of beleefe, it is enough, is this to be like Paul? No Festus, the knowledge of the word doth not make a man madde, but makes him wise to saluation. Can that which makes a man wise, make him madde? Therefore they which say that we are the worse for knowledge, or worse for religion, or worse for zeale, are like Festus which had neither knowledge, zeale, nor religion in him. And they which teach the people that they shall not neede to bee as Paul, but that a mediocritie will serue, incurre that curse of Paul: *He which teacheth another doctrine then that which ye haue receiued of vs (which wished all as perfect as himselfe) let him be Anathema*, that is, accursed. They which loue you like Paul, do not wish you zeale by waight, and knowledge by ounces, and workes by number, a Sicle, or an Omer, or an Epha: but that ye abound in al knowledge, and all zeale, and let them be luke-warme which will be spued out.

Except my bands: Yet Paul excepteth something, not his know-

knowledge nor his zeale, but his bands, *Not altogether as I am, but altogether as I am, except these bands.* He excepteth nothing but his troubles. Charitie had rather suffer then other should suffer, as Dauid prayed God to turne his wrath from the Israelites vpon him. Now if ye aske me, who can loue his neighbour as himselfe? Here is one that had rather suffer himselfe, then Agrippa should suffer: he would haue him partaker in all his good, but not in his troubles: *As I am, except these bands.* Paule glories in his bands, and shewes his chaynes like his Ensignes: these are the markes of Christ: this is the cognisance of my Lord, his sweete yoke and easie burthen. But he wisheth faith to them without a burthen, the battaile is to the strong, and the Crosse is not to bee wished for, but to bee borne.

Thus the spirit of wisedom hath set vs an example how men are wonne to the trueth, and led forward by little and little with lenitie and softnes, putting difference betweene them which knowe not the trueth, and them which resist the trueth. Paul did not speake so to Elimas the Sorcerer which withstood the trueth, Act. 13.16. but set his eyes vpon him and sayd, *O full of all subtletie and mischiefe, the child of the diuell and enemie of all righteousnesse.* Neither did Peter speake so to Simon Magus, Act. 8.23. But as Salomon sayth, *A wise man knoweth the time and place.* And as Paul sayth, *the spirituall man discerneth all things:* so he knoweth when to bee soft and when to be rough. They which resist the trueth as Elimas, and labour to keepe the Rulers from it as Elimas did Sergius Paulus the Deputie of Cyprus, & many like him now, must not bee entreated like Agrippa which is comming to the trueth, but as Elimas was. Hee which hath Pauls spirite knoweth how to handle both in their kinde. Though we may not discouer the nakednes of some, yet wee may not hide the nakednes of other: an humble heart is a good Schoolemaster both to applie comfort and reproofe. Now the Lord Iesus which hath made you Christians *almost*, make you Christians *altogether*.

FINIS.

THE HVMILITIE OF PAVL.

Rom. 12. vers. 1. 2.

I beseech you therefore brethren by the mercies of God, that ye giue vp your bodies a liuing Sacrifice, holy, and acceptable vnto God, which is your reasonable seruing of God.

And fashion not your selues like vnto this world, but bee you changed by the renuing of your mindes, that ye may proue what is the good will of God, and acceptable and perfect.

PAul an Apostle of the Gentiles, writing to the Romanes which were Gentiles, after hee had shewed what God had done for them in receiuing them into his couenant which were out of his couenant, & making them his people which were not his people, that the Gentiles might triumph now ouer the Iewes, as much as the Iewes triumphed ouer the Gentiles, because the Iewes were reiected, and the Gentiles receiued in their place. Now hee sheweth what they should doe for God: *Giue your bodies a Sacrifice to him:* that is, as Christ gaue himselfe for you, so you must giue your selues to him: as hee was sacrificed for you, so you must bee sacrificed for him, not your Sheepe, nor your Oxen, nor your Goates, but your selues. You must be the Sacrifice: this Sacrifice, Paul calleth *a liuing, and holie & acceptable sacrifice, a liuing sacrifice, because the Iewes sacrifices were dead sacrifices: an holy sacrifice, because they might sacrifice beasts and not be holy:* but they cannot sacrifice themselues, but they must needes be holy. An acceptable sacrifice, before the sacrifices of beasts did not please God, vnlesse they did sacrifice themselues too. But if they sacrifice themselues it doth please God, though they doe not sacrifice beasts. It is true that God did require this sacrifice of the Iewes as well as of the Gentiles: for in Deuteronomie the tenth chapter & the sixteenth verse, he sayth, *Circumcise your hearts:* and in the first of Samuel the 15. chapter and 22. verse, hee saith, *Obedience is better then sacrifice:* which shewes, that euen then God did require *the sacrifice of the bodie*, more then of beasts: but although *Rom.* 11. 13

God did require this of the Iewes also that they should sacrifice their bodies too, yet Paul signifies that God requireth larger of the Gentiles, because as Christ sayth, *Wee haue a greater light.* The Gospell is a greater benefit then the law, and therefore our thankfulnes should be greater then theirs.

Mat. 11.11

First here is an exhortation to sacrifice our bodies to God. Then an explication what this sacrifice is. *It is your reasonable seruice, and not fashioning your selues to the world: and the renuing of your mindes to the image of God, in which they were created.* Then followe two reasons to perswade, one drawne from the mercies of God, *I beseech you brethren by the mercies of God:* The other drawne from the fruite of our regeneration, that yee may proue what that *good and acceptable, and perfect will of God is.* The exhortation is to sacrifice our selues to God. It seemes that the Iewes grudged to sacrifice their beasts, therefore Paul thought that the Gentiles would grudge to sacrifice themselues, and therefore marke how hee prepared himselfe for them.

Matth. 1.7. *Brethren I beseech you by the mercies of God.* This is his preparatiue. First, he calles them *Brethren*, which shewes his affection to all Christians, which after Christ were called *brethren.* Secondly, our adoption by Christ which makes vs brethren. Thirdly, the duetie which wee owe one to another, as if wee were brethren. The Apostles doe not vse this name so lightly as we, as you may see here, for Paul made it a preamble to perswade the Romanes to godlines: So Abraham made it a mediatour to keepe peace betweene Lot and him, *Are we not brethren,* saith Abraham? As if hee should say, shall brethren fall out for trifles like infidels? This was enough to pacifie Lot, for Abraham to put him in minde that they were brethren, when hee heard the name of brethren, straight his heart yeelded, and the strife was ended. So this should be the Lawyer to end quarrels betweene Christians, to call to mind that they are brethren. And they which haue spent all at lawe, haue wisht that they had taken this Lawyer, to thinke with Lot whether it were meet for brethren to striue like enemies. With such reuerence then they did vse the name of brethren: but now there is no reuerence in naming of God: for many speake of him when they

Gen. 13.8.

they doe not thinke of him, and many neuer ſpeake of him but when they ſweare by him.

When he had called them brethren, then he beſeecheth thē, *Brethren I beſeech you.* This is the Apoſtles ſtile. If God did humble himſelfe for man, much more ſhoulde man humble himſelfe for men. Therefore though Paule ſpeake of a matter, wherein he might command, as hee ſayth to Philemon, *I might commande thee:* yet as hee did rather beſeech him, ſo he doth rather beſeech them. Marke the ſubtletie of wiſedome (as I may call it,) As the Serpent did vſe policie to tempt, ſo the preacher may vſe policie to conuert: and ſo Paul wonne Agrippa to beleeue, by perſwading him that hee did beleeue. It was Pauls office to teach the Romans, but it was Pauls policy to beſeech the Romanes: vntill compulſion neede, gentlenes is better then bitternes: Lenitie deſerues to goe firſt, and correction hath no place if perſwaſion will ſerue. *Gen.3.1.* *Act.26.27.*

I beſeech you brethren. We doe not vſe to intreate and beſeech, but for our profite, but Paul did beſeech them for their profit. We would haue other humble themſelues to vs, but Paul humbled himſelfe to his inferiors, to make them humble themſelues to GOD. Here the preachers may take example of the preacher of the Gētiles, the louing phraſe is the Apoſtles phraſe, and he which beſeecheth ſhall perſwade eaſier then hee which thundereth. Many haue beene drawne with the cordes of loue, which could neuer bee haled with the chaines of yron. God is loue, and his Miniſters muſt ſpeake like loue, or elſe they do not ſpeake like Paul: he which fiſheth for ſoules and doth not take this Net, ſhall fiſh all day, as *Peter fiſhed all night and catcht nothing.* Although a temperate preacher be a wiſe preacher, and this be our policie to intreate and beſeech you like Paul, yet you ſhould not looke to bee intreated like the gueſts which would not come, but to bee compelled like the gueſts which came to the banquet: for you muſt be intreated to your profite. It is no reaſon that Chriſt ſhould pay, and pray: the ſeruaunt prayeth, but the maſter commandeth, *Rom.11.15* *Matth.22.*

Yet Paul hath not done his preparatiue: hee is loth that his ſuite ſhould take the repulſe, and therefore hee vſeth a Mediatour vnto them: and beſeecheth them by the mercies of God.

I beſeech you brethren by the mercies of God: Mercie is a louing ſoliciter and worthie to bee heard, becauſe it heareth againe. God doth intreate vs by the ſame Mediatour that wee intreate God, wee intreate God for his mercie, and God intreateth vs for his mercie. So that mercie is like a ſigne betweene vs, which calleth God to heare vs, and vs to heare him. What will not a good ſubiect doe for a mercifull Prince? Many ſweete thinges are in the worde of God, but the name of mercie is the ſweeteſt worde in all the ſcriptures, which made Dauid harp vpon it 26. times in one Pſalme, ſixe and twentie times hee repeates this in the hundred thirtie and ſixe Pſalme, *For his mercie indureth for euer.* It was ſuch a cheereful note in his eares when he ſtroke vpon mercie, that like a birde which is taught to recorde, when hee had ſung it, hee ſung it againe, and when hee had ſung it againe, he recorded it againe, and made it the burden of his ſong, *For his mercie indureth for euer.* Like a Nightingale which when ſhe is in a pleaſant vaine, quauers and capers, and trebles vpon it, ſo did Dauid vpon his mercie, *For his mercie indureth for euer.* But here Paul ſpeakes in the plurall number, *not by the mercie but by the mercies of God.*

There is a pluralitie of Gods mercies, his leſſer mercies in his corporall bleſſings, and his greater mercies in his ſpirituall bleſſings: his temporall mercies in earth, and his euerlaſting mercies in heauen: his preuenting mercies in deliuering vs from ſinne, and his following mercies in pardoning of our ſin. How
Gen. 3. many ſinnes came vvith Adam, and hovv many curſes came vvith ſinne, ſo many mercies came with Chriſt to anſwer them both. Therefore vvhen Paul could not number them for multitude, hee vvas faine to laye them dovvne together in the groſſe ſumme, and in a vvord called them *mercies:* as if he ſhould ſay, I cannot number the mercies of God, but the leſſe I can number them, the more they are. Thus much vvhy Paul calleth them brethren, and vvhy he beſeecheth them, and vvhy hee remembreth them of Gods mercies.

Novv hee hath prepared the vvay, hee commenceth his ſute, *that they would giue their bodies to God,* hee ſpeakes not here of the ſoule, though hee vvould haue them giue their ſoules too. As you may ſee in the next verſe, but hee ſpeakes here of the body,

bodie, to shew that the bodie is a seruant to God as well as the soule, both are too little, and therefore one is not enough. And therefore Paul saith, *Glorifie God in your bodies and in your soules too.* 2.Cor 6.20 But here hee speakes the rather of the bodie, to shewe that their battaile will bee with the flesh, and that the flesh will bee vnwilling to this Sacrifice, as Christ sayth, *The spirit is willing, but the flesh is fraile.* Mat.26.43 That is, the flesh will not affoord any thing to God: though he doe neuer so much for her, yet shee is like churlish Nabal, which will doe nothing againe. Therefore the Apostle vrgeth so to giue the bodie, as if hee should say, drawe forward that which he draweth backward, and let thy conuersion begin where sinne hath his roote: if you can winne the flesh, which is like Nabal, the soule will come like Abigail, and bring her traine with her.

Now to shewv hovv vve should giue our bodies to God, the Apostle saith, *giue your bodies a Sacrifice to God.* That is, you must giue your bodies to God, as if you did sacrifice them. The lavve appoynted *a Sacrifice, in which all the members were offered together:* Leuit.1.9. & 13. So yee must giue your members to God, for the bodie is all, all is but parts of the bodie: therefore if you must giue your bodies, you must giue eye, and eare, and tongue, and hand, and feet vnto him: *For the heart* (saith Paul) *doth but beleeue*, Rom.8. because it is not enough to beleeue, therefore he addeth, *the mouth doth confesse:* as it is as necessarie to confesse vnto Saluation, as to beleeue vnto Iustification: so it is as necessarie to sacrifice the tongue as the heart. What then, is the tongue enough? Nay, (saith Christ) *hee which hath an eare to heare let him heare.* Mat.11.15 Is the eare enough? Nay, (sayth Dauid) *Lift vp your hands to his sanctuarie.* Psal.134.2. Is the hand enough? Nay, (saith Salomon) *Let thine eyes behold the right.* Pro.4.25. Is the eye enough? Nay, (saith Salomon) *Remoue thy foote from euill.* Pro.4.27. So the word passeth like a Collector from one member to another, to gather tribute for God, vntill the bodie haue payed as vvell as the soule. Therefore in Deut.6.5. God commandeth, not only *Thou shalt loue the Lorde with all thy soule, and with all thy minde:* but *with all thy strength:* that is, if thou canst doe any thing for him vvith the strength of thine hande, or the strength of thine eye, or the strength of thine eare, or any part elsse: thou art bound by this com-

commaundement, to doe it with all thy ſtrength. Therefore when Dauid went about the ſeruice of God, hee called all his powers together, ſummoning them like a Cryer, *All that is within me praiſe the Lord.* If euery parte looke to bee glorified of God, it is reaſon that euery part ſhould glorifie him: for this is all that they paye. As euery ſubiect oweth loyaltie vnto his Prince: ſo euery member oweth a duetie vnto his Creator. The heart to loue him, the tongue to praiſe him, the eye to marke him, the eare to attend him, the hand to ſerue him, the foote to follow him, and euery parte ſhould ſerue God as it ſerueth vs: nay, more then it ſerueth vs, becauſe wee are bound to loue God more then our ſelues. For it is ſaid, *Loue God aboue all:* therefore wee muſt giue more to Gods deſire then to our owne deſire.

Chriſt hath a part in euery part: Nay, euery part is his part, becauſe he gaue all for all. Shall the hand ſay to the heart, ſerue thou him, or the heart ſay to the tongue, ſerue thou him, or the tongue ſay to the eye, ſerue thou him him, or the eye ſay to the foote, ſerue thou him? Nay, if Chriſt bee the head, euery part will ſerue him, for all the bodie is ruled by the head: and therefore if hee bee the head, euery part of the bodie will ſerue him like a head.

Now, if you will know how euery part may bee a ſacrifice, thus it is. When thou canſt ſay with the Virgin, *Mine heart doth magnifie the Lord:* then thine heart is a ſacrifice to God. When thou canſt ſay with Samuel: *Speake Lord, for thy ſeruant heareth,* then thine eare is a ſacrifice to God. When thou canſt ſay with Dauid, *Mine eyes are euer toward the Lord,* then thine eye is a ſacrifice vnto God. When thou canſt ſay with Dauid: *All the day long I ſtretch out mine hand to thee:* then thine hands are a ſacrifice to God. When thou canſt ſay with Dauid, as it appeareth in the 25. Pſalme, and the twelfth verſe: *My foote ſtandeth in vprightnes:* then thy feete are a ſacrifice to God. So at length by following of theſe examples, euery member is a ſacrifice.

Luk. 1.46.
1. *Sam.* 3.9.
Pſal. 25.11.
Pſal. 88.9.

Hee which offereth this ſacrifice, is freely excuſed of all ſacrifices beſides. For ſince Chriſt ſacrificed himſelfe, God hath required none other ſacrifice of Iewes nor Gentiles, *But that*

they

they ſacrifice themſelues. Now when God doth require of thee to ſacrifice thy bodie, hee doth but require thee to ſacrifice the ſinnes of thy bodie, as you may picke out of the next words, *Be changed*, that is, chãge thy thoughts, change thy words, change thy works: Let thy tongue ſpeake no more idlie: let thine eies looke no more to vanitie: let thine eares hearken no more to folly: let thine hands worke no more iniquitie, and then thou haſt ſacrificed thy bodie.

This ſeemes a deere ſacrifice to ſacrifice the bodie, yet thou ſeeſt it is but a cheape ſacrifice, for it is nothing but to ſacrifice thy ſinnes, which would ſacrifice thee. If God had required thee to ſacrifice thy Sonne to him, as he required Abraham, Geneſis the twentie two chapter, and the ſecond verſe, wouldeſt thou not giue him? But now he requireth nothing of thee but thy ſinnes, it is as if he ſhould ſue vnto thee for thy ſhame, and thy trouble, and thy guilt, and thy feare, that hee might haue all which hurts thee. What wilt thou part from if thou wilt not part from thine hurt? *Therfore ſacrifice thy bodie*, and thou haſt ſacrificed all that hurts thee.

Here Chriſt is the Altar, and wee the ſacrifice, and the fire which kindleth it, *the loue of God*, and the ſmoake which goeth vp, *the conſumption of our ſinnes*, but a worldly man killed, and a ſpirituall man reuiued, and the ſacrifice is ended.

This ſacrifice goeth vnder three titles, *liuing*, *holy*, and *acceptable*. Euery one perſwades with the Apoſtle, that they ſhould offer it: for in that it is a holy ſacrifice, it cannot but pleaſe, becauſe hee is holy which takes it: in that it is a liuing ſacrifice, it cannot loſe them any thing, becauſe there is no death nor loſſe in it, as there was in the Iewes ſacrifices: in that it is an acceptable ſacrifice, it muſt needs benefit them, for when the ſacrifice is accepted, the ſacrificer is accepted too: as Abel pleaſed, when his ſacrifice pleaſed. *Gen 4.*

Firſt, it is called a *liuing ſacrifice*, becauſe the beaſtes dyed, when they were ſacrificed, but men liue when they are ſacrificed, nay they dye vnleſſe they bee ſacrificed. As Abraham did not loſe his ſonne, when hee was content to ſacrifice him to God, ſo men doe not loſe their pleaſures, when they ſacrifice them to GOD. But as Chriſt ſayth, *Hee which leaueth father* *Gen. 22.*

or mother for me, ſhall receiue an hundred fold. So, hee which leaueth any comforte for God, ſhall receiue an hundred comforts for it. For Gods demaunds are not onely demaunds, but gifts. He bids thee ſacrifice thy bodie, that thou mighteſt partake the ſacrifice of his bodie. Here then is but one Sacrifice for an other, one bodie for another, a beggers bodie for a kinges
1.Cor.6.19 bodie. Well may hee require a *liuing ſacrifice*, which hath giuen a dead ſacrifice. Chriſt dyed for vs, but he deſireth not our death, but our life, that wee would ſerue him with our life. It is called an *holy ſacrifice*, becauſe *our bodies are the tempies of the holy Ghoſt*, that is, if they are not, they ſhould bee *the temples of the holy Ghoſt*. But as the Iewes abuſed the Temple of ſtone, ſo wee haue abuſed the Temple of fleſh, and there is no way to make it holy againe but for the holy Ghoſt to dwell in it, that is, to ſacrifice it to God, and then it is holy, becauſe as vertue came out of Chriſt to heale the womans diſeaſe, ſo holines commeth out of Chriſt to heale euery mans ſinnes, and then they are holy. As nothing doth pleaſe vs, vnleſſe it be ſome way like vs, and agreeable to our nature: ſo nothing doth pleaſe God, but that which is like God: therefore becauſe God is holy, no ſacrifice doth pleaſe him, but the holy ſacrifice, therefore *holy* goeth before *acceptable*, to ſhewe that our ſacrifice is not acceptable, vnleſſe it bee holy. *A liuing, holy,* and *acceptable ſacrifice.*

3 It is called an acceptable ſacrifice, becauſe no ſacrifice is ſo accepted, as when wee offer our ſelues. Therefore Samu-
1.Sa.15.22. el ſayth, *obedience is better then ſacrifice:* that is, it pleaſeth God better then ſacrifice. Now if wee muſt ſacrifice to God, wee ſhould do as we doe to Princes, that is, offer that which may be *accepted*, that wee may bee *accepted* for our gift: or elſe better
Gen.4.5. vndone then done. When Cain had ſacrificed to God, becauſe his ſacrifice was not accepted, therefore Moſes ſayth that *his countenance was caſt downe:* but if we ſacrifice our bodies, our countenance needs not be caſt downe: for Paul ſayth, that *this ſacrifice is accepted.* All other ſacrifices were kindled with the fire of the Temple: but this ſacrifice is like the ſacrifice of Eli-
1.King.18. ah, which GOD kindled himſelfe with fire from heauen, and
39 therefore this muſt needs bee acceptable, which man doth not

only

oncly offer, but God himselfe doth offer.

When the Apostle endes our Sacrifice, with this clause *acceptable*, hee meaneth that this should bee the leuell of all our thoughts, that whatsoeuer wee thinke, or speake, or doe, be *acceptable* and liking vnto God. As Dauid thought to builde the Temple, but would not build it, when Nathan tolde him that *God would not haue him build it:* As Ananias would not baptize Saul, but did baptize him when hee vnderstoode that GOD would haue him baptized: As Ioseph would not take Marie to wife, so long as hee thought God did disallow his marriage, but did marrie her when the Angell tolde him that hee should marrie her: so a good man will doe nothing before hee doe consult with Gods word: and al that he doth he approueth vnto God before hee doe it, if it be not his Word and Will, then hee turneth backe, as if the winde and weather were againſt him, alwaies reforming his owne will to Gods wil, that his thoughts, and wordes, and workes may bee acceptable. If reason teach vs this, that when wee offer vnto God, we must giue him an *acceptable sacrifice*, an *acceptable honour*, an *acceptable seruice*: then why doe wee not giue him that which hee asketh? for hee knoweth what is acceptable to him. If hee askes the first fruits, we must not offer him the last fruites, for the first is acceptable: So if he appoint his discipline, we may not set vp our discipline, for that is not acceptable to him, but to vs.

1. *Chro.* 17. 1. & 16. *Act* 9. *Act.* 9. 13. *Mat.* 1. 16.

Now Paul shewes what this sacrifice is, *It is your reasonable seruice of God*, least they should grudge to sacrifice their bodies, hee sheweth that hee meaneth but the sinnes of their bodies. *For this sacrifice* (sayth Paul) *is your seruice, your reasonable seruice.* He calleth it *a reasonable seruice*, because it is not in ceremonies like the Iewes *seruice*, but in spirit (as Peter sayth:) then because it is that *seruice*, which euery mans reason and conscience doth tell him that hee oweth vnto God, wherefore it may well be called *a reasonable seruice*, because it is so reasonable. Therefore if wee will not serue God thus, that is, as our reason teacheth vs: then wee serue him not like men, but like beastes voyde of reason, whom God may be said to rule, but they cannot bee sayd to obey, because they are ruled perforce. All things doe yeelde a seruice to God, but *al things doe not yeeld a reasonable*

nable ſeruice, which hee requireth of man: here was no reaſon why Chriſt ſhould ſerue vs, but there is great cauſe why wee ſhould ſerue Chriſt, becauſe hee ſerued vs without cauſe, ſo that I may ſay, Chriſt requireth but a *reaſonable ſacrifice*, for *an vnreaſonable ſacrifice*; *a liuing ſacrifice*, for *a dead ſacrifice*; *a cheape ſacrifice*, for *a precious ſacrifice*; counting vs as it were like vnto the poore widdow, of whome hee is content to take a mite, becauſe we are needie, thus much of our reaſonable ſeruice. The law of this ſeruice is layd downe in theſe words: *Faſhiõ not your ſelues to the world*, the world followeth the world,

Ioh. 15.19. *but I*, ſayth Chriſt to his Diſciples, *haue choſen you out of the world, therefore doe not you follow the world.* The world is taken

*Act.*17.24. ſometime for heauen and earth, and ſea, which are partes of the world: ſomtime for the men of the world, ſomtime for the elect

*Mat.*16.7. in the world: but moſt commonly it is taken for the wicked in

Iohn 1.24. the worlde, becauſe the wicked are moſt common, like a man which by often faulting is growen to an euil name, ſo the world

Ioh 7.7. which doth not ſignifie euill of it ſelfe, yet is taken for euill, be-

Iohn 8.23. cauſe it is accuſtomed to doe euill, and therefore the Diuell is

2.*Cor.*4.4. called *the God of this worlde*, becauſe the worldes faſhions are the diuels faſhions, *Therefore faſhion not your ſelues vnto the world*, leſt you be in the diuels faſhion. Thē you muſt not pranck vp your ſelues like Players, for this is the faſhion of the worlde: then you muſt not reſpect perſons more than iuſtice, for this is the faſhion of the worlde: Then you muſt not flatter to pleaſe, for this is the faſhion of the world: Then you muſt not deceiue to grow rich, for this is the faſhion of the worlde: then you muſt not ſeeke reuenge for euery worde, for this is the faſhion of the worlde: then you muſt not take ſcorne to bee tolde of your faults, for this is the faſhion of the worlde: then you muſt not giue almes to be ſeene, for this is the faſhion of the worlde: then you muſt not obey for feare of the law, for this is the faſhion of the worlde: then you muſt not receiue the ſacrament for order, for this is the faſhion of the worlde: then you muſt not come to Church for cuſtome, for this is the faſhion of the worlde: then you muſt not make religion but a table talke, for this is the faſhion of the worlde: then you muſt not turne with the time, for this is the faſhion of the world: then you muſt not deferre to do

good

good till you dye, for this is the fashion of the world. The world is a bad paterne to follow, because as the flesh followeth the diuell: so the world followeth the flesh. Therefore say no more we must doe as the world doth, but rather wee must not doe as the worlde doth. You say you goe so, because it is the fashion, God sayth, *goe not so*, because it is the fashion. If you come but in the fashion, you shall bee in the abuse: There is no man that weareth the cutters fashion, but he is a cutter, none which cutteth his haire like them which are proud, but he is proud: none that coloureth her face like them which are wanton, but she is wanton: none which sweareth like them which lye, but he will lye as well as sweare.

Therefore make not your life of the worldes fashion, the *Wedding Garment* was of another fashion than all the rest: therefore if thou fashionest thy selfe like the rest, thou haste not on thee the wedding Garment, for this was nothing like vnto the rest. Christes garment was of another manner of fashion differing from the worlde, so thy life must bee of another fashion than the worldes: or else as the fashion of the worlde passeth away, so thou shalt passe and perish with it. God doth not like the fashion of the worlde, and surely hee liketh as ill the fashion of Idolatrie, or the fashion of Antichrist, as the fashion of the worlde. He which biddeth vs *to refraine from euery shewe of euill*: woulde haue vs refraine from the shewe of Idolatrie, and the shewe of Heresie: for these are the greatest euils. But if we bee not Idolatrous, yet wee haue the shewe of Idolatrie. If wee bee not of Antichrists religion, yet we bee of Antichrists fashion, so long as wee shewe foorth the same badge, and cognisance, you know e what I meane. This is to iumpe with the worlde and leape to hell. This is not to be in fashion, but out of fashion, therefore now ye shall heare the best fashion. It followeth, *Be you changed, by the renewing of your mindes.* This is the second parte of your reasonable seruice: *The changing and renewing of the minde to the likenesse wherein it was created.* As before hee required you to giue your bodies, so here he requireth you *to giue your mindes.* Outwarde seruice is like a tinkling Cimball, though it hath neuer so pleasant a sound, yet it doth not please God, because

Matth. 22. *John* 19.23. 1. *Thes.* 5.22

it

it hath no minde to pleaſe him, ſo is the ſeruice of the eye, or the eare, or the hand, or the foot, if the mind be away: it may pleaſe other like the Cimball, but it pleaſeth not God.

The bodie is a ſeruant as well as the ſoule, but there is no promiſe made to the bodily ſeruice, but to the Spirituall ſeruice: For vnleſſe the minde worke, the bodie will ſerue but a while: *Therefore make cleane within*, ſayth Chriſt. *Sanctification* begins within, vntill the minde bee renewed the bodie is neuer ſacrificed. Therefore nowe Paul ſhewes as it were the knife that muſt kill this ſacrifice, that is, the minde: the minde muſt ſacrifice the bodie. *Bee yee changed*, as if hee ſhould ſay, *Suffer your ſelues to be changed*, as Noah ſuffered himſelfe to bee couered, that is, *Grieue not the ſpirit*, doe not reſiſt God, be not againſt your conuerſion, and God will conuert you, God will comfort you, God will renue you. *By this renewing of our minds*, Paul calleth to our remembrance, that once wee had a pure minde, and that we come the neerer vnto God, the neerer we draw to that ſimilitude againe. And therefore the ſcripture calleth ſo often for a new man, a new creature, a new heart: As ye may reade, Pſalm. 51. 10. *Dauid prayeth the Lorde to create him a new heart*, not to correct his old heart; but to create him a *new heart*, ſhewing that his heart was like an olde garment ſo rotten and tattered, that he could make no good of it by patching and peecing, but muſt euen caſt it off, and take a newe. Therefore Paul ſayth, *Caſt off the olde man*: Not picke him and waſh him till he be cleane, but caſt him off, and begin a newe as Dauid did. Will ye knowe what this renewing is? It is the repayring of the Image of God, vntill wee be like Adam when he dwelt in Paradiſe: As there is a whole old man, ſo there muſt be a whole new man, the olde man muſt change with the new man, wiſedome for wiſedome, loue for loue, feare for feare, his worldly wiſedome for heauenly wiſedome, his carnall loue for ſpirituall loue, his ſeruile feare for Chriſtiã feare, his idle thoughts for holy thoughts, his vain words for holeſome words, his fleſhly workes for ſanctified works.

Mat. 23. 26.

Gen. 11.

1. *Theſ.* 5.

Pſal. 51. 10.

If the minde muſt be ſo renewed, I would knowe of the Papiſts where are their pure naturals? if our naturals were pure, our mindes neede not to bee renewed, for it is good to be pure, and

and euill to change it: but becauſe there is no pureneſſe in vs, therefore the Apoſtle would haue vs changed. Againe, let them tell mee why our mindes ſhould be renewed, if wee haue free will to doe good if wee liſt: But becauſe our mindes are ſo corrupted, that wee haue no free will to good, nor will to do good neither, therefore the Apoſtle would haue our mindes renewed. Thus one worde of GOD hath battered two caſtles of Antichriſt.

FINIS.

A LOOKING GLASSE FOR CHRISTIANS.

Rom. 12. 3.

I ſay through the grace that is giuen vnto me, to euery one that is among you, that no man preſume to vnderſtande aboue that which is meet to vnderſtand, but that hee vnderſtand according to Sobrietie, as God hath dealt to euery man the meaſure of faith.

FIrſt of the Preface, and then of the counſell. In the firſt verſe of this Chapter, Paule perſwaded the Romanes *by the mercy of God towards them*, here he perſwadeth them *by the grace of God towards him*. Paul ſpeakes like a man in his death-bed, which is ſet to giue good counſell, and goeth from one leſſon to another, as though hee would ſpeake all with a breath. Firſt hee counſelled them to make their bodies ſerue God, becauſe the bodie is a ſeruant as well as the ſoule, then hee forbad them to *faſhion themſelues to the world, becauſe no man cã ſerue two contrary maſters*. Thẽ he aduiſed thẽ to *renue their minds*, becauſe except the mind be reformed, the body will ſerue but a while. And hee ſetteth them to ſeeke Gods will, becauſe the will of man doth ſeduce him. And now to make vp this Teſtament (as it were) hee admoniſheth them to reſt in the knowledge of Gods will, and not to ſearch further nor to bee proud of their knowledge, but to vſe their knowledge to humble their pride. This leſſon may ſeeme vaine to the Romanes: for they

they were not yet come to bee wise, and hee counselleth them
1.Cor.1.22. not *to bee too wise.* Paul sayth, *That the Gentiles sought after wisdome:* but he sayth there, *That the preaching of the Gospell seemed foolishnes vnto them,* which was wisdome: and therfore God calleth them *a foolish nation,* because they counted the true wisedome foolishnes, and their owne folly wisedome. For
Deu.32.21. this cause there was such emulation betweene the Iewe and the Gentile, one despised another, because they did not accorde what wisedome was, although both sought for it. Therefore that yee may not onely seeke wisedome as the Gentiles did, but
A word of his preface. finde wisedome as Salomon did, Paul layeth a foundation for wisedome to stay vpon, which he calles *Sobrietie.* Bee wise according to *Sobrietie,* which is this, *By the grace of God which is giuen to me.* Because he speakes to all, and his charge is of great moment, and they which thinke themselues wise, will hardly be perswaded but that they are wise: therefore hee comes with authoritie like an ambassadour from GOD, and sayth, *By the grace of God which is giuen to me,* that is, by the vertue of mine Apostleship, which I haue not receiued from men, but from God, not from earth, but from heauen, *I charge you that no man amog you,* whether hee be learned or vnlearned, whether he bee an hearer or a teacher, *presume to know aboue that which is meete to know:* that is, make himselfe wiser than he is, or boast of the graces which God hath giuen him, or despise the giftes of GOD in other, or rome beyond his calling, or trouble his head with curiosities, but *that hee bee wise according to sobrietie,* that is, walke within his vocation, bee humble in his knowledge, and vse his giftes to the profite of other, *as GOD hath giuen to euery man the measure of faith:* that is, remembring that it is a gift of God, which hath dealt giftes to other as well as to him, that they might doe him good, as he may doe them good, so that if you aske Paule as the Iewes asked Christ, *By what authoritie doest thou this?* he sheweth his letters Patents from the King himselfe, *By the grace of God, &c.* Well doth he call his Apostleship *the grace of God:* for hee was a persecutor of the same doctrine which he preached, and therefore if it had not beene Gods maruailous grace, hee should neuer haue beene an Apostle. It was as strange to heare that persecuting

ting Saul was amongst the Apostles, as to heare that King Saul was among the Prophets, but *by the grace of God* (sayth Paul) so it is. I did not vsurpe this calling, but it was giuen me. I came not from men, as I did before when I persecuted, but I am sent from God. I doe not count mine office a labour or a burden, but I esteeme it a grace, *The grace of God both to mee and to you.* By this Paul teacheth vs to receiue the ministerie of the worde as a *grace from him*: For if Paul speake by grace, then you heare by grace, as he sayd, *I speake by the grace of God which is giuen to me*: so you may say, *We heare by the grace of God which is giuen to vs*: and therefore I exhort you as hee did the Corinthians, *Receiue not the grace of God in vaine.* Act.13. 1.Cor.9.1.

Now to his counsell: *Let no man presume to vnderstand aboue that which is meete to vnderstande, but let euery man vnderstand according to sobrietie.* When the Apostle speaketh of things meete to vnderstand, hee signifieth, that it is not meete to search all things. It seemes that many among the Romanes were sicke of our disease, which is, to thinke our selues wiser than we are: therefore he which taught them to bee wise in all his exhortations before, teacheth them here not to be ouerwise, *but sober wise.* As GOD appoynteth the Iewes a measure, how much Manna they might gather, so Paul appoynteth the Romaines a measure, howe much wisedome they might gather. The Iewes measure of Manna was so much as an Homer would holde, the Romanes measure of wisedome is so much as *sobrietie* would holde. For as the Manna which the Iewes gathered ouer an Homer did them no good but mold and fuste: so the wisedome which men gather more than *Sobrietie*, doth no good, but puffe them and corrupt them, and turne them either into pride, or into enuie, or into wiles, or into strife, or one cogitation or other, as their superfluous Manna turned into wormes: When Paule entred into this sage doctrine, which I may call the lopping or pruning of wisedome, which must bee kept low, like a man which is giuen to be pursie and grosse, he summoneth all sortes of men to heare him, as though hee spake of a fault, like the darkenesse of Egypt which wente ouer the whole lande: therefore hee exceptes no calling nor person, but cryeth, *I say vnto euery one, &c.*

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The wise and the auncient and the learned are to learne this lesson. *One thing is behind, sayth Christ, to him which thought he had done all:* So one thing is behind to him which thinks that he knoweth all. Art thou wise? be not too wise like thy mother Eue, which would know as much as God. Paul hath two suites
Gen.3.7. to moue vnto you, The first is, that ye would bee wise: the other is, that ye would not be too wise, for too good (we say) is starke naught: So hee which is too wise, is a very foole. Nay (sayth Salomon) *There is more hope of a foole, than of him which is wise in his owne conceit':* there is hope of a foole that he may be wise, because hee will heare instruction, but of him which is wise in his owne conceit, there is no hope to make him wise, because he thinketh hee knoweth that which he should learne. For this cause Christ pronounced his woes to the Pharisies, and his doctrines to the people: *Because the whole* (sayth Christ) *haue no neede of a Phisitian,* that is, they that thinke themselues wise like the Pharisies, thinke they haue no neede of a teacher, and therefore Christ did not teach them, but rate them, and teach them which did not thinke themselues wise. Therefore if wee will bee Christs Schollers, wee must bee Pauls schollers; that is, *Presume to know no more than is meet to know,* and then he will teach vs as much as is meete to know.

There is as much neede to warne men with Paul, *that they be not ouer wise, as to warne them with Salomon, to seeke wisdom,*
Prou.4. for there is an error of the left hande, and of the right hande. A man may bee as well too wise as too simple, too carefull as too careless, too hastie as too slack, and therefore Salomon sayth,
Prou. 4.27. *Turne not to the left hand, nor to the right.* And againe, *Be not*
Eccl.7.18. *too iust, neither make thy selfe too wise.* And againe, *If thou haue*
Pro.25.16. *found honie, eate not too much.* All which places doe shewe, that men are giuen to ouerreach, like Moses, which when hee had heard God, would needes see him too, which was not possible for man to beholde. This is the last sleight of Sathan, when he cannot keepe men from knowledge, then hee casteth howe to puffe them vp with their knowledge, which makes them as vaine, as ignorance made them before. Festus did not apply
Act.26. truely, when hee sayde, that *too much learning had made Paule mad:* but it is true, that too much learning hath made other

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mad, and would haue made Paul madde too, if hee had been as proud of his learning, as Festus was of his honour: and for all that hee was an Apostle, yet it began to worke vpon him: As he saith, *I was almost puft vp with the multitude of reuelations,* 2 Cor. 12. he was not *wise aboue sobrietie*, but he was *almost wise aboue sobrietie*. And therefore hee might well sound the retire of wisedome.

Looke to your wisedome, and learning, and knowledge, for I my selfe was almost puft vp with it. If Paul might learne his owne lesson, then it is like that none here haue learned it. The Scribes and Pharisies did not come to Christ, as the people came to Iohn to aske, *Master what shall we doe?* But these Rabbies might haue come to Christ as well as their schollers came to Christs Disciples: to whom hee would haue answered like Paul, *Be wise vnto sobrietie.*

Fiue thinges in my iudgement, are to bee noted in these words. The first is, that wisedome is a thing to bee desired, for when he saith, *not aboue sobrietie*, he would haue vs wise *within sobrietie*. The second is, that euery man affecteth a kinde of wisedome, *either according to sobrietie*, as Paul counselled the Romanes, or *aboue sobrietie*, as the Romanes did before. The third is, few are wise, as God counteth wisedome, and therefore Paul speaketh to all, as though all were to learne this lesson. The fourth is, that *sobrietie* dooth shewe like a glasse who are wise, and who are not. The last is, that the wisedome which goeth beyond *sobrietie*, dooth hurt him which hath it and other. For when Paul sayth, *be wise to sobrietie*, hee implieth that who is not so, is in a kind of distemperature, like one scarce sober. As the meate which is not digested with exercise, doth rumble in the stomacke: so the knowledge which is not digested with *sobrietie*, troubleth the braine.

Touching the first poynt, the forbidden tree seemed to Eue Gen. 3, 6. a tree to be desired, because it would teach them knowledge. Nature taught her that knowledge was a thing to bee desired: Though the Serpent poynted her to a wrong tree. For indeede the tree of life was the tree of knowledge, and when they went to the other tree, they changed their knowledge for ig- Prou. 4, 7. norance, as they changed their holines for wickednes. Beside all

other vertues are called wisedome, to shewe that wisedome is
Prou. 3.7. *the bond of vertues*, and as much to bee desired as all the rest. Beside, God himselfe is called wisedome, to shewe that in nothing we can come neerer God, than in the studie of wisdome. Beside, the word, the spirit and the ministerie, are all appoynted to teach wisedome, because other things are not so necessarie,
Prou. 2.15. therefore they haue not so many schoole-masters.

Salomon speaking of wisedome, preferreth it before siluer, to shewe, that wee should desire it before siluer: then before gold, to shew that we should desire it before gold: then before pretious stones, to shewe that wee should desire it before pretious stones. Therfore Salomon prayed for wisedome, and Moses studied for wisedom, and the Queene of Sheba trauelled for wisdome, to shew that wisdome wil requite all the labours and paynes that are taken for her. As wisedome is excellent aboue all, so it is affected of all, as oyle was, both of the wise Virgins and the foolish Virgins: Nay, the very name to bee wise, is so plausible, that Paul sayth the Grecians sought after wisedome,
1. Cor. 1.22. they whom God called a foolish nation, *The foolish natiō* (saith Paul) *sought after wisedome*, though hee doe not say that they
Deut. 32.2. found wisedome. And in the second of Matthew we finde, that the Gentiles called those men that were singular amongst thē,
Matth. 2. by the name of *wise men*, as wee call them *noble men*, which are singular amongst vs, shewing that *wise men* should bee *noble men*, or *noble men* should bee *wise men*, according to the say-
Psal. 2.10. ing of Dauid: *Bee wise ye which iudge the earth.* And likewise in Paul, wee reade that they which neuer knew what wisedome meant, yet named themselues Philosophers: that is, *Louers of*
Col. 2.8. *wisedome*, as though there were such a thing behinde which all men should loue. Thus wisedom hath bin a marke, which euerie man hath shot at, euer since Eue sought to be as wise as her maker. But as an hundred shoote, and not one hit the white: so some come short of wisedome, and some flie ouer, and some goe beside, like the arrowes which Ionathan shotte at Dauid. Therefore Salomon speaking of wise men sayth, *I haue scarce*
Eccl. 7.30. *found one among a thousand.* Therefore Paul makes a generall charge, *I say to euery one, be wise according to sobriety*, as though euery one had too much wisedome, or too little. Vertue is a

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meane betwixt two vices, which couch so close beside her, that one can scarce see her. *Couetousnesse* on the one side, and *prodigality* on the other side, and *charitie* in the midst: *pride* on the one side, *rusticitie* on the other side, and *comelines* in the midst: *Flatterie* on the one side, *malice* on the other side, and loue in the midst: *carefulnesse* on the one side, *carelesnesse* on the other side, and *diligence* in the midst: *diffidence* on the one side, *presumption* on the other side, & *faith* in the middest: *superstition* on the one side, *Atheisme* on the other side, and *religion* in the midst: *ignorance* on the one side, *curiositie* on the other side, and *knowledge* in the midst. So that there is but one vertue still for two vices, therefore extremities beare rule in this world. Either wee crye *Hosanna*, or els *crucifige*, either Christ must not wash our feete, or els he must wash our feete and bodie too, either we will haue Paul a God, or els wee say he is cursed of God, either we say, *touch not, taste not, for it is vncleane*, Act. 28. 3. or els we say, *Let vs eate and drinke, for to morrowe we shall die*. If we loue, we doe ouer loue; if we feare, wee ouer feare; if wee bee carefull, wee are ouer carefull; if we be merrie, we are ouer merrie; if we be solemne, we are ouer solemne; if so, we cannot bee wise, but wee are ouer wise; so soone as wee are thought to know some thing, we would bee thought ignorant of nothing. There is a kinde of downe or curdle vpon wisedome, like the traine of Gentlewomen, which is more then needes, which we call *the crotchets of the braine*, which must bee weeded out as the tree is lopt when it groweth too thick, or els they wil perish in the braine, like skim which seetheth into the broth. The Scripture speaketh of many ancient, and many rich, and many strong, and many mightie, but of one wise man, and yet that wise man too before hee dyed, stept beyond *sobrietie*. Therefore euen as yee looke least other mens wisedome should deceiue you, so looke least your owne wisedome deceiue your selues: there is a kinde of wisedome, which is more contrarie to wisedome then ignorance, as good corne and bad corne come both to the market to bee solde, and the bad would haue as much money as the good: so true wisedome and false wisedome come both, shew both, offer both, praise both, & as Iacob tooke Leah for Rachel: so many take the worse for the better.

Exo. 7. 20. Pharaoh sayd, *Come, let vs doe wisely:* when he went about that which destroyed him. The Scribes, and the Pharisies and the Elders, tooke counsell against Christ, as though they would most wisely preuent their saluation. Iudas would betray his master wisely, and therefore hee came with a kisse, and sayd,
Gen. 4. *Haile Master,* when hee betrayed him. Cain thought to murther his brother wisely, and therefore hee called him aside into the field, as though he would walke with him, that none might see. Iezabell thought to kill Naboth wisely, and therefore she suborned false witnesses, and proclaimed a fast before the murther. Eue thought it wisedome to eate the forbidden fruit. Ab-
Gen 3. 5. salon thought it wisedome to lye with his fathers Concubines.
1. King 23. 9. The idle seruant thought it wisedome to hide his talent. The false steward thought it wisedome to deceiue his master. All these were wise aboue *sobrietie.* Of whom wee may say with
Rom. 1. 22. Paul, *presuming to bee wise they became fooles:* because they were wise to euill, their wisedome had but an euill end. Al these examples are recorded to giue credit vnto this doctrine, *Be not wise aboue sobrietie.*

As Paul would haue the Galathians zeale according to knowledge, so he would haue the Romanes knowledge according to *sobrietie.* He which forbiddeth vs to trust in our riches, and in our friends, and in our strength, forbiddeth vs to trust in our wisedome, *Trust not in thine awn wisedome.* We count the simple, fooles; but God counts the craftie, fooles. Hee which thinkes himself wise, is a foole *ipso facto.* And to shew that they are most fooles of all, the Apostle sayth, that God chooseth the
1. Cor. 1. foolish to confound them. It is sayd, *Be merrie and wise:* but it it may be said, *Be wise and wise:* for euery wisedome is not wise. As the wisemen went no further than they were guided by the
Matth. 2. starre, so a wise man should run no further then he is led by the word. When God hath brought thee vnto goodnes, he saith, *acquiesce:* set downe thy rest: goe no further than goodnesse: So when thou art come to wisedom, rest where thou art wel, as the
Mark 3. doue did in the Arke. The first blessing which Christ pronounced to any, is to the poore in spirit. As Paul would haue you rich in knowledge: so Christ would haue you poore in spirite, that is, humble in your knowledge, for the proud knowledge is the

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diuine knowledge: and wisedome to the wicked, is like the Arke vnto the Philistines which did them more hurt than good: Therefore as God appoynted the people their boundes, which they might not passe, when he talked with Moses in the Mount: so hee hath appoynted certaine precincts of wisedome, which when wee transgresse, we may be said to exceede our commission, like Shemei when hee went beyond the riuer which Salomon forbade him. The Raile or Pale of wisedome is *Sobrietie:* As wisedom is made ouerseer of all other vertues, so *Sobrietie* is made ouerseer of wisedome, to measure it foorth in euen portions and due reasons, that none of Gods gifts bee lost, as water is vnto the wine, to delay the heate of it, and salt is to meate, to make it sauourie: So *Sobrietie* is to wisedom, to make it wholesome and profitable to him which hath it, and them which seek it of him. *If thou hast founde honie* (sayth Salomon) *take not too much least thou surfeite.* Nay if thou haue found wisedome, take not too much, least thou surfeit. There is a surfeit of wisedome, which is the daungerousest surfeite of all other: When a man beginnes like Paul to bee puffed vp, which was Aarons and Miriams disease, when they murmured against Moses, because they thought themselues fitter to gouerne than hee. No vertue is better than wisedome and humilitie, but if a man bee proude of his wisedome and humilitie: then the vertue is turned into a vice. *If the light bee darkenes* (sayth Christe) *howe great is that darkenesse?* So if our humilitie bee pride, how great is that pride? If our knowledge bee ignorance, how great is that ignorance? Therefore as we remember, *Be wise as Serpents:* so let vs remember, *Be simple as Doues*, or else wee drowne in our wisedome like a light that quencheth in his owne tallow.

Pro. 25.16. *Num.* 12.1

Now that ye may know how to be wise according to *sobrietie*, there bee certaine properties of this sober wisedome, which I will shewe you. The first, is not to arrogate to our selues more than God hath giuen vs. As the man sayd, *I beleeue, Lord, helpe my vnbeleefe:* So the wise man may say, I vnderstand, Lord help my ignorance. For one thing which we know, we are ignorant of a thousand things which wee should knowe: yet the foolish virgins would be thought as wise as their sisters.

Fiue marks of a wise man.

No man can abide to bee disgraced of his wit: wee had rather seeme wicked than simple. As euery bird thinkes her owne birds fayrest: so euery man thinks his owne wit ripest. *There is a* Pro.30.12. *generation* (sayth Salomon) *which are pure in their owne conceit, but they are not clensed from their filthinesse*: So there is a generation which are wise in their owne conceit, but they are not clensed from their foolishnes.

There is a generation of such wise men: but he which is wise Pro 27.2. indeed sayth, *I am more foolish then any man*. He which is called Mat.11.29. *wisedome* sayth, *Learne of me to bee humble*. And he which was Num.12.3. counted *the wisest man before Salomon*, is called *the mildest mã vpon the earth*. Therfore Iames describing the wisdome which is from aboue, sayth, *that it is a gentle wisedome*: the gentle are not arrogant, but the scornefull.

The second propertie is, not to glorie of any thing in our selues, as Iames sayth, *Let him which is merrie sing Psalmes*: So Paul sayth, *Let him which glorieth glorie in the Lord* For as we say, *Thine is the Kingdome*, so wee say, *Thine is the glorie*: and therefore Dauid sayth, *Not vnto me Lord, not vnto me &c.* Oh (sayth Sathan) this is a thing to glorie of, knowledge and learning and wisedome, or els what should a man bee proude of? But when Christ heard his Disciples glorie that they had the gift of miracles, which is a greater matter than knowledge: yet he sayd, *Glorie not in this that ye can worke myracles*: therefore glorie not in this, that ye knowe him which can worke myracles. If thy wisedome bee giuen thee, then thou hast receiued 2.Cor.4.7. it, if thou hast receiued it, then I say with Paul, *Why doest thou glorie, as if thou hadst not receiued it?* Wisedom is not so base a thing that thine owne glorie should bee the ende of it: but as Hester thought *that her honour was giuen her for the glorie of God*, so the learned should thinke that their learning is giuen them for the glorie of God: the rich should thinke that their riches are giuen them for the glorie of GOD: the wise should thinke that their wisedome is giuen them for the glorie of God: the value and praise and honour of wisedome is to doe good, if we be wise to doe euill, we are not as wise as Serpents, but wise Serpents.

Iames 3. The third propertie is, not to despise other: therefore Iames cal-

calleth the true wisedome a peaceable wisedome, because it makes no strife, as hee which had fiue Talents, did not disdaine him which had but one, so they which haue moe gifts shoulde not contemne them which haue fewe: For as the Vnicorne dooth more good with one horne than other beasts doe with two, so some man dooth more good with one gift, then other doe with fiue, because they choake them with pride. When the Pharisie sayd, I am not like this Publicane, he sayd true, for then he was not like the Publicane indeede, because the Publicane was better than he.

The fourth propertie is, to keepe within our calling, hee which medleth with that hee hath not to doe, is compared to one that catcheth a dogge by the eares, and dare neither holde him still, nor let him goe, so hee can neither goe forward for want of skill, nor backward for shame. Paul sayth, he was set apart to preach the Gospell, so to euery worke GOD hath set some men apart, and fitted them to that worke, as hee did *Bezaleel* to the building of the tabernacle, and therefore vnlesse a man set himselfe apart to this worke, he should thinke of Peter, which when he stroke with the sword was bid to put vp his sword againe, for the sword was not committed to him, but the keyes. In Exod. 17. 11. we find Iosua fighting, and Moses praying, & Aaron & Hur holding vp his hands, so euery man should haue a seuerall worke. God hath giuen certaine gifts to certaine callings, as no man can exceede his gifts, so no man should exceede his calling. It is not meete that he should bee a free man, which was neuer a prentice, nor that he should leap into Moses chayre, that neuer sate at Gamaliels feet: If thou doest neuer so well, & be not called to it, the scripture saith straight, *Who hath required this of thee?* thou art an vsurper of anothers Office. A foole (sayth Salomon) is medling, shewing that a wise man medleth not, but where he hath to doe. Wee are compared to a bodie, some men are like the head, and they must rule: some are like the tongue, & they must teach: some are like the hand, and they must worke: when this order is confounded, then that commeth to passe which wee reade of Eue, *When the woman would leade her husband, both fel into the ditch.* Therfore as Christ said, *Who hath made me a iudge ouer you?* so they which

Exo. 17. 11.

Gen. 3.

Luk. 12.

are not Iudges should say, who hath made mee a Iudge? hee which is not a teacher shuld say, who hath made me a teacher? he which is not a ruler should say, who hath made me a ruler? And this is a better peace-maker then the Lawyer.

The fift propertie is not to bee curious in searching mysteries: this Paul meaneth, when hee sayth, let no man presume to vnderstand, aboue that which is meete to vnderstand: the starre when it came to Christ stood still and went no further, so when we come to the knowledge of Christ, we should stand still and goe no further: for Paul was contēt to know nothing but Christ crucified: It is not necessarie to knowe that which God hath not reuealed, and the well of Gods secrets is so deepe, that no bucket of man can sound it: therefore we must row in shallow waters, because our boates are light and small, and soone ouerturned. They which haue such crotchets and circumstances in their braine, I haue marked this in them, that they seldome find any roome for that which they should knowe, but goe to and fro, seeking & seeking like them which sought Elias bodie and found it not.

Let men desire knowledge of God, as Salomon did, but not desire knowledge as Eue did. For these aspiring wittes fall againe like Babel, and runne into doubts, while they seeke for resolutions. As the Iewes when they heard the Apostle preach, burnt their curious bookes, and had no more delight to studie such toyes, so as men come to the trueth, they are content to leaue these fancies, & say with Paul, *I know nothing but Christ crucified.* Curious questions and vaine speculations are like a plume of feathers, which some will giue any thing for, and some will giue nothing for. Paul rebuked them which troubled their heads about Genealogies, how would hee reproue men and women of our dayes, if he did see how they busie their heads about vaine questions, tracing vpon the pinacles where they may fall, while they might walke vpon the pauement without daunger? Some haue a great deale more desire to learne where hell is, than to knowe any way how they may escape it: to heare what God did purpose before the world beganne, rather than to learne what hee will doe when the world is ended: to vnderstand whether they shall knowe one another

ther in heauen, then to knowe whether they belong to heauen: this rocke hath made many shipwrackes, that men search mysteries before they knowe principles, like the Bethshanites which were not content to see the Arke, but they must prie into it and finger it: cómonly the simplest men bathe their heads about the highest matters, so that they meete with a rough and crabbed question, like a knob in the tree, and while they hacke and hewe at it with their owne wits, to make it plaine, their sawe stickes fast in the clift, and cannot get out againe, at last in wrath they become like male-contents with GOD, as though the Scripture were not perfect, and either fall into despayre, or into contempt of all. Therefore it is good to leaue off learning, where God hath left off teaching: for they which haue an eare where God hath no tongue, hearke not vnto God but to the tempter, as Eue did to the Serpent. This is the rule whereby a man may know whether his wisedome stand right: as a couetous man is needie in the middest of his riches, so a proud man is ignorant in the middest of his knowledge. Now if our wisedome were examined by these properties, I feare, as the Angel sayd, *Thou hast examined them which called themselues Apostles, and found them lyars*: so I might say, I haue examined them which call themselues wise men, and found them lyars. Indeede Salomon sayth, *Many boast of their goodnesse, but who can finde a good man?* So many boast of their wisedom, but who can finde a wise man? They are wise (sayth hee) in their owne iudgements, but he sayth not that they are wise in others iudgements. As Paul tolde the Athenians, that they were too religious: so he would tell many now that they are too wise, so wise, that they are fooles againe. The Galathians zeale was without knowledge, but our knowledge is without zeale, *hauing a shewe of holines*, as Paul sayth: so they haue a shewe of knowledge. But as the shewe of holines is hypocrisie, so the shew of wisedome is vanitie. If they which thinke themselues wise, bee wise; then wee haue more wise men then beggers, and peraduenture here bee more wise men, then of any other beside.

Reuel. 3.

Pro. 20. 6.

Col. 2. 7

As you haue heard the notes of them which are v[illegible] ding to sobrietie: so if you would know such as ar[illegible]

ſobrietie, you ſhall diſcerne them by theſe markes. Firſt, they will haue all them alike whereſoeuer they come, like parats. Secondly, they contemne other like the Phariſies. Thirdly, they ſpurne at him which tels them of their fault, like Abner. Fourthly, they iumpe with Cæſar, like the Herodians. Fiftly, they turne with the time, like Demas. Sixtly, they ſeeke their owne credit by the diſcredit of others, like the enemies of Paul. Seuenthly, they loue to heare their owne praiſe, like Herod. Eightly, aboue all things they would haue their owne wil, like Iezabel. Whenſoeuer theſe eight markes meete, there is a wiſe man, and a foole, a wiſe man in his owne conceit, and a foole in proofe: theſe are the wiſemen of the North, and the Philoſophers of England.

Thus you haue heard the wiſedome which is according to ſobrietie. If any man doe ſee the ſpots of his owne face in this glaſſe, let him *waſh and be cleane. He that is wiſe* (ſaith Salomō) *is wiſe to himſelfe, but he that is ouer wiſe, is wiſe againſt himſelfe.* Here you may ſee: that note aboue Ela is a iarring note, & alwayes makes a diſcorde in the harmonie. Chriſt would not haue vs wiſe Serpents, but *as wiſe as Serpents*, leaſt they which are like Serpents ſhould circumuent vs: to bee wiſe to euill is an euill wiſedome, and there is no ſuch enemie vnto knowledge, as the opinion of knowledge: for one which is wedded vnto his owne wit, will neuer bee counſelled of any. Therefore how neceſſarie is it to remember this doctrine, and God grant wee may remember it. I cannot tell how, no man can ſerue God, vnleſſe hee knowe God: for none doe obey him except they which doe know him, and yet it is ſayd that there was neuer ſo much knowledge and ſo little goodnes. Surely as Chriſt ſayd to his Diſciples, *O ye of little faith*, ſo he might ſay to vs, O ye of little vnderſtanding: for there is not too much wiſedome, but too much oſtentation: Humilitie is none of our vertues. They which ſhould teach others to be wiſe *according to ſobrietie*, paſſe the bonds of *ſobrietie* themſelues: euery man hath a common-weale in his head, and trauels to bring foorth new faſhions. As the Iewes were not content with ſuch rulers as God had appoynted thē, but would haue a King like the Gentiles. As the Papiſts are not content with ſuch lawes as GOD hath appoynted

poynted them, but they will haue traditions like the Iewes: So the wisedome of this world is, to deuise better orders, better lawes, better titles, better callings, better discipline, then GOD hath deuised himselfe. *Euery plant* (sayth Christ) *which my father hath not planted shall be rooted vp*: that is, euery title, and euery office, and euery calling, which God hath not planted, shal be rooted vp: to bee wise according to this booke, is to be wise according to *sobrietie*. Therefore seeke the wisedome of Christ, for the wisedome of the Serpent is turned to a *curse*; the wisedome of the Pharises is turned to a *woe*, the wisedome of Achitophel is turned to *follie*, the wisedome of Nimrod is turned to *confusion*, the wisedome of the Steward is turned to *expulsion*, the wisedome of Iezabel is turned to *death*. This is the ende of the deceiuers wisedome, of the extortioners wisedome, of the vsurers wisedome, of the persecutors wisedome, of the flatterers wisedome, of the sorcerers wisedome, of the hypocrites wisedome, of the Macheuelians wisedome. As Moses Serpent deuoured the Sorcerers Serpent: so Gods wisedome shal deuoure mans wisedome.

Wherefore, *By the grace of God which is giuen vnto me*, I say vnto euery one of you with Paul, *Bewise vnto sobrietie, be not ashamed to seeme ignorant of some things, but remember that it is better to seeme ignorant, than to be proud.* Thus you haue heard what wisedome is, now let vs pray vnto God for it.

FOOD FOR NEW BORNE BABES.

1. Pet. chap. 2. vers. 2.

As new borne babes desire the sincere milke of the word, that ye may grow by it.

THis Scripture (beloued in the Lord) containeth an exhortation to incite and stirre vp the beleeuing Iewes, that as GOD had enlightned them with some knowledge of his trueth, and sanctified them in some measure with the grace of his spirite: so they would proceede and growe on and daylie increase

increaſe more and more in the faith and feare of Ieſus Chriſt, like the glorious Sunne which ſtill augmenteth and redoubleth his heate and light, till it become to the middeſt of heauen, where is perfect day. Now the meanes whereby we receiue all our growth and increaſe in God, is the liuely preaching of the word of trueth. And therefore the Apoſtle by a figuratiue, and borrowed kind of ſpeech, earneſtly preſſing them to thirſt and to long for the word of God, euen the foode of their ſoules, as little infants (which are new borne) crye for the mothers milke to nouriſh and ſuſtaine them. For there are two births mentioned in the Scripture: the one fleſhly, and naturall by propagation from the firſt Adam, wherby original and our birth-ſinne, as it were a Serpents poyſon, paſſeth and transfuſeth it ſelfe into vs: the other heauenly and ſpiritual by renouation, from the ſecond Adam which is Ieſus Chriſt, whereby grace and holines is deriued and brought vnto vs.

In this latter and better birth, God is our Father to beget vs, the Church his ſpouſe our mother to conceiue vs, the ſeede whereby wee are bred and borne againe, is the word of GOD, the Nurſes to feede, and to weane, and to cheriſh vs, are the Miniſters of the Goſpell, and the foode whereby wee are nouriſhed, and held in life, is the milke of the word, as in this place. And therefore in as much as children which are newe borne, cannot increaſe in growth and ſtature, but muſt needes dye, and come to diſſolution, vnleſſe they be continually fedde and nouriſhed with wholeſome foode; it behoueth all the faithfull and godlie, who are quickened and reuiued in the life of God, *as newe borne babes to deſire the ſincere milke of the worde*, that they may growe by it. I thinke wee neede not many words to cleere the generall drift and ſcope of this Scripture, as we neede not many fingers to poynt at the ſhining ſunne. Let vs now therefore deſcend to the particular doctrines which iſſue and ſpring from the ſeuerall branches of this Scripture.

1. *Pet.* 1. 2.
Gal. 4. 6.
1. *Pet.* 1. 29.
1. *Theſ.* 2. 7.

Firſt here is noted a preparation, if wee will be bettered and increaſed by the word, we muſt be *as new borne babes*. Secondlie, our affection and duetie when we are *new borne*, wee muſt *deſire*. Thirdly, the matter and obiect of our *deſire*, *the milke of the word*. Fourthly, the qualitie *of the milke*, it muſt bee *ſincere*.

Laſtly,

Laſtly, the end & vſe for which we deſire it, that we may grow thereby. For the firſt poynt, wee muſt bee *as new borne babes:* Children we know are principally commended for ſimplicitie and harmleſnes: and therefore all thoſe which will profite in the ſchoole of Chriſt, and receiue light and comfort by the preaching of the word, are here taught to become *as babes*, to lay aſide all malicioufneſſe, and to bring holie and ſanctified hearts to the hearing of it. *Suffer the little babes to come vnto me* (ſayth our Sauiour) *and forbid them not: for of ſuch is the kingdome of heauen:* as if we were neuer fit to heare and learne of Chriſt, till wee bee reformed and newly chaunged into little *babes* againe. For *the ſecrets of the Lord* (as the Pſalmiſt ſpeaketh) *is with them that feare him:* to teach vs, that as Dauid would admit no vile perſon into his counſell: ſo God will admit no ſinfull ſoule into his ſecrets. If any man will doe Gods will (ſayth our Sauiour) he ſhall knowe of the doctrine whether it be of God or no, becauſe no mã can learne this doctrine, but he that dooth it, as no man could learne the Virgins ſong, but they which ſang it. And Salomon to the ſame effect ſayth, *The feare of the Lord is the beginning of knowledge:* as if the firſt leſſon to bee wiſe, were to be holie: and therefore Chriſt is ſayd to haue expounded all things to his Diſciples apart, to ſhew, that if wee will haue Chriſt to teach vs, wee muſt goe apart from the world. So that as a man ſlippeth off all his cloathes, whē he goeth into a bath to waſh him: ſo we muſt ſlip off all our ſins, whē wee come to the word to ſeede vs: for wiſedome will not reſt in the defiled ſoule, nor in a bodie that is ſubiect vnto ſinne. As the diuell would not dwell but in a houſe that was ſwept from godlineſſe: ſo the graces of God will not come vnto the heart which is not cleanſed from wickedneſſe, for God wil not powre new wine but into new veſſels: therefore vnles ye haue prepared new hearts, looke for no new bleſſings to be powred on you. The Iewes read the Scriptures daylie in their Synagogues to finde Chriſt, but all in vaine, becauſe the vaile is not taken away in reading them: Euen ſo doe we preach in vaine, and you heare in vaine, becauſe the vaile of ſin which is drawne like a Curtaine ouer your hearts, hideth and eclipſeth the glorious light of the Goſpell from you. And therefore (beloued brethren)

Mat. 18.4. 1.*Cor.* 14.20

Luk. 18.29.

Pſal. 25.14.

Iohn. 7.17.

Reuel. 14.3.

Prou. 1.37.

Luk. 11.25.

Mat. 9.17.

brethren) if you will haue the Lord to blesse your hearing, and to prosper our preaching, you must wash and rince out the dregs of sinne that are frozen in you, you must purge the leauen of maliciousnes that sowreth your soules, you must cast vp your couetousnes, and your pryde, & your slothfulnes, & your partiall preiudice, like the serpent which spues vp his poyson when hee goes to drinke: For this is the cause why there are so many fruitles and non-proficient hearers, because there are so many sinfull and wicked hearers. It is said of Christ, that *he did not many greate works in his own countrie for their vnbeliefs sake*: so it may be said, that God concealeth many great mysteries of faith from vs for our sins sake. Our wickednes stoppes Christs mouth that he wil not speake, as the Iewes incredulitie chayned his hands that he would not worke. Wil an Embroderer teach an other mans seruant his trade, if he knowe he will hurt him? No more wil God teach the diuels seruants his trueth because hee knoweth they will offend him. The seed which fell into the thornie ground, sprang vp very cheerfully for a time, that it might seeme to giue great hope of a ioyfull harueſt: but because thornes grewe vp with it, at length they choked it: so that vnles we cut vp the thornie sinnes which naturally sprout & spring vp in vs, they wil ouerthrow al the good plants of holie doctrine that are grafted in vs: and therfore the Prophet Ieremie willeth vs to *breake vp the fallow ground, & not to sowe among thornes*, as if the heart must firſt be sanctified, and afterward instructed, as yron must first be heated, and afterwards be fashioned. In regard whereof, I beseech you (my beloued) in the feare and reuerence of Gods blessed name, looke to your feete when ye enter into the house of God: presse not into this marriage feast without a *wedding garment*, tread not in the holy sanctuarie to heare the word, with an vnsanctified, and a defiled, and a filthie soule.

Mat. 13. 11.

Mat. 13. 22.

Iere. 4. 4.

A man wil not keepe the Sabbaoth in his working apparel, but will put on his richeſt iewels, and array himselfe in his best attyre, and yet wee make it no scruple at all to come vnto the Sabbaoths exercise with a prophane, and a wicked, and our worky day heart. When Nadab and Abihu offered strange fire before the Lord, God said, *I will be honored in them that draw*

Leu. 10. 3.

nigh

nigh vnto me, to ſhew that the Lord doth then looke for more holines at our hands, when by practiſe of his ſeruice, and the dueties of holie religion, we approach to draw more neere vnto him. Wherefore, to ſhut vp this poynt, as the begger (in the Goſpell) caſt off his cloake to come to Chriſt: ſo muſt wee caſt off the cloake of our wickedneſſe, whē we come to heare. We muſt be *as babes*, if wee will bee Chriſts pupilles, becauſe he reuealeth knowledge and wiſedome to none but *babes*. *Mat.* 11. 25. And yet wee muſt not bee *babes* onely, but *new borne babes*, which haue a newe ſoule, a newe life, newe members, newe affections imparted to them. Whereby wee learne, that it is not enough in our regeneration, to redreſſe and reforme ſome one diſordered affection in vs, but wee muſt bee chaunged and newe faſhioned in euery part. As Saul when the kingly ſpirite came vpon him, was turned as it were into another man: So wee when the world begetteth vs anew, muſt bee turned and changed into other men, and therefore they which are implanted into Chriſt, are called *new creatures*, becauſe neither the olde heart, nor the olde hand, nor the olde eare, nor the olde eye, will ſerue the turne, but al muſt be molten and new framed againe. For *whatſoeuer is borne of the fleſh, is fleſh*: If we will haue it ſpirit, that is fit for Gods worſhip, who *is a ſpirit, and will bee worſhipped in ſpirit and trueth*, it muſt be borne againe of the ſpirit. *Pſal.* 51. 10. The ſenſe hereof made the Prophet Dauid crye out, *Create in me a cleane heart, O God, and renne a right ſpirit within me*: and therefore wee muſt not patch and peece vp our hearts for God like a beggers cloake which is made of ſhreds, but we muſt be renewed and thorowly chaunged in the ſpirite of our mindes. When Naaman the leper had waſhed in Iordan, his fleſh came againe like the fleſh of a young childe: If the leproſie of ſinne bee waſhed and purged from vs, all our affections, and all our deſires will bee altered and chaunged like the fleſh of a childe. And therefore if wee will fit our ſelues to be good hearers, wee muſt not entertaine friendſhip with any ſinne. As the Adder ſlips off her skinne, and the Eagle caſteth her bill: ſo wee muſt quite ſlip our ſelues off all our luſts, when *as new borne babes* we come to heare.

Iohn 3. 6. *Iohn* 4. 24. *Mat.* 11. 25. 1. *Sam.* 10. 9. 2. *Cor.* 5. 17.

Touch no vncleane thing, ſayth the Lord, becauſe ſinne will 2 *Cor.* 6. 17.

cling

cling to the conſcience like bird-lime to a feather, therefore we muſt not touch it: it muſt not haue a finger of vs. When the diuell made his reentrie, hee tooke vnto himſelfe ſeuen other
Iohn 15.5. ſpirits worſe then himſelfe. Thus one diuell brings moe diuels, and one ſinne pulles on more ſinnes, as one crow calleth many crowes to a carrion: and therefore as the leauen was hid in the meale till all was ſowred: ſo let vs neuer reſt ſeaſoning our ſoules till all be ſanctified: for then wee be fit to vnderſtand euery part of Gods will, when wee bee in euery part new borne againe.

Furthermore, this poynt diſcouereth and deſcrieth a groſſe error in Poperie, concerning the workes of nature, which are wrought and effected by the ſingle vertue and power of our own free will without the finger and grace of God. For whereas the Papiſts acquite many of them, and cleere them from ſinne, as if an vnregenerate man, by the ſtrength and abilitie of his owne will, as it were mounted vpon his owne wings, were able to aſpire to the accompliſhment of holie deſires: we ſee that the Apoſtle in this place maketh no other account of the
Eph. 4.14. vnregenerate, then of dead men: and therefore that they muſt bee quickened and new borne againe, before they can practiſe or performe any vitall action in the life of God. Chriſt is reſembled to a *Vine*, and we to the *branches*: for that all the iuice and ſappe whereby the *branches* ſpring and liue, iſſueth and ariſeth from the roote of the *Vine*: ſo all the grace and goodnes that is in vs, droppeth and diſtilleth from the riches of the perſon of Ieſus Chriſt. Before God bleſſed Sara, ſhe was barren, & childleſſe: ſo vntill God bleſſe our hearts, they be wicked, and fruitleſſe. And therefore as an vncleane fountaine cannot ſende foorth ſweete water, nor a bad tree bring forth good fruite: no more can the corrupt and wicked heart of the vnregenerate, budde and bring foorth any good and vertuous actions. Thus much of our condition and preparation, whereby wee haue learned with how holie, and with how ſanctified affections, we ought to repayre to the hearing of the word. Now followeth our duetie and affection when we are *new borne*.

As new borne babes deſire. We muſt not bee children in wauering and inconſtancie, becauſe the Apoſtle ſayth, that God hath

hath furniſhed his Church with Paſtors and Teachers, *That we* Mat. 12 41
be no more children wauering and carried about with euery wind of doctrine, reeling from faith to faith, from religion to religion, like a drunken man from wall to wall. Nor wee muſt not bee children in vnderſtanding and knowledge, becauſe the ſame Apoſtle ſaith, *Brethren bee not children in vnderſtanding, but* 1. Cor. 14 20
concerning malicioufnes be children, but in vnderſtanding be of a ripe age. But we muſt be children in an ardent and burning affection, in thirſting and longing for the word of God. *Bleſſed* Matth. 5. 6.
are they which hunger and thirſt after righteouſnes for they ſhal be filled, becauſe *God filles the hungrie with good things, but the rich and the wealthie hee diſmiſſeth emptie.* The kingdome of God ſuffereth violence, becauſe none can enter at the narrow gate, but ſuch as ſtriue, and throng, and thruſt to enter. And therfore as when the damme feedes her young, euery bird gapeth, and ſtuggleth, and ſtretcheth out the necke to receiue the foode: ſo when we come to heare, euery man muſt reach, and ſtretch out his heart to receiue the word. For then indeede the word worketh moſt effectually in vs, when our hearts before are kindled and inflamed with deſire of it, like waxe which receiueth any ſtampe after it is heated. The Shunamites childe which was raiſed by Eliſha, ſo ſoone as his fleſh began to waxe warme, neeſed, and opened his eyes, and reuiued againe: So when wee waxe warme in the ſpirite, and conceiue a deſire and a thirſt of the word of God, it is an vndoubted token that we are borne againe, that there is breath and a ſoule within vs, and wee are not vtterly dead in the life of grace. As contrariwiſe, they which haue not a ſharpe and hungrie appetite to bee fed and ſatisfied with *the milke of the worde*, are but dead carcaſſes, and skinnes full of rotten bones: ſo that this citie which ſhould bee the glorie of the kingdome, may well bee termed *Golgotha, The place of dead mens ſkulles*, in regard there are ſo many thouſand ſoules dead in ſinne, dead in *deſire*, who haue no thirſt and hunger for *the word* of God. If they haue a bare reading Miniſter, as children haue a puppit to playe with, they thinke themſelues in a happie ſtate: as if Eliſhaes ſtaffe could raiſe the dead childe without Eliſha, and the worde giue life without a Preacher. It may be they can bee content with Micah, to accept a Leuite if they light vpon him: But who will

ſend to Hieruſalem the ſchoole of the Prophets, as Saul ſent to Bethelem to fetch Dauid for his comfort? I thinke you knowe my meaning. I would not wiſh you to waite till preachers offer themſelues to inſtruct you, but to ſend to the Schooles of learning to prouide godlie and able men, who may miniſter the word in due ſeaſon. Balaake, becauſe hee longed for Balaam, went to the vtmoſt coaſt of the countrey to meete him. The father, becauſe he longed for his prodigall ſonne, ranne to kiſſe him a great way off. Dauid becauſe hee longed for the Arke, went and brought it vp from Kiriathaim: So then indeede we deſire the word of God, when wee will not ſtay till it come vnto vs, but wee will preuent it, and goe to the vtmoſt borders of our countrey to fetch it home vnto vs. Wee muſt *deſire the milke of the word*, and we muſt *deſire* it *as babes*, that is, in three reſpects. Firſt, they ſay children ſo ſoone as they are borne into the world, preſently crie out for the mothers dugge: ſo muſt we ſo ſoone as wee feele the grace of God to haue renewed vs, while we are yet hot from the wombe, hunger and thirſt for the *milke of the word*. If the mother ſhould deferre to giue her child ſucke, were it able to liue a moneth, or a weeke, or a daye? No more is our faith able to ſuſtaine and ſupport it ſelfe, vnles it bee preſently nouriſhed with the foode of life. Chriſt ſo ſoone as
Mark.5.46. he had rayſed vp Iairus daughter commaunded her meate, as if it were in vaine for vs to be quickened by the finger of his power, vnleſſe we be fed by the worde of his grace: and therefore
Gen.2.6. Eden was watered ſo ſoone as it was planted, to ſhew that we muſt be ſtrengthened ſo ſoone as wee are inſtructed: ſo that it is a great faulte among vs, when God hath quickened vs with his ſpirit, and we perceiue his graces to budde and to bloſſome in vs, that we preſently prouide not moiſture to nouriſh and to preſerue them. Wee count it a miracle that Elias liued fortie dayes without foode: and yet we after many yeares of famine, ſtill poſte off the feeding of our ſoules. Wee thinke it alwaies too ſoone to begin, though we begin then when we are readie to ende, as the rich man, who then went in hand to inlarge his barnes, when hee was euen at deaths doore to reſigne his life.
Mar.7.23. As Chriſt was then ſent for to heale the Rulers daughter, vvhen ſhee vvas ready to depart: ſo, many neuer deſire the preachers comming, vntill they be ready to dye. They ſay that the time is not

yet

yet come that the Lords houſe ſhould be built: nor yet time to ſanctifie their ſoules for God; nor yet time to prouide for *the milke of the word.* And thus we poſte off from day to day, from yeare to yeare, till we be arreſted by death: As the bad Lawyer driues off his Client from terme to terme, til the ſuit be loſt. Lot was ſo long loitering and triffling in Sodom, that the Angel was faine to plucke him out with violence; and certainely vnles the Lord by the good meanes of his prouidence ſhould plucke vs out of ignorance and darknes wherein we vſe ſuch trifling, and plunging, and delaying, that ſcarce one of a thouſand would be ſaued. Wherefore (beloued in Chriſt) if Paul haue planted you in the true faith, deſire alſo an Apollo to water you. If the foundation bee layd by a maſter builder: ſeeke out a skilfull workeman, who may roofe it alſo: if ye haue receiued one grace, ſpeedily deſire the preaching of *the word*, that it may increaſe and growe vp by dreſſing and manuring vnto a double grace: for euen the beſt gifts will wither and decay in you, vnleſſe they bee preſently watered with *the word.* Againe, wee know that children are ſo greedily carried with a deſire of the food, that when hunger aſſailes them, they neither regard leiſure, nor neceſſitie, nor willingnes of the mothers, but all excuſes and buſines ſet apart, ſo ſoone as they crie for it, they muſt bee fed: Euen ſo wee muſt not thinke it enough to deſire *the worde*, but wee muſt be earneſt and feruent, and importunate in calling & crying for it. A notable parable is in Luke, how one called for bread in the night, the other anſwered that hee was in bed; which ſeemed a reaſonable anſwer, and yet it would not ſerue: So we haue long called (my brethren) and vve haue a great vvhile craued the bread of life, though it may ſeeme a reaſonable anſvvere, that they cannot giue it vs vvithout impouerifhing themſelues and their children, vvho are fat and inriched vvith the Miniſters maintenance: yet vve ought not to be daunted and diſcouraged ſo, but to continue asking ſtill, as Peter continued knocking till the doore vvas opened. For as Iehu vvas knovvne by his furious marching; ſo you may knovv a faithfull and true Chriſtian, by his zealous perfecting of holy purpoſes. The mother doth not alvvaies feede her childe for loue, but many times to keepe it ſtil and quiet, is conſtrained to leaue all, and giue it ſuck: So if our mother neither reuerenced GOD, nor feared men, yet if vvee *Luk.* 11.5. *Act.* 12.

would bee earneſt and importunate with her, if we would continually crie and call for it, as babes do for the milke, ſhe would feede vs at laſt, if not of loue, yet at leaſt to be eaſed of vs. It is an old ſaying, that hee which asketh faintly teacheth vs to denye him: If wee will teach men to graunt vs, wee muſt aske it with courage and conſtancie. And therefore as Iacob wreſtled with the Angell and ſayd, *I will not let thee goe vntill thou bleſſe me:* ſo muſt our requeſts wreſtle with the Gouernours of our land, and ſay, I will not let you reſt vntill you heare me.

This doctrine enditeth and conuinceth a great number of vs, who though wee haue a deſire to the word, yet wee are ſo chill and ſo colde, and ſo looſe in it, that in euery croſſe euent, wee ſtand ſtone ſtill. If it be but a ſtraw it is a blocke in our way, be-
Ieremi.9.3. cauſe as Ieremie ſpeaketh, *Wee haue no courage for the trueth vpon earth:* wee haue ſome loue to the trueth, but wee haue no courage to labour and aduenture for it, as a Marchant that would gladly gaine, but dares not venture the ſeas for feare of drowning. If the people be ſomewhat backward, or a preacher cannot bee procured at the firſt daſh, while the fit is freſh vpon vs, we take our diſcharge, & caſt off the care for euer after. The ſlouthfull man ſayes, *There is a Lyon in the way:* And ſo we diſcourage our ſelues in ſeeking good thinges, becauſe there is paines in the way. But if we deſire the word, as babes do milke, we muſt neuer reſt to deſire it, vntill we haue it.

Laſtly, wee know children are continually crauing foode; a little pauſe, and then to the breaſt againe: and therefore wee muſt not be gorged and glutted with once ſeruing, but continually deſire it: Wee muſt bee of Elias diet, bread and fleſh in the morning, and at euening too; ſo morning and euening our ſoules muſt bee fed. The Apoſtle exhorteth, *Let the worde*
Col 3.16. *of God dwell in you*, becauſe it muſt not take vp a nights lodging and ſo bee gone, but it muſt bee a continuall reſidence and abode in our hearts. Though the ground bee good, yet it muſt haue the former and the latter raine to make it fertile, and yet many of vs thinke to growe greene with one ſhower, and to goe vnto heauen with one ſermon. It is reported of the faithful,
Act.2.6. that they continued daylye in the Temple, as if a Sabbath dayes exerciſe would not ſerue the turne, vnleſſe we had ſome ordinary repaſt in the workie dayes alſo: and therefore as

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the lampe burned continually in the Temple without quenching: so the word must continually sound in our eares without intermission. Thus you see (beloued) that if you will *desire the milke of the word as new borne babes*, you must desire it presently without delay, importunatly without fainting, and continually without loathing, and being satisfied with it.

Now we come to the matter and obiect which we must desire; namely, our food and nourishment in Christ, which is here called *the milke of the word*. To this our Sauiour recalleth vs from all our dainties, Labour not for the meate that perisheth, but for the meate which indureth to eternall life. For *the word* is euerlasting foode and immortall seede, because it makes vs immortall, and to last for euer. Wee desire wealth, honour, and pompe, and pleasure, and euery thing, saue *the milke of the word* which we should desire, like Adam who had all trees, and yet liked none but the forbidden tree. There is a *desire of the word*, but it is a tare to choake the good corne; There is a desire of money, but it is the roote of all euill; There is a desire of the flesh, but it fighteth and wageth warre against the spirit; There is a desire of preheminence, but it is swelling and ambitious; There is a desire of reuenge, but it ariseth from a rash and carnall spirite; There is a desire of praise, but it is cursed and pharisaicall; the blessed and holy desire is, *to desire the milke of the word*. When Ionathan saw the hony dropping, he must needes bee licking: so when yee see the milke of the Gospell yee must desire to bee sucking. Of all the blessings of Canaan this was the chiefest, that it flowed with milke and honey; and this incouraged the Israelites to trauaile to it, in the desart to possesse it. The *word* is a land flowing with better milke and honey, and wee must not thinke any payne or toyle too much to attaine it. God hath many names in scripture to make vs conceiue more honorably of him: so hath the worde many titles to make it more amiable: It is called a *lanterne* to direct vs, *a medicine* to heale vs, *a guide* to conduct vs, *a bit* to restraine vs, *a sword* to defend vs, *water* to wash vs, *fire* to inflame vs, *salt* to season vs, *milke* to nourish vs, *wine* to reioyce vs, *raine* to refresh vs, *a treasure* to inrich vs, and *the key* to open and vnlock heauen gates vnto vs. Thus the *word* is named in all things, that wee should

Ioh. 6.26. *1. Pet.* 4.23. *Mat.* 13.22 *1. Tim.* 6. *Iam.* 4.1. *Luk.* 9.54. *Ioh.* 12 45. *Psalm.* 119. 10.

only desire it in stead of all things. And surely therefore *the word* is in so small request among vs, because wee knowe not what blessings it bringeth with it. It is the word of saluation, because it saueth the soule from pining, as the corne which Ioseph sent, did Iacobs house from famine. So that as Elisha said of Iordan, *wash and be clensed:* so may we say of the *word*, Heare it and be saued. It is called *the word of life*, because it reuiueth the spirite, as Elishaes bones reuiued the Israelite. It is called *the worde of reconciliation*, because it is like a golden chayne to linke God and vs together. And in regard hereof, it is called *a iewell of inestimable price*, as if all the treasure in Egypt were not wealthie enough to buy it. And therefore, as Dauid longed for the Well of Bethlehem: so must wee long and languish for *the milke of the word*. The *word* is resembled to *milke* in three respects. First, because it is the only food of the faithfull, as milke is the only and proper food of babes. Secondly, because it is not hard and intricate, but plaine and easie to be conceiued, as milke is easie to be digested. Thirdly, because it is sweet and comfortable to the soule, as milke is sweet and pleasant in taste.

Mat. 13 16.

Deut. 12. 32 For the first poynt, the Lord chargeth the *Israelites, to doe whatsoeuer he had commaunded, and not to adde or diminish any thing*. And Iosua, Iosiah, Ezra, and the rest, when they would renew the Lords couenant with the people, reade nothing but the law, to shew that it was the only rule and square of all their duetie: and therefore Esay recalleth vs to the law and to the testimonie, &c. and Christ sends vs *to search the Scriptures, because by them wee haue eternall life:* and therefore the Popish church (which not content with the milke of the Gospell) hath broached many heathen traditions, and vnwritten trash; doth not feede but choke and poyson her children with them, and deprue the Lordes people of this foode of life, and like cursed Philistines stop vp the wels of water which other haue digged: what doe they els but starue and famish so many Nations? For well may their hedge priests like drie Nurses delight and disporte the children for a season; but when hunger bites; when the distressed conscience would bee fedde and comforted, then they are not able to affoord them the very crums from Christs table, and therefore we must needs account the estate of those congrega-

Esay 8. 20.
Iohn 5. 39.

congregations to bee full of dread and horror, which haue not this *milke of the worde* to feede their soules, which want a good stewarde to giue them their meate in due season: which like the Egyptians lye crawling in the darke, when other Churches enioy most comfortable light. Iacob forsooke the blessed land of Canaan when it had no bread, and can wee bee enamored of those assemblies where there is no soules foode? If yee did consider (my beloued) that ye cannot bee nourished vnto eternall life, but by *the milke of the worde*; ye would rather desire your bodies might bee without soules, than your Churches without preachers. I tremble to thinke how oft you haue heard this, and yet how little you haue performed it. For the second poynt, that the doctrine of the Gospell is plaine, appeareth, when the Wiseman sayth, *All the words of his mouth are plaine and easie to him that will vnderstand. The testimonie of the Lord is sure, and giueth light to the simple. If our Gospell be hid* (sayth the Apostle) *it is hid vnto them that perish*: for as the Sunne which was made to lighten all things, is most light: so *the word* which was made to cleere all things, is most cleere: so that if there bee no communion betweene light and darknes, and *the word of God be a lanterne vnto our feete, and a light vnto our pathes*; then it is euident that the *word* hath no darkenes in it. If wee see not all things, the fault is not in the light, but in the eye; as Agar could not see the water which yet was before her, and therefore our aduersaries falsly charge the Scriptures of exceeding hardnesse and intricatenes. When the spies were returned from Canaan, they could not say but that it was a good land; but they sayd it was hard to come by: so the Papists must needes confesse, that the Scripture is a good *worde*, and yet to dissuade the Lords people from a serious and diligent search of it; they bring vp a slaunder and say; it hath many obscurities and by-paths. But as Elisha sawe the horses and fierie chariots which his enemies could not see: so (beloued) if yee come with a faithfull and a holy heart to the *word* and to the Scripture, yee shall see that plainnesse and eatinesse in the doctrine which our aduersaries cannot see. For the third poynt, that the Gospell is the onely comforte and consolation of a faithfull soule; the Prophet Ieremie sayth, *Thy wordes were found by mee, and I did eate them, and thy*

Prou. 8. 9. *Psal.* 19. 7. 2 *Cor.* 4. 3. *Psal.* 119. 5. *Numb.* 13. *Ier* 15. 16.

Psalm.119. 111. *thy word was vnto me the ioy and reioycing of my heart. Thy testimonies haue I taken for an heritage for euer: for they are the ioy of my heart.* As a man will bee glad to bee hired to a Noble man: so Dauid when hee had gotten *the milke of the worde*, reioyced as much as if he had beene hyred vnto God: and therefore, in all the ſtorie of the Acts, we ſee ioy and comfort to haue followed *the worde*, as Eliſha followed Elias, and would not leaue him. So the Wiſemen reioyced exceedingly when they ſawe the ſtarre which ſhould leade them to Chriſt: ſo ye haue matter of great ioy and comfort, when yee heare *the word* preached which ſhall carrie you to heauen, like the chariots which conueyed Iaacob into Egypt. There bee manie Michols in this land which haue mocked King Dauid for dauncing before the Arke. There are many which tearme vs headie and fooliſh men, becauſe we come and throng, and preaſe thus to a ſermon: but as Chriſt ſayd, *Father forgiue them, they know not what they doe*; So God forgiue them, they know not what they ſay: for if they did feele the calme of conſcience, the ioy of heart, the conſolation of ſpirite, and the exceeding and euerlaſting comforts in God, which the faithfull poſſeſſe and enioy by hearing *the word*, they would account vs not onely fooles, but ſtarke mad, if al the pleaſures, or profits, or dangers of the world ſhould withdrawe or withhold vs from it. So much for our foode; now wee come to the qualitie of our food.

It muſt bee *ſincere*. *Sincere* both in his ſauour, and alſo in effect and operation: for, as in nouriſhing our bodie naturallie, our blood cannot be good if our diet be vnwholſome: ſo in feeding our ſoules ſpiritually, neither our hearts nor affections, nor our words, nor our workes can bee good, vnleſſe *the milke* be wholſome whereupon we feed: and therefore, as our Sauiour Mat.4.24. bids vs *take heede what wee heare*: ſo the Apoſtle to the like effect, giues a caueat to take heed vpon what we feede; for there is a *pure and freſh doctrine*, in Ier.1.7. and there is a *ſower & leauened doctrine*, in Matt.16.6. There is a *new wine* of the Goſpell in Mat.9.17. & there is a *mixed wine* in the cup of fornicators in Reu.17.4. There are *wholſome words* in 2.Tim.1.13. & there are *corrupt and vnwholſome words*, Epheſ.4.29. There is a *doctrine of God*, Iohn 7.16. and there is a *doctrine of diuels*, 1.Tim.4.1.

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There is *an edifiyng and a building worde*, and there is *a fretting and a cankred word*, 2. Timoth. 2. 17. As the Prophets children cryed out *death in the pot*; so some places may say, *death in our foode*: and hereof it is, that wee are so often forewarned in the Scripture to *beware of the leauen of the Scribes and Pharisies*; to *take heede of the Prophets which come to vs in sheepes clothing*: to *beware that no man seduce vs through Philosophie*: to *try the spirits whether they be of God or no*; as wee must taste our foode before wee digest it: to trie our golde before wee treasure it: Christ tasted the vineger but would not drinke; so when wee taste false doctrine wee must reiect it. There are many greedy of milke, but it is Dragons milke: they take great paines to learne, but it is to learne the language of Ashdod, and not the language of Canaan: they runne to heare, but to heare fables & vntrueths. Nimrod was as painefull in building of Babel, as Salomon in rearing the holy temple. Micah entertayned a Leuite, and consecrated his siluer, but to an idolatrous worship. The Israelites melted their eare-rings, but to erect a calfe. Iezabel fedde a great rout of trencher chaplaines, but to honour Baal. Many desire to haue *milke*, but they will haue it from dragons poysoned; and therefore wee are here warned to *desire the sincere milke, &c.* For the Lorde will not haue the wine of his worde to bee mingled and mashed with the water of humane inuentions. *He that hath my word let him speake faithfullie*: what is the chaffe to the Wheate? God would not haue one fielde sowed with two kindes of graine; to shew vs that he would not haue one heart filled with two kindes of Doctrine. Dagon could not stande with the Lordes Arke; no more can Christs truth holde any feilosship with the worde of error: and therfore as the ministers must beware that they make not merchandise of the word of God, so must the people also, that they drink not any *milke* but that which is sincere. And here ye ought (my beloued) more carefully to behaue your selues, as ye see the diuell more subtilly to assault you, and vnder the cloake of zeale and reformation, to bring into the Lords sanctuarie most wicked prophanation. *Ier.* 23. 21.

As a man will bee more warie to trie euery peece of golde, when

when he sees many counterfeit and Flemmish angels to flie abroad: so, when yee see many sortes of doctrine, crawling dayly like Locusts out of the bottomlesse pitte, yee must bee more diligent to taste and trie which is sound and sincere. It followeth:

That yee may grow by it. Here is the ende of our hearing, That wee may *grow* in grace and increase in the faith of righteousnes: for the faithfull are called *the trees of righteousnes*, because they must bee alwaies springing: *liuing stones*, because they must growe in the building: *good seruants*, which must trade and traffique the Lords talents to increase: *fruitfull branches*, which must be purged and pruned by the hand of the heauenly husbandman. Isaac must not alwayes hang on Saraes breast, but must bee weaned: so we must not alwayes be children, but growe vp and increase and profite more and more. As the star neuer ceased till it came ouer Christ; so we must neuer rest walking till we come to God. If we haue faith, we must *proceede from faith to fayth*: if wee haue loue, we must *increase and abide in loue*: if we haue zeale, we must *endeuour to be consumed with zeale*: if we be *liberal to the distressed Saints of God*, we must *double our liberalitie*, as Elkana gaue Annah a double portion. If we *read the scriptures*, we must *go on and continue in prayre*: if we *giue almes*, we must step on one foote further, and *giue them with cheerefulnes*: and thus as the Eagle continually soareth till she come to the highest: so must we still increase till we come to perfection. *Let vs be led forward vnto perfection*: as if a faithfull man were like a ship vnder sayle, neuer anchoring till hee arriue at heauen. The greater is our sinne which heare, and heare, but are neuer the more reformed for our hearing, like Pharaohs ill fauoured kine which deuoured the fatte kine, but remayned as ill fauoured as they were before; so many of vs when we haue lugged the breast almost drie, after twentie or thirtie yeares feeding, are as skregged and leane as wee were before. No man almost among vs is more zealous, no man more faithfull, no man more cōstant for the truth, no man more feruēt in religion, no man more sanctified, no man more diligent in practising, nor lesse vitious now, then he was one hundred sermons

Esay 61.3. 1.*Pet.* 2.3. *Mat.* 25.16 *Iohn.* 15.2.

Iohn 1.17. 1.*Thes.* 3.12 *Iohn* 2.17.

1.*Tim.* 3 13. *Ioh.* 12. 12. 2.*Cor.* 9.7.

Heb. 6.1.

mons agoe, as if we were night-blacke rauens, which cannot be waſhed with all the ſope of the Goſpell. Though wee haue long heard and ſtill deſire to heare, yet wee doe not *growe* by our hearing, wee are very dwarfes in Chriſt ſcant able to goe, little in faith, little in loue, little in patience, little in obedience, little in zeale, like Zacheus, ſo little that wee cannot ſee Chriſt. This is an vndoubted euidence that wee haue not fleſhy but ſtonie hearts, which though they bee waſhed, yet they cannot bee watered with the ſweet ſhowers of the Goſpell: For, is there not in euery tauerne, and in euery ſhop, and in euery houſe, and in euery hall, as much couetouſnes, as much briberie, as much couſoning, as much wantonnes, as much maliciouſnes after this long ſhine of the *word*, as there was before? Are wee not now as ſlouthfull in Gods ſeruice, as diſſolute in the practiſe of Chriſtian duties, as diſhoneſt in our dealings betweene man and man, as proud in our attire, as light in our behauiour, as hypocriticall abroad, as ſinfull at home, as wee were before? And what is the reaſon hereof, but that we come to the fountaine, rather to draw than to drinke: rather to heare than to bee bettered, and ſanctified and increaſed by our hearing? One ſort heareth not at all, like Eutichus which was ſleeping when Paule was preaching: another ſorte forgets all as Nabuchadnezzar did his dreame, the moſt ſort remembers all, but will make no practiſe of it, as a Carpenter which ſhould ſquare all by rule, and ſtickes it at his backe, and workes all by aime. But affiitedly (my beloued) it were better you neuer heard, then thus in deſpight of God to abuſe your hearing. *If I had not ſpoken to them* (ſayth Chriſt) *they ſhould haue had no ſin, but now haue they no cloak for their ſin.* What cloak can ye haue when God offereth grace, & ye wilfully refuſe it? As meat, the more a man receiueth, the more it diſtempereth, if it be not digeſted; ſo the more ye learne, and the more ye heare, the greater is your ſin if ye grow not by it: if the ſeruant which hid his talent in a napkin was ſo hādled, what ſhal be don to thē which ſuffer their talent to periſh? And therfore euery mā muſt *beware how he heareth*: euery mā muſt *take heed that he receiue not the grace of God in vaine, that he deſire the milk of the word*, to bee bettered and increaſed by it. Wherefore whoſoeuer thou be that heareth this, & will heare other; ſearch thy conſcience

Act. 20 9.

Ioh. 15. 22.

ence, whether thou be growen in any vertue ſince thou heardeſt the laſt Sermon: conſider what ſinne thou haddeſt the laſt Sabbath, which thou haſt not this Sabbath. If thou find no change, then the *Word* hath not had his working in thee: thou art not increaſed by the foode which thou receiuedſt. Will not a man be angrie to ſet his child to ſchoole, and find him alwaies at his A,B,C. or the firſt principles of ſanctification? So God will be diſpleaſed, if we be negligent and ſlacke and neuer take out his leſſons, but ſtand at a ſtay.

I know many of you will giue me the hearing of this, as you haue done many of my brethren heretofore: but as the worme ſtroke *Ionas guord*, and it died in the morning: ſo by the next morning a greedy worme of couetouſnes, or the like ſinne will haue periſhed all. If it doe ſo, know the Iudge ſtandeth before the doore ready euery houre to ſummon you by death, to make your appearance at the barre of iuſtice, and to giue vp your account for euery talent, yea, for euery leſſon that yee haue learned and leſt vnpractiſed.

As for you, (if any of you) walke in dutifull obedience to the word, I beſeech you in the feare of God, and in the bowels and loue of Ieſus Chriſt, that yee will abound and increaſe yet more and more, and contend by all meanes to put in practiſe and exerciſe thoſe things that yee heare, that ſo at length when ye bee ripe for the ſickle, and the great day of harueſt be come, ye may be gathered as good corne into the Lords garner, and bee inueſted in the holy heauens with that bleſſed kingdom which God hath prouided for them that ſerue and feare him. Amen.

FINIS.

THE BANQVET OF IOBS CHILDREN.

Iob. 1. 4 5. verſes.

4 *And his ſonnes went and banquetted in their houſes euery one his day: and ſent and called their three ſiſters to eat and drink with them.*

5 *And when the dayes of their banquetting were gone about, Iob ſent and ſanctified them, and roſe vp early in the morning & offered burnt offerings, according to the number of them all. For Iob thought, it may be that my ſonnes haue ſinned & blaſphemed God in their hearts. Thus did Iob euery day.*

THis booke is a ſtorie of patient Iob, to ſhew how God can deale with all, and howe they ſhoulde receiue all thinges at his hand, ſeeing the moſt innocent man in the world, when GOD ſhould trye him, was brought ſo lowe, that the diuell had power to lay vpon him what torment hee would, death onely excepted, and yet hee ſtoode to it with ſuch conſtancie, that hee ſayth, *though the Lord kill me, yet will I truſt in him*, the thirteenth Chapter of Iob, and fifteenth verſe. Such power was giuen vnto his faith, and loue, and patience, that they ouercame the Diuel, which ſaid, that if hee might haue leaue to plague him, he would *make him blaſpheme God to his face*, verſ. 11. Therefore God would haue this victorie to bee recorded for all ſuch as are ſicke, or ſoare, or needy, or oppreſſed, that whatſoeuer paine we ſuffer, we may remember that Iobs paine was ſharper than this, and yet it could not make him ſo impatient: but when like a man hee was offended with his torments; like an holy man he was more offended with himſelfe, and angry with his anger. Therefore at laſt God returned to him, and remoued his troubles and made his ende more honorable than his beginning, as if hee ſhould ſay, *Thus it ſhall be done to the man which is not offended with my chaſtiſements.* Now to our purpoſe, in the firſt verſe of this chapter, the holy Ghoſt ſheweth what a good man Iob was, ſaying: *that he was*

an vpright and iuſt man, one that feared God and eſchewed euill. In the ſecond verſe hee ſheweth what ſtore of children Iob had, ſaying, *he had ſeuen ſonnes and three daughters.* In the third verſe hee ſheweth what ſtore of riches Iob had, ſaying: *his ſubſtance was ſeuen thouſand ſheepe, and three thouſand Camels, and fiue hundred yoke of Oxen, and fiue hundred Aſſes, &c.* In the fourth verſe hee returneth againe to his children, ſhewing how they were occupied, before the winde came and blewe the houſe vpon their heads, ſaying, *his ſonnes went and banquetted in their houſes euery one his day, & called their three ſiſters to eate and drinke with them.* In the fifth verſe hee commeth againe to Iob, and ſhewes a proofe of his vertues, which hee commended him for before, ſaying, *that when his ſonnes had banquetted, he ſent for them, and ſanctified them, and roſe vp early, &c.*

So if yee aske what his ſonnes did, the holy Ghoſt ſayth, that *they banquetted.* If yee aske where, he ſayth, *in their owne houſes.* If yee aske when, he ſayth, *euery one kept his day.* If yee aske who were the gueſts, hee ſayth, that one inuited another, and the other inuited him againe, *and they called their ſiſters to them, & ſo made merry together.* If yee aske what father Iob did: the ſtorie ſaith, *that after euery feaſt, firſt he ſent for his ſonnes, and then he ſanctified them, and then he ſacrificed for them:* the reaſon is added, *becauſe Iob thought, it may bee that my ſonnes haue ſinned and blaſphemed God in their hearts:* his zeale in this action is declared by three circumſtances.

Firſt, *that he roſe vp early in the morning.* Secondly, *that he offered ſo many ſacrifices as hee had ſons.* Thirdly, *that he performed this offering euery day while the feaſt laſted.* Of euery circumſtance a little, becauſe ſome had rather heare manie things than learn one. Firſt, here is to be noted that amongſt the bleſſings of Iob, his children are reckoned firſt, ſo ſoone as the holy Ghoſt was paſt his ſpirituall bleſſings which hee mentioneth in the firſt verſe of all, before all his other bleſſings, landes and houſes, and goods, and cattell, and friends, and ſeruants, hee ſpeakes of his children, as the chiefeſt treaſure which Iob had next vnto his vertues; although hee was counted the greateſt man for riches and cattels, and all things elſe in all the

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east parts, 3. verse. Therefore the Diuell when he had taken away all his other riches, tooke away his children last of all, trying him as it were by degrees, as if he should say, I haue a greater plague for him yet, if the losing of his goods and stealing of his cattell, and burning of his houses, and slaying of his seruants will not moue him, yet I knowe what will rowse him: when his children are all feasting together I will raise a mighty wind, *and blowe downe the house vpon their heads, and kill euery sonne and daughter which he hath at a clap.* Indeede this newes frighted him sorest, as appeareth in the 20. verse, his patience was so great, that when they brought him word of his oxen, and camels, and asses, & sheepe, he neuer shrinked, we doe not read that he made any answere; as though he cared not for them, but when he heard that his deare children, seuen sonnes, and three daughters, after hee had brought them vp to ripe yeares, were slaine all at once, then the story sayth, that *he rose vp frō his seat, and rent his garments, and shaued his head, and fell downe to the ground, and cried; Naked came I out of my mothers wombe, and naked shall I returne againe.* So euen the diuell knoweth what a man loueth, and what a blessing it is to haue children, therefore when God commaunded the man and the woman to increase and multiplie, it is sayd before, *that God blessed them*, Gē. 1.28. which was the first blessing that was giuen to man, which is called *a blessing, The blessing of children.* Againe, when God spake the same words to Noah and his sonnes, it is sayd before, that God blessed Noah and his sons, Gen. 9.4. so children came still vnder the name of blessing. Thus God himselfe sheweth that children are his giftes to make you thankfull for them, and carefull of them as Iob was. And therefore some men haue more riches, & some lesse, & some none, because it is *the blessing of God* (as Salomon saith) *which maketh rich*, Pro. 10.22. so some men haue many children, & some fewe, & some none, because it is *the blessing of God* (as Dauid saith) *which sendeth children*, Psa. 128. But this is the difference betweene temporal blessings and spirituall blessings: that spirituall blessinges are simply good, and therefore doe all men good that enioy them: as faith, and loue, and patience can neuer hurt a man, but better him: and temporal blessings are as he which hath thē, to a good mā riches

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are good, honors are good, health is good, libertie is good, becauſe hee doth good with them: but to an euill man they are euill, becauſe they make him worſe, and he doth euil with them: as Ieroboam had not done ſo much hurt, if hee had not beene in ſuch honour. Therefore we pray for health, and wealth, and honour, and reſt, and libertie, and life, with a caution, *If it be Gods will:* As Chriſt prayed for the remouing of his croſſe; becauſe we know not whether they be good or euil, whether they will make vs better or worſe, or whether wee ſhall doe good with them, or hurt. Thus when Iob had his cattell, and his houſes, and his friends, and his ſeruants, and his children about him, he was like the man of whom Dauid ſpeakes, *The righteous mã ſhall flouriſh like a palme tree*, Pſalm. 91.13. Therefore the diuell ſayd, *that God had made an hedge about Iob.* Iob 1. ver. 10 As an hedge goeth round about a garden: ſo Gods bleſſings went round about Iob, according to that Pſalm. 33.10. *Him which truſteth in the Lord, mercie ſhall embrace on euery ſide.*

Thus Iob was endowed with children, but how his children were affected wee cannot define ſo well as of their father, becauſe the holy Ghoſt ſayth nothing of them, but that they *banquetted*, which doth ſound as though he noted a diſparagement between Iob and his ſonnes, as there was betweene Eli and his ſonnes: for oftentimes a godly father hath vntoward children, which make him watch, and faſt, and pray, and weep when they little thinke, while they themſelues ruffle, & ſweare, & banquet, and game, till pouertie fall on their purſes, as the houſe fell vpon their heads: ſo it ſeemes that Iobs ſonnes were ſecure vpon their fathers holineſſe, as many are vpon their fathers husbandrie, which thinke *the olde man hath enough for vs, we neede not care to get or ſaue*: ſo they might thinke, *Our father ſacrificeth for vs, we may feaſt and be merry*, his deuotion will ſerue for vs: hee is an olde man, let him pray and God will heare him. One Lot is enough in an houſe: but if Iob had bred vp his ſonnes ſo, God would not haue commended him, but rebuked him, as he did Eli. Therefore this is not ſpoken againſt Iobs ſonnes, that they *banquetted*, as it is ſpoken againſt the Iſraelites, *that they ſate them downe to eate, and roſe vp to play.* For firſt it is not like that he which was ſo commended of God, that he ſaid, *No man*

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was like him vpon the earth, verſ. 8. would not teach his children in their youth, as hee prayed for them after. Againe, if they had been Epicures, and Libertines, and beazlers, God would not haue heard his prayer for them, no more than hee would heare Samuels prayer for Saul. Againe, if they had deſpiſed that God which their father worſhipped, he would neuer haue ſaide as hee ſaith, *It may bee that my ſonnes haue blaſphemed God,* as though ſome fault might eſcape them by ignorance or raſhnes: but hee would haue ſaid, My ſonnes are blaſphemers and therefore I muſt puniſh them. For that which the lawe ſaide againſt blaſphemers after, that Iob vnderſtoode by the Lawe of conſcience written in his heart, as Paul ſaith, Rom. 2. 15. Againe, if they had vſed their feaſts for their luſts, like them which ſay, *Let vs eate and drinke, for to morrow wee ſhall die,* it had beene vayne for Iob to ſpeake to them of ſanctification, for they would not haue ſanctified themſelues at his bidding. But it is ſaide that before Iob offered ſacrifice for them, they were *ſanctified,* that is, they conſidered the faultes which they had committed, and repented for them, and reconciled themſelues, and then Iob ſacrificed for them. Againe, if their feaſts had been ſurfettings, and diſorders, like our Wakes and Reuels, Iob ſhould haue forbidden their feaſts, and not prayed God to pardon their ſinnes which they committed in feaſting, and ſuffer them to ſinne ſtill, for that were to mocke God, as though hee deſired not pardon for their ſinnes paſt, but rather leaue for them to ſinne ſtill. Laſtly, wee doe not ſee by any circumſtance of the ſtory, that they abuſed their feaſtes either in ſuſpected houſes, or prophane company, or corrupt ſpeeches, or impure geſtures, or wanton dauncings, or vnlawfull daliances, or vaine ſuperfluities, but that our feaſtes might bee allowed, if they were like vnto theirs. For firſt *they did feaſt in their owne houſes,* they did not run to Ordinaries, or Ale-houſes, or Tauernes, as they which ſeeke for the ſtrongeſt wine, or hunt after newes, or worſe purpoſes, but like good neighbours they inuited one another home, and kept their hoſpitalitie in their own houſes, as our Gentlemen ſhould do that lye about London, which are a kinde of Non-reſidents, from their poore neighbours. Secondly, they did not feaſt euery daye, like the rich Glutton in

Luke 16. euery one kept his day in the yere when their feastings came: so it is not ment, that the sonnes did nothing but feast, and the father nothing but pray: but as the feasts of the Iewes came at certaine times of the yeare, to celebrate some blessings of God, so they obserued their feasting times, to celebrate their good willes one to another. Lastly, they did not ioyne themselues with ruffians, and swearers, and tiplers, as all are wont to meet together at a feast: neither did they inuite the rich to their tables, as Iames sayth, which are feasts of flatterie: but they were all of one kin, and one heart, brethren and sisters, like the Disciples which sate downe together.

All this doth shewe that their meetings tended to nourish amitie, and that they had respect to the continuance of their peace, and increase of their loue one towardes another, which was the first cause that feastes were instituted in the Primitiue Church, & therfore called the feasts of charitie, only that friends and kinsmen and neighbours might meete one with another to receiue the blessings of God, and reioyce together like Ioseph and his brethren, least Christian familiaritie should weare out of vse, & be forgetten. For ye may see in Eccles. 2. 24. and 3. 12. and 5. 17. where Salomon speaketh of the ioy, and pleasure and delight, which we may take in Gods creatures. And againe, in Psalme 104. 15. where Dauid sayth, that as bread was made to strengthen, so wine was made to comfort the heart, that GOD would not onely haue vs fed, but of his exceeding goodnesse he would haue vs cheered and comforted beside, as he sheweth by this aboundance of his creatures, in that hee hath ordayned so many things more then wee neede. Why did God create moe things then we neede? but to shewe that he alloweth vs needfull and comfortable things, for all good things which were not created for neede, were created for delight. Therefore euen the Scriptures haue commended solemne feasts in Leuit. 10. Num. 29. Exod. 12. where ye may reade of sundrie feasts commaunded by God himselfe, as the feasts of gathering fruits, the feasts of trumpets, the feasts of Tabernacles, the feasts of new moones, the feasts of reconciliation, the feasts of dedication of the Temples, &c. Beside it is sayd, that Abraham made a great feast the same day that Isaac was weaned, Genesis 21. 8. So it is sayd of Samp-

Sampſon, *that he made a feaſt when he was married*, Iudges 14. 10. and at *a feaſt in Canaan, Chriſt ſhewed the firſt myracle that euer he wrought, turning water into wine*, Iohn 2. If feaſts had been vnlawfull, Chriſt would not haue been there: therefore the wiſe man ſayth, *there is a time to laugh*, as well as he ſayth, *there is a time to weepe*, Eccleſ. 3. 4. when he ſayth, there is both a time to laugh & weep, he implieth, that the time to laugh is not euery day: as it is ſayd of Diues, *that he fared deliciouſly euery day*, Luke 16. for then there were a time to laugh, but no time to weepe. Therefore if ye will know e the time when to laugh, and when to weepe, God hath ſet Vriah for an example, when the Church was quiet, and his countrey ſafe, Vriah could reioyce as well as other: but when the Church was troubled, and his countrey in daunger, though the King bade him *goe home, and eate, and drinke, and ſolace with his wife*: he would not doe ſo, but ſayd, *the Arke of Iſrael and Iudah dwelleth in tents, and my Lord Ioab and the ſeruants of my King abide in the open field, and ſhall I goe to my houſe, and eate and drinke, and be merrie with my wife? by thy life, and by the life of my ſoule, I will not do this thing*. See what a ſinne he counted it to feaſt then, which at another time he counted no ſinne. Therefore if ye aske when it is time to feaſt, and when to faſt, learne of Vriah: hee forbade not to feaſt, but if hee ſhould ſee your feaſting now, hee would ſay, as Eliſha ſayd to Gehezi, *Is this a time to take a reward? Is this a time to make feaſts?* nay the father and the ſons both had need to riſe early now and ſacrifice together: for if euer the houſe were falling vpon our heads, as it did vpon theirs, now the Diuell hath ſent foorth his windes, now the Pope hath layde his Ordinance, nay our owne hands which ſhould proppe it, are digging as buſilie as the enemies, with reproaches, and ſlaunders, and ſuggeſtions, to vndermine the Church, which is falling alreadie, that wee might dye like the Philiſtines, with the temple vpon our heads. Is this a time to feaſt Vriah? when the houſe of God is beſet like the houſe of Lot: when the armies of Antichriſt are preparing againſt Gods people? As the voyce asked Zacharie, and Amos, and Ieremie *what they did ſee*: So if ye aske your Prophets what they doe ſee, they may ſay they do ſee the woolfe deuouring the lambes. We ſee a dark ignorance

running ouer the land, like the blackeneſſe of Egypt: wee ſee the Romanes comming in agayne as they came to Ieruſalem and ſacking the Temple: we ſee the Papiſts caruing of Images, and the people kneeling before them: we ſee the profeſſors of the Goſpell ſhrinke away, as the Diſciples fled from their maſter when he was taken. Is this a time to feaſt Vria? Is this a time to flatter? Is this a time to diſſemble? Is this a time to loyter? Is this a time to keepe ſilence? Is this a time to gather riches? Is this a time to reuenge wrongs? Is this a time to ſet foorth Pageants? No ſayth Ezekiah. 2. King. 19. 3. *This is a time of tribulation*, in which the Prince, and Nobles, and people ſhould humble themſelues, as the Citizens of Niniue, leſt the Arke bee taken from England, as the Arke was taken from Iſrael, which God grant that our eyes neuer ſee.

Thus much of Iobs children, how euery one had his ſeuerall houſe, which ſheweth how God bleſſed them with riches, as he did their father, and what care Iob had like a father to prouide for them: then how they feaſted together, which ſheweth how ſweete and pleaſant a thing it is for brethren to dwell together in vnitie.

Now you ſhall ſee what the olde man dooth which was ſo commended in the firſt verſe, the ſtorie ſaith, that *he ſent for his ſons and ſanctified them, & ſacrificed for them.* In which words the holy Ghoſt ſheweth the paterne of an holy man and good father, which kept the rule that God gaue vnto Abraham, *to bring vp his children in the feare of the Lord.* Iob doth not as ſome, which when they haue paſſed their bounds, ſet all at randome, & ſay with Cain, in Gen. 4. *My ſin is greater then can be forgiuen:* but he goeth to the remedie, as the Iewes when they were ſtinged, went to the braſen ſerpent: Albeit my children haue not done their duties in all poynts, but offended in their feaſtings, yet I am ſure that God will haue mercie vpon them, and vpon me, if ye aske him forgiuenes. Therefore hee ſent for his ſonnes like a father, and then he taught them like a preacher to ſanctifie themſelues, and then hee offered ſacrifice for them. Firſt, wee will ſpeake of the cauſe which moued Iob to ſacrifice for his ſonnes, ſet downe in theſe words: Iob thought, *It may be that my ſonnes haue blaſphemed God in their harts.* He was glad

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good man to see his children agree so well together, but hee would haue them merrie and sin not, and therfore he puts them in minde euery day while they feasted, to sanctifie themselues. He condemneth not honest mirth and sober feasts, to maintain amitie and peace, but being throughly acquainted with mans infirmitie: this sheweth, that he had obserued neuer any feasts so duely celebrated, but some disorder or other hath crept in, whereby God hath been dishonoured at his owne table, either for superfluitie of meate, or excesse of drinke, or vnchast songs, or corrupt speeches, or wanton dancings, or vnseemely dalliances: the diuell hath bin still at one end, and is lightly the master of the feast. Therfore Iob thought with himselfe; *It may be that my sonnes haue committed some scape like other men:* I cannot tell, they are but men: it is easie to slip when occasion is readie, though they thinke not to offend; he had no apparant cause to suspect them, and therefore he speakes in the doubting phrase, *It may be that they haue sinned.* It is better to bee fearefull, than too secure: that which happeneth often in the like case, hee might well doubt of it, though hee had warned them before: therefore his heart was not quiet, but still this ran in his minde all the while they feasted: *It may bee that my sonnes sinne.* How wary was Iob ouer himselfe which was so iealous ouer his sons, lest one sinne should slip from them: nay if ye marke, hee speaketh not of any open or grosse sinnes which hee feared, but hee speaketh of a sin in the thought, *It may bee that my sonnes haue blasphemed God in their hearts?*

Blasphemie is properly in the mouth, when a man speakes against God, as Rabshakeh did; but Iob had a further respect to a blasphemie of the heart, counting euery sinister affection of the heart, as it were a kinde of blasphemie, or petie treason. Thus the penitent man doth aggrauate his sins, and retch them as it were vpon the racke, to make his small sinnes seeme great sinnes, that he might beware as well of small as great. Contrariwise, the prophane and carnall minded man doth mince, and flatter, and extenuate his sinnes, as though they were no sinnes, because they should not trouble him: for this sinne which Iob calleth *Blasphemie*, which is the highest name of sinne, the Papists call but *A veniall sinne*: that is, but a sleight sin, because it

is in the thought: So Iob and they differ in iudgement.

Now out of this ſpeech of Iob; *It may bee that my ſonnes haue ſinned*, or it may be that my ſelf haue ſinned, which I may properly and rightly terme the ielouſie of a holy man: wherein Iob ſheweth in what feare hee ſtoode of his ſonnes ſo long as their feaſts laſted, euen as a Merchant doth till his ſhippe come home. Firſt, wee may ſee this, that the beſt things may ſoone bee corrupted by the wickedneſſe of men, ſuch is our nature euer ſince Adam choſe euill before good, good hath been turned into euill, Geneſis 3. notwithſtanding, that our intent and meaning bee good. As for example, when an husband loueth his wife, or a father loueth his children, theſe are good and holy and commendable things, yet there is no man can bee found that dooth loue his wife, or his children with that euenneſſe (as I may call it) or iuſt proportion, but that there is ſome oddes in the ballance when his affection is weighed, which may craue pardon like the feaſts of Iobs children. If this oddes be in all our meaſures, then it is no ſtrange caſe, that Iob thought with himſelfe, *that his children might offend God in the thing that of it ſelfe offendeth not*. Therfore it is good for a man ſo long as he liueth in this world, to remember ſtill that he is among temptations, and ſits at a feaſt like Iobs children, where hee may ſoone take too much. If the fiſh did know the hooke, & the bird had ſeene the net, though they haue but the vnderſtanding of fiſhes and birds, yet they would let the hooke alone, and flye ouer the net, & let the fowler whiſtle to himſelfe: ſo we muſt looke vpon our riches, as we looke vpon ſnares, & behold our meates, as we behold baites, & handle our pleaſure as we handle Bees, that is, picke out the ſting before wee take the honey, for in Gods gifts Satan hath hid his ſnares, and made Gods benefites his baits, that as Adam ſayd, *The woman which thou haſt giuen me, tempted me to ſin*, ſo they may ſay, the riches, or the honors, or the libertie, or the wife, or the ſeruants, or the children, or the meates, or the wit, or the beautie which thou haſt giuen mee, tempted me to ſinne, ſo many ſinnes lye in wayt for vs, about our meates and drinkes, and beds, and wayes, that vnles we watch, pray, & looke about vs at euery time, *it may be*, as Iob ſayth, *that we may ſinne in our doings*, or in our ſayings, or at leaſt in our harts, as he

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thought of his ſonnes. Therefore no doubt but as Iob thought that his ſonnes might offend in their feaſtings, ſo hee taught them, euen when they were feaſting, and when they ſate at the table, and when they dranke one to another, to thinke oftentimes, *wee may ſinne as our father tolde vs:* which bridled their mirth, and ſtopt many wordes at the doore, euen when ſinne was at the tongues ende: you are not Iobs ſonnes, but you are come to be Iobs ſchollers, therefore learne that which his children learned. If a man did but carrie this watch-word with him, whenſoeuer he eateth or ſpeaketh, or bargaineth, it would cut off a thouſand idle wordes, and wicked actes in one yeare for which hee ſhall giue account. The ſecond leſſon which Iob ſeemes to poynt vs vnto, is to prepare our ſelues before we eate the Communion, that is, *to ſanctifie our ſelues*, and our meates, as Chriſt did when they had nothing but a fewe fiſhes and bare bread, yet there was prayer before they did eate. For as Paule ſayth, *All the creatures of God are ſanctified vnto vs by prayer and thankſgiuing*. He which doth not pray to God for his daily bread, nor thanke him for it, dooth not receiue the creatures of God, but ſteale them from him, as a man which taketh a thing without asking or thanking. There is a kinde of men which I ſpeake of, which holde it too ſad a matter to ſay a ſhort grace before they fall to meat, leſt it ſhould forſpeake their mirth, and keepe thē in a ſober mind till they riſe againe. I haue heard many ſay, that they cānot be merrie, vnles they ſweare, & whoop, & carouſe, and dallie, and gibe: therefore if they can chuſe they will neuer bee a gueſt where any godly man is preſent, leaſt his countenance or wordes ſhould daſh their ſporte; and if any matter of God happen to come in while they are in the vaine, it is like a dampe which puts out their lights, and turnes their mirth into heauines, as the hideous hande which wrote vpon the wall caſt Baltazar into a dumpe. Theſe men had neede to leaue their feaſting, and goe to praying, for they deſerue to dye, like the Iewes with the quailes in their mouthes. *It may be* (thought Iob) *that my ſons haue a ſpice of this vanitie.* If it be ſo with the godly ſort, as Iobs children were, that they may forget themſelues at ſuch a time, and ſtep too farre, & ſlip a ſinne, what ſhall wee ſay of them that driue God out of their com-

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Now out of this speech of Iob; *It may bee that my sonnes haue sinned*, or it may be that my self haue sinned, which I may properly and rightly terme the ielousie of a holy man: wherein Iob sheweth in what feare hee stoode of his sonnes so long as their feasts lasted, euen as a Merchant doth till his shippe come home. First, wee may see this, that the best things may soone bee corrupted by the wickednesse of men, such is our nature euer since Adam chose euill before good, good hath been turned into euill, Genesis 3. notwithstanding, that our intent and meaning bee good. As for example, when an husband loueth his wife, or a father loueth his children, these are good and holy and commendable things, yet there is no man can bee found that dooth loue his wife, or his children with that euennesse (as I may call it) or iust proportion, but that there is some oddes in the ballance when his affection is weighed, which may craue pardon like the feasts of Iobs children. If this oddes be in all our measures, then it is no strange case, that Iob thought with himselfe, *that his children might offend God in the thing that of it selfe offendeth not*. Therfore it is good for a man so long as he liueth in this world, to remember still that he is among temptations, and sits at a feast like Iobs children, where hee may soone take too much. If the fish did know the hooke, & the bird had seene the net, though they haue but the vnderstanding of fishes and birds, yet they would let the hooke alone, and flye ouer the net, & let the fowler whistle to himselfe: so we must looke vpon our riches, as we looke vpon snares, & behold our meates, as we behold baites, & handle our pleasure as we handle Bees, that is, picke out the sting before wee take the honey, for in Gods gifts Satan hath hid his snares, and made Gods benefites his baits, that as Adam sayd, *The woman which thou hast giuen me, tempted me to sin*, so they may say, the riches, or the honors, or the libertie, or the wife, or the seruants, or the children, or the meates, or the wit, or the beautie which thou hast giuen mee, tempted me to sinne, so many sinnes lye in wayt for vs, about our meates and drinkes, and beds, and wayes, that vnles we watch, pray, & looke about vs at euery time, *it may be*, as Iob sayth, *that we may sinne in our doings*, or in our sayings, or at least in our harts, as he

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panie whē they banquet,& ſay that ſcripture doth not become the table,as though wee ſhould forget God while wee receiue his benefites,wee neede not ſay as Iob ſayd, *It may be that they blaſpheme GOD in their hearts*, for they blaſpheme him with their mouthes; wee neede not ſay, *It may be that they doe ſinne*, for they doe nothing but ſinne. And their feaſt is a feaſt of ſinnes, as if the diuels ſhould banquet together. But they which feaſt as Iob would haue his childrē, ſanctifie themſelues before and eate as in the preſence of God, and are merrie as it were with the Angels; when they take their bread, they thinke with themſelues what a goodneſſe is this, that GOD giueth ſuch vertue to bread to ſuſtaine life, which hath no life in it ſelfe; and when they ſee ſo many things before them prepared for the fleſh, they conſider with themſelues what care God hath of my ſoule, which careth ſo much for my bodie, which ſhall goe to duſt.

There is another leſſon which will ſtand you in great ſtead if ye marke it, when Iob ſayth, *It may be that my ſonnes haue ſinned*. Hereby he teacheth vs to ſuſpect the worſt of the fleſh, and to liue in a kind of ielouſie of our ſelues, as he ſaith that his manner was, cap. 9. *I feared al my works*: that is, he did miſtruſt himſelfe, and waſht his hands, and his feet, and his eyes, & his eares, and his tongue, leſt they ſhould ſinne, as a Mercer miſtruſts his prentice leſt he ſhould filtch: ſo he thought not onely whether his ſons ſinned, but he thought of his owne ſinnes too: whē thou ſeeſt ſome ſelling in their ſhops, ſome tipling in the Tauernes, ſome playing in Theaters, then thinke of this with thy ſelfe: It is very like that theſe men ſwallow many ſins, for God is neuer ſo forgotten, as in feaſting, & ſporting, and bargayning, then turne to thy compaſſions, and pray for them that God would keepe them from ſinne whē temptation is at hand, and that he would not impute their ſinnes to their charge, ſo we ſhould do for our brethren as Iob did for his children. Againe, ſo wee ought to thinke when wee our ſelues come from places of temptation which infect like a corrupt ayre; *It may bee that I haue ſinned*: haue I ſeene and heard all this, and not ſlipped my foote with them? Come I home ſound and whole? haue I drawne none of the infected ayre? Doth none of the duſt ſticke vpon my garments?

mets? Looke about my ſoule, and if thou remembreſt any ſinne which ſlip frō thee, then pray for thy ſelfe as Iob did for his children. If thou wilt not pray for thy ſelfe, who ſhall pray for thee? If thou wilt not repent thy ſelfe, who ſhall repent for thee? Looke not for Iob to ſacrifice for thee. Iob cannot ſacrifice for thee, but thou mayſt ſacrifice thy ſelfe, and none but thee. This ſhuld bee the thought of euery Chriſtian, not whether wee haue pleaſed, nor whether wee haue reuenged, but whether we haue ſinned: for if Iob was ſo zealous of his children, how zealous ſhould we be of our ſelues?

FINIS.

SATANS COMPASSING THE EARTH.

Iob. chap. 1. verſ. 7. 8.

7 *Then the Lord ſayd vnto Satan, Whence commeſt thou? And Satā anſwered the Lord, ſaying, From compaſſing the earth to and fro, and from walking in it.*

8 *And the Lord ſayd vnto Satan, Haſt thou not conſidered my ſeruant Iob, how none is like him in the earth? an vpright man, one that feareth God and eſchueth euill.*

I Haue ſpoken of the queſtion already, now of the anſwer: *Compaſſing* here doth ſignifie tempting, and the *earth* doth ſignifie all the people of the earth: as if he ſhould ſay, I come from tempting all men. It is ſome vantage vnto vs to heare that the Spaniards are comming before they come, and what number they haue, and how they are appoynted, that we may leuie our forces accordingly. But beloued, there is a greater aduerſarie then the Spanyard, which brings in the Spanyards, your aduerſarie the diuell. It is good for vs to heare when hee comes, that wee may bee in a readines againſt him, as wee prepare againſt them. Therefore this Scripture, and this time accord wel. In Reuel. 12. 10. the diuell is called *an accuſer*, and now I am an accuſer of the accuſer: he accuſeth vs to God, and God accuſeth

ſeth him to vs, that when he comes like an Angell, yet wee may ſay to him like Chriſt, *Auoyd Satan.* Firſt giue me leaue to ſay vnto you as Chriſt ſayd vnto his Diſciples, *Take heede how you heare*, for that which I am to ſpeake vnto you of the diuell, the diuell would not haue you heare: and therefore as hee is here called a *Compaſſer*, ſo he will compaſſe your eyes with ſhewes, and your eares with ſounds, and your ſenſes with ſleep, & your thoughts with fancies, & all to hinder you from hearing while the articles are againſt him, and after I haue ſpoken, he will cõpaſſe you againe with buſineſſe, and cares, and pleaſures, and quarrels, to make you forget that which you haue heard, as he hath made you forget that which ye haue heard before, or els to contemne, as though you might doe well without it: as he hath compaſſed them which do walk in the ſtreetes while the voyce of God ſoundeth in the Churches as they paſſe by: therfore before euery Sermon, ye had neede to remember Chriſts leſſon, *Take heed how you heare.*

Now to the matter. *Satan from whence commeſt thou? I come from compaſſing the earth.* Here the diuell is called in like a Iaylor, which keepes ſome in perpetuall priſon, and ſome are bayled, and ſome returne to priſon againe, and ſome are executed. They which ſinne fearefully, ſtay as it were about the priſon, but are not bound: they which ſinne wittingly, are vnder locke: they which ſinne greedily, are vnder locke and bolts: they which dye in their ſinne, are like them which are condemned: this is the bondage which we haue brought our ſelues vnto for a fayre apple. When the tempter ouercame vs, we were remoued out of Paradiſe, where we were ſeated: when we haue ouercome the tempter, wee ſhall bee tranſlated into heauen, where he was ſeated: heauen doore was wide, and the way was broad before the rebellion: but when wee knockt at the cannell doore, then the good doore was ſhut: heauen is large, but the way to heauen muſt be narrow, therefore God hath ſet our enemies in the gate to fight with vs before wee enter, that this ſaying might bee verified, The kingdome of heauen is caught by violence: ſo ſoone as wee riſe in the morning wee goe forth to fight with two mightie giants, the World & the Diuell, and whom do we take with vs but a traytor? this brittle fleſh which

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is readie to yeeld vs vp to the enemie at euery aſſault, onely he which ſuffereth Satan to compaſſe vs, dooth ſtay him from deſtroying vs. When God asked Cain, where is thy brother? Cain lyed and ſayd, I cannot tell. When God asked Sarah why ſhe laughed? Sarah lyed and ſayd, I laughed not: but when GOD asked the diuell from whence hee came, hee anſwered truely, *I come from compaſſing the earth*, & yet he which ſpeaketh trueth himſelfe, taught them to lye, as hee is called the father of lyars, becauſe he teacheth all others to lye. How then? Was Caine worſe then the diuell, becauſe he lyed & the other tolde trueth? By this you may ſee that carnall men doe not know ſo much of God as the very diuell knoweth, for he knewe that God could tell where he had been, but Cain doubted whether God could tell what hee had done, and therefore hee made a lye. Thus the diuell teacheth his ſchollers to doe worſe ſometimes then hee will doe himſelfe, euen as hee would bring them (if it were poſſible) into a worſe plight then hee is himſelfe. The diuels faith cannot ſaue vs, no more then it can ſaue him, the diuels knowledge cannot conuert vs, no more then it dooth conuert him, and yet hee would not haue men beleeue, that which hee beleeueth himſelfe, nor haue vs vnderſtand ſo much as hee vnderſtandeth himſelfe: for if Cain had vnderſtood ſo much as he, that God knew whether hee lyed or no, hee would haue anſwered God truely, as Satan did: but the diuell knew that there was no diſſembling with God, who knowes what he askes before he askes, therefore he tolde troth to God, though he lye to man: for to lye vnto him which knoweth, is as if one ſhould lye to himſelfe, but Cain was not ſo well learned, hee thought peraduẽture yet God might vnderſtand his murther, as a theefe ſuſpecteth in his heart that the Iudge may knowe his theft: but he doubted whether God did know it, and therefore he denyed it like one which is guiltie, but thinks that if he confeſſe, he ſhall be hanged, and therefore though euidence and witneſſe accuſe them, yet you ſee many will not accuſe themſelues.

From compaſſing the earth. He which was called Satan before, which ſignifieth an aduerſarie, is here ſayd to compaſſe the earth: which is to ſay, being put together, an aduerſarie compaſſeth the earth: and therefore let the earth beware like a

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citie which is besieged with the aduersarie. The diuell hath moe names then any Prince hath titles, some GOD hath giuen to him, and some he hath giuen to himselfe: but this is to be noted in the diuels names, that hee neuer called himselfe a lyar, nor a tempter, nor an accuser, nor a slaunderer, nor a deceiuer, nor a deuourer, nor a murderer, nor a master, nor an aduersarie, nor a viper, nor a lyon, nor a dragon, nor a woolfe, nor a cockatrice, nor a serpent. But when Christ asked him his name, hee calleth himselfe *Legion*, which imports a multitude, as if he should brag of his number, and here hee calles himselfe in effect the compasser of the earth, as if he should brag of his power. And in the 4. chapter of Luke and 6. verse, he calleth himselfe the possesser of the earth, as if he should brag of his possessions, and in the same hee calleth himselfe the quier of the earth, as if hee should brag of his liberalitie. Thus he which is euill it selfe, doth shun the name, because hee would not be hated: and therefore no maruell if men call euill good, and would bee counted honest, though they be neuer so lewd, for so will the diuell: but as God neuer called the diuell but by those names which the diuell hated, so he neuer calleth sinners by those names which they call themselues. For if you obserue the Scripture, there is no name of the diuell, but in some place of Scripture or other the wicked are called by the same name: he is called a lyar, and they are called lyars: he is called a tempter, and they are called tempters: he is called a murderer, and they are called murderers: he is called a slanderer, and they are called slanderers: he is called a viper, & they are called vipers: he is called a lyon and they are called lyons: he is called a woolfe, and they are called wolues: he is called a serpent, and they are called serpēts. Thus God would they that shal bee damned, should haue the name of him which is damned, to put them in minde. Now none of the diuels names are in the booke of life: & therefore lyars, & tempters, & slanderers, & murderers, and defamers are not: therefore these are the diuels names. This I note to shew you how deadly God dooth hate sin, that neither the diuell nor his followers could euer get a good name of him: for all his cōpassing, he could neuer compasse this, to shuffle any praise of himselfe into this booke of life: for he doth not cōpas heauē, but earth, though he would cōpas both:

both: the diuell himſelfe doth tell vs here, that he compaſſeth, & he telleth vs not why hee compaſſeth; but his name Satan that went before, which hee ſpake not of, dooth tell vs why he compaſſeth. Becauſe it ſignifies an aduerſarie, it giues vs to vnderſtand that he compaſſeth the earth like an aduerſary. God doth compaſſe the earth like a wall to defend it: the diuell compaſſeth the earth like an enemie to beſiege it. For enemie is his name, he is enuie euen to the name.

Three things I note, wherefore the diuell may bee ſayd to compaſſe the earth. Firſt, becauſe hee tempteth all men. Secondly, becauſe hee tempteth to all ſinnes. Thirdly, becauſe he tempteth by all meanes: So whoſoeuer ſinneth, wherein ſoeuer hee offendeth, whereby ſoeuer hee is allured, the ſinne, and the ſinner, and the bait, are compaſſed, and contriued by this Archpolitique, which calles himſelfe a Compaſſer. Many haue their names for naught, becauſe they doe nothing for them, like Labans Images which were called Gods, though they were but blockes: but the diuell deſerues his names, hee is not called a tempter, and a lyar, and a ſlanderer, and an accuſer, and a deceiuer, and a murtherer, and a compaſſer in vaine, like S. George, which is alwayes on horſebacke, and neuer rides: but he would doe more then by his office he is bound to. Other are called officers, becauſe they haue an office: but hee is called an enemie, becauſe hee ſhewes his enuie. Other are called Iuſticers, becauſe they ſhould doe iuſtice: but hee is called a tempter, becauſe hee practiſeth temptations. Other are called Paſtors, becauſe they ſhould feede: but he is called a deuourer, becauſe he doth deuoure: and wee call him a Compaſſer, becauſe that he doth compaſſe. Euer ſince hee fell from heauen hee hath liued like Cain, which cannot reſt in a place, but is a runnagate ouer the earth, from doore to doore, from man to man, begging for ſins as the ſtarued ſoule begs for bread. He ſhould haue dwelt in heauen, and not been compaſſing the earth, hee ſhould haue ſung with the Angels, and not beene quarelling with men, but he hath chaunged his calling, and is become a compaſſer, that is, to lay fetters vpon men, as God hath fettered him, leaſt they ſhould aſcend to the place from whence he is fallen. Therefore in this the Lyar ſpake truely, when he ſaid, *I come from compaſſing*

ſing the earth as if he ſhould ſay to God, I come frō the ſlaughter of thy ſeruants, not to aske forgiuenes for all the ſoules which he hath ſlaine alreadie, but to get a commiſſiō that God would make him Knight Marſhall ouer the world, to ſlay and kill as many as hee hated: like the bramble which ſet it ſelfe on fire firſt, and then fiered all the wood. Peter deſcribing the diuels walke, ſayth, that he goeth about: The diuell ſayth, that hee goeth a cōpaſſing. Peter puts in, *ſeeking whom he may deuoure:* the diuell leaues out deuoure, and ſayth no more, but that hee compaſſeth. This circular walke is peculiar to the diuell, and therefore may bee called the diuels circuite. All other creatures goe forward, but the diuel goeth about, which may well be applied to the craftie diuell, becauſe to goe about, is commonly taken to vndermine: when hee meaneth hee will deſtroy you, then we ſay, he wil compaſſe you: ſo when the diuel cōpaſſeth, then beware leaſt he deuoure. For the diuell goeth about men, as the Fowler goeth about the larke to ſnare her; as the theefe goeth about the houſe to robbe it; as the yuie goeth about the oake to kill it. The diuels walke is a ſiege, which goeth about but to find an iſſue to goe in: for he goeth about but vntill hee can get in to be a poſſeſſor. He is cōtent to be a compaſſer. The firſt name the diuell hath in Scripture, is a Serpent, hee is a Serpent, and ſo are his wayes like a Serpent, which windeth himſelfe like a circle. As God is ſayd to make an hedge about men, ſo here the diuell is ſayd to make an hedge about men: but this is an hedge of temptations, and that is an hedge againſt temptations. As Dauid ſayth, the Angels compaſſe vs, ſo might hee ſay, the diuels compaſſe vs: Satan compaſſeth, and man is compaſſed. Satan is like the circumference, and man is, as it were, the Centre: that is, temptations goe round about him, and hee dwelleth in the middeſt of them. Thus much of compaſſing: now what he doth compaſſe.

I come frō compaſſing the earth. This is the diuels pilgrimage, from one ende of the earth to the other, and then to the other againe, and then back again, like a wandring Merchant, which ſeeketh his trafficke where he can ſpeede cheapeſt. I haue heard of ſome trauellers which haue gone about the earth, but I neuer heard of any that had ſeene al parts of the earth but this old

Pilgrime

Pilgrime Satan, which hath bin in heauen, and in Paradiſe, & in the earth, & in the ſea, & in hell, & yet hath not done his walke, but like the Sunne which courſeth about the earth euery day: ſo there is no day but Satan ſeeth euery man vpon earth: as a compaſſe hath no end, ſo he makes no end of compaſſing. Becauſe he is ſuch a compaſſer of the world, therefore Paul calleth him, *The God of this world*, not a peece of the world, as England, or Ireland, or France, or Germanie, or Spayne, but of the world, that is, of all the countries, and cities, and townes, and villages, & houſes. The Pope talkes of his kingdome, how many Prouinces are vnder his dominion, but the diuels circuite is greater then the Popes: one would thinke that he could neuer tende halfe his flocke, becauſe he is Vicar of ſo great a Monarchie, and yet hee is neuer non-reſident. You may ſee his ſteppes euery where ſo brim and freſh, as though they were printed in aſhes. If GOD make you ſee your countrey naked, your Temples deſolate, your Cities ruinated, your houſes ſpoyled, you will ſay the Spanyards haue been here: ſo when you ſee your mindes corrupted, your hearts hardened, your willes peruerted, your charitie cooled, your Iudges bribers, your Rulers perſecutors, your Lawyers brablers, your Merchants vſurers, your Landlords extortioners, your Patrones ſymoniſts, your Paſtors loiterers, you may ſay the diuell hath been here. Seeing then theſe weedes growe in euery ground, you may beare the diuell witneſſe, that he doth compaſſe all the earth. If a man loue his friend, he will ſay, I will goe an hundred miles to doe him good: but if the diuell hate a man, he will goe a thouſand miles to doe him hurt. The diuell doth not goe his progreſſe like a King, onely for delight, but all the way he goeth, Peter ſayth, *He ſeeketh whom he may deuoure*. The diuell goeth a viſiting, he will teach the ſicke how they ſhall recouer their health, hee will whiſper the poore how they ſhall come by riches, hee will tell the captiues how they ſhall redeeme their libertie: but to deuoure is the ende of his viſitation. Therefore Peter called him a Lyon, and ſayd, that he went about: and told vs that he ſought as he went: at laſt he ſayth, to deuour, & there he ends, ſhewing that deuouring is his end. Now you ſhall heare whom he compaſſeth, & to what he compaſſeth, & now he cõpaſſeth. When it is ſayd, that the diuel com-

compaſſeth the earth, it is meant, that he compaſſeth the men of the earth: out of which I gather, firſt of all creatures he compaſſeth men: ſecondly, that he compaſſeth all men, and by cõſequence, that he compaſſeth good men. The diuell is like an Archer, and man is his marke, and temptations are his arrowes. As Peter is called a fiſher of men, ſo the diuell may bee called a hunter of men: for of all creatures his enuie is onely to men, becauſe man was made to ſerue God, & inherite the ioyes which hee hath loſt: therefore hee is called no ſlear, but a manſlear. When there are no men vpon earth, then the diuell will compaſſe the earth no more.

Secondly, he aſſaulteth al men, like Iſmael, which was againſt all. It is ſayd of Saul and Dauid, *Saul hath ſlaine his thouſand, & Dauid his ten thouſand:* but if you put in Satan, you may ſet vp the number, and ſay, Satan hath ſlaine his hundred thouſand. As there is a legion of men, ſo there is a legion of diuels: that as they ſayd Peters angel, ſo they may ſay Peters diuell: for Chriſt would not haue called Peter Satan, if Satan had not backed him: as death killeth all, ſo the diuell tempteth all: when he hath Eue, hee hunteth for Adam: when he hath Adam, he hunteth for Caine: as the father was tempted, ſo muſt the ſonnes: as the mother was tempted, ſo muſt her daughters. Euery man but Chriſt may ſay, I haue been ouercome, but Chriſt himſelfe cannot ſay, I haue not been tempted. In the Spaniſh Inquiſition the Proteſtants are examined, but the Papiſts ſlip by: but in the diuels Inquiſition, Papiſt, and Proteſtant, and Atheiſt, & Puritane, and all are examined. He is not a Captaine of forties, nor of fifties, nor of ſixties, nor of hundreds, but he is Generall ouer all which fight not vnder Chriſts banner: he poſſeſſed the two Gergeſites, which were men, hee poſſeſſed Mary which was a woman: he poſſeſſed the mans ſonne, which was a child. Nimrod is called a mightie Hunter which killed beaſts, but this is a mightie hunter which killed Nimrod himſelfe, GOD keepe vs out of his chaſe. Thirdly, he warreth againſt the righteous, euen becauſe they are righteous: as God makes the barren fruitfull, and the fruitfull to beare more fruite: ſo the diuell would haue them ſerue him, which ſerue him not, and they which ſerue him to ſerue him more: and therefore as the Giant

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encountred with Dauid, ſo the diuell encountred with Dauid, and with Dauids Lord: he which gaue him leaue here to tempt Iob, was after tempted himſelf, although the net brake, and the bird eſcaped: yet as he tempted Chriſt thriſe together, and as he deſired to ſift Peter more then other, ſo they that follow Chriſt, and are like Peter, are ſifted more then other. For this viper is like the viper which ſeaſed vpon Paul. Among many which ſtood by the fire, the viper choſe out Paul, and lighted vpon him before all the reſt: ſo if one be holier then another, this viper will battaile with him, and there is great reaſon why the godly are tempted more then the wicked; becauſe the wicked are his ſeruants, and doe tempt others. As he tempteth all men, ſo hee temporeth to all ſinnes: for hell and the diuell are alike: therefore as hell is neuer filled with ſinners, ſo the diuel is neuer filled with ſinnes: and therefore when he had made Peter deny his maſter once, he made him deny him twiſe, and when he had made him deny him twiſe, he made him deny him thriſe. For this cauſe our ſinnes are counted amongſt thoſe things which are infinit, becauſe the diuell and our fleſh meete together euery day to ingender new ſinnes. All the diuels riches is in baites, he hath a packe full of othes for euery one which will ſweare, a packe full of lyes for euery one which will deceiue, a packe full of excuſes for euery one which will diſſemble. As he dooth goe through the ſtreetes, into euery ſhop he caſts a ſhort meaſure, or a falſe balance: as hee paſſeth by the Tauernes, he ſets diſſention betwixt friends: as hee paſſeth by euery Inne, hee caſts a payre of Cardes, and a payre of Dice, and a payre of Tables: as hee paſſeth by the Courts, and finds the Lawyers at the barre, he caſts among them falſe euidences, forged writings, and counterfeit ſeales.

Thus in euery place where he comes (like a foggie miſt) hee leaues an euill ſauour behinde him. The murmuring of Moſes, the diſſimulation of Abraham, the idolatrie of Aaron, the inceſt of Lot, the drunkennes of Noah, the adulterie of Dauid, the flight of Ionah, the deniall of Peter, name Satan, and thou haſt named the very ſpawne of all ſinnes, which with his tayle plucked downe the ſtarres from heauen. How many hate their enemies, and friends too, and yet imbrace this enemie, becauſe

he kiſſeth when he betrayeth, as though he would not betray. Auarice ſayth, I will make thee amiable: tyrannie ſayth, I will make thee dreadfull: ſloth ſayth, I will make thee beautifull: vanitie ſayth, I will make thee merrie: prodigalitie ſayth, I will make thee beloued: So the poore ſinner ſtands diſtract how he may follow all ſinnes at once, ſeeking grapes of thiſtles, and roſes of thornes. As he tempteth to all ſinnes, ſo he tempteth by all meanes: for the name of a compaſſer dooth import a cunning tempter. There is craft in compaſſing: the Hunter maketh a raile about the Deere, as though he would garde them, when he meaneth to take ſome of them: the Fowler goeth about the bird as if he did not ſee her, when he comes to ſnare her. If men haue ſo many ſleights to compaſſe their matters, how can the compaſſer himſelfe hold his fingers? If the Serpents ſeede be ſo ſubtill, what doe you thinke of the olde Serpent, who hath been learning his trade euer ſince the creation? If mens trades may bee called crafts, the diuels trade may bee called craft? Herod is called a foxe, but this foxe taught him his ſubtiltie: this is hee that prepared flatterers for Rehoboam, which prepared lyars for Ahab, which prepared concubines for Salomon, which prepared Sorcerers for Pharao, which prepared witches for Saul, which prepared wine for Benhadab, which prepared golde for Achā, which prepared a ſhip for Ionas, which prepared a rope for Haman, he goeth not about for nothing. But this is the firſt tricke of his compaſſing, he markes how euery man is inclined, what he loues, what he hateth, what he feares, & what he wāts: and when he hath the meaſure of his foote, then he fits him. Aſk what you wil, here is he which offered the whole world. What? ſhall Ionah ſtay for want of a ſhip? nay here is a ſhip, goe and flye from the Lord: ſhall Eſau ſtay for want of broth? nay here is a meſſe of broth, goe and ſell thy birthright: ſhall Iudas ſtay for want of 30. pence? nay here are 30. pence, goe and betray thy maſter: ſhall Pilate ſtay for want of an halter? nay here is an halter, goe and hang thy ſelfe. The Tyrant ſhal not want a flatterer, the wanton ſhall not want a mate, the vſurer ſhal not wāt a broker, the theefe ſhall not want a receiuer: he is a factor betweene the Merchant and the Mercer, and the Gentleman and the tenant: he is a make-bate betweene the man and his wife:

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he is a talebearer betweene neighbour and neighbour. Thus if you aske me what is the diuels trade or occupation, all the day long he is making nets, and gins, and ſnares, to catch thee and me, which gape for the worme.

If then the diuell bee ſuch a buſie-bodie, which medleth in euery mans matter, let vs remember what the Wiſeman ſayth, a buſie-bodie is hated: the diuell is to bee hated becauſe he is a buſie-bodie: the Iewes could not abide the Publicans becauſe they were like Sumners, and Takers, which carried tole out of their countrie into another: how then can wee abide this great Publican, which taketh tole ouer all the world? nay not tole of men, but men themſelues: hee which compaſſeth the earth, compaſſeth vs, euen vs which ſtand here. Therefore what ſhall I ſay, but as Chriſt ſayd, When the theefe compaſſeth the houſe, ſhall not the owner gard the houſe? If the citie be compaſſed, and not defended, how ſhould it ſtand? as the diuell runneth round about, ſo the armour muſt goe round about vs, and then though he compaſſe vs, yet hee ſhall not ouercome vs: but as the Iſraelites were ſafe though the water compaſſed about thē, as the children were ſafe though the flames compaſſed about them, as Daniel was ſafe though the lyons compaſſed about him: ſo they which haue Chriſts armour, are ſafe, although the diuell compaſſe about them. *I will not feare* (ſayth Dauid) *what man can doe vnto me:* nay I wil not feare what the diuell can do vnto me, for he which is with me is greater then he which is againſt me. Thus much of the diuell and his compaſſing.

As the Serpent compaſſeth, ſo doth his ſeede: and therefore Salomon cals the wayes of the wicked, crooked wayes. This is the great compaſſer: there be little compaſſers beſide, like the Phariſies, of whom it is ſayd, that they compaſſed ſea and land to make one like themſelues. In ſtead of theſe compaſſers we haue Seminarie Prieſts, which compaſſe from Rome to Tyborne, to draw one from Chriſt to Antichriſt. I will not name all compaſſers beſide, leaſt I bee compaſſed my ſelfe: but this I ſpeake within compaſſe, that there is a craft of compaſſing, and Satan is the craftſmaſter, and the reſt are his prentiſes, or factors vnder him. When he hath compaſſed ſome men, he ſets them to compaſſe other men, and ſo hee hath his compaſſers,

and ſpyes in euery countrie, like continuall Leagers to followe his buſineſſe for him, which will doe it as faithfully as himſelfe. If he appoynt them to lie, they will lie as faſt as he: if he appoynt them to deceiue, they will deceiue as cunningly as he: if he appoynt them to ſlander, they will ſlander as falſely as hee: if hee appoynt them to flatter, they will flatter as ſmoothly as hee: if he appoynt them to mocke, they will mocke as ſcornefully as he: if he appoynt them to reuenge, they will reuenge as ſpitefully as he: if he appoynt them to perſecute, they will perſecute as fully as he. So if hee doe but ſay, let there be an oth, ſtraight there is an oth: let there be a lye, ſtraight there is a lye: let there be a flout, ſtraight there is a flout: let there bee a bribe, ſtraight there is a bribe: let there bee a quarrell, ſtraight there is a quarrell: therefore in this the lyar told the trueth, for hee hath compaſſed the earth indeed.

Thus you ſee what the diuel anſwered, when God asked him from whence he came. Now if God ſhould aske you, as he asked the diuell, from whence you came before you came hither to him, or rather whither you will goe when yee depart from him, I doe verely thinke that ſome here did come from as bad exerciſes as the diuell himſelfe: and that when they doe depart from this place, they will returne to as bad exerciſes againe, as the diuell did: ſome vnto the Tauernes, and ſome vnto the Alehouſes, and ſome vnto Stages, and ſome vnto Brothels, and ſome vnto dicing, and ſome vnto quarrelling, and ſome vnto coſening. I would faine know this, if the diuell came from tẽpting, and you from ſinning, who was better occupied, hee in commaunding you, or you in obeying him: they which come to the Church and returne to their ſinnes, come to the Lord as the diuell came, not to bee reformed of his euill, but to haue a paſport to doe more euill: if any ſuch bee here, he hath learned nothing, but goeth emptie away: for they which come like Satan goe like Satan: a little water is ſprinkled vpon them, which falles off againe to the ground ſo ſoone as they are out of the Church doore; all which they learned is forgotten, like a perfume which ſauoureth no longer then they abide in the houſe where it burneth: therefore as I warned you at firſt, *Take heed how you heare*, ſo I warne you now, take heed leſt this

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Compasser come and steale that which you haue heard: for when Iudas had receiued the Sacrament, the diuell entring into him, after that, could neuer bee driuen out againe: so if the diuell enter into you, after you haue receiued this warning, hee will possesse you like Iudas, stronger then he did before, and euery word shall condemne you, as he which eateth the Sacrament vnworthilie, eateth his owne damnation: so he which heareth the worde vnfruitfully, heareth his owne damnation, that is, the word which I haue spoken, sayth Christ, shall iudge you in the last day.

FINIS.

A CAVEAT FOR CHRISTIANS.

1. Corinth. 10. 12.

12. *Let him that thinketh he stand, take heed lest he fall.*

WHen you haue examined your selues by the touchstone which I gaue you, whether you bee in the faith or no: if you finde that you stande in the faith, let him which thinketh hee standeth, take heede lest he fall. Three sentences wee borrowed of Paul: in the first he exhorted vs to bee Christians: in the second he taught vs to know whether we bee Christians or no: in the last, he warneth vs, if we be, to perseuer & take heede lest we fall. Saint Paul doth not teach vs these phrases to doubt of our saluation, or of the mercie of God, as the Papists say, but of our confiancie in his seruice, not lest we fall frō our election, but lest wee fall from our righteousnesse. This is a godly feare, and blessed is he (sayth Salomon) not which standeth in feare of Gods mercie, but hee which standeth in feare of his owne frailtie, Prou. 28. 14. as Iob did, which feared all his workes, Iob. 9. 28. We must haue confidence towards God, but diffidence towards our selues, for God will bee true to vs, if we bee true to him. This feare is not contrarie to faith, but cannot stand without it: therefore take heed lest ye fall, is, take heed lest ye sinne, as the Israelites sinned. An admonition gathered from the fall *Act.* 26. 28. 2. *Cor.* 13. 9.

of the Iewes, to them which ſtand, or to them which think they ſtand, to take heede leaſt they fall. As a Chronicler in a ſtorie giues a watch-worde by the way, to admoniſh the reader of ſome ſpeciall thing to bee marked: ſo the Apoſtle, teaching vs to make vſe of all that wee heare or reade, after he had ſhewed how the Iſraelites ſtoode ſometime, and how they fell after againe, which were the elect people of GOD, the becon of the worlde, and glorie of nations, vntill they crucified him, who would haue ſaued them, ends with a ſigh, as if he ſhould ſay, it grieues me to record their follie, and to diſcouer the nakednesſe of my country-men, what ſhould I rehearſe any more? If they fell thus, take them for a warning, and *Let him that thinketh he ſtandeth, take heede leſt hee fall.* Here wee are ſet to ſinners ſchoole, to ſee what wee can learne of the wicked, as the Bee doth gather honey of weeds: for all which is written, is written for our inſtructiō, Rom. 15.4. Theſe things (ſaith Paul) are written to admoniſh vs, vpon whom the end of the world is come: as if he ſhould ſay, we haue neede to take more heed then they vnder the law, becauſe we liue in the laſt and worſt daies, when the Dragon is let looſe, and hath great wrath, becauſe his time is ſhort, Reuel. 12.12. Now if you would know how the Iſraelites fell, reade but from the 6. verſe, and you ſhall ſee how they fleeted from ſinne to ſin, like a flie which ſhifteth from ſore to ſore. They tempted the Lord (ſayth Paul) they murmured, they luſted, they committed Idolatrie, they ſerued the fleſh, they ſate downe to eate, and roſe vp to play: Take heede (ſayth Paul) O ye Corinthians, leſt ye liue ſo too: you ſhall not do euill becauſe others doe ſo, but theſe things are written for your learning: therefore firſt you ſhall learne, that as they fell away, ſo you may, and then by their fall you may learne to ſtand.

Thus the Apoſtle warneth vs, that we are al in a houſe ready to fall, and all in a ſhip ready to ſinke, al in a bodie readie to ſin, who can ſay what he will doe when he is tried? Therefore Paul ſayth not, let him that ſtandeth taketh heede leſt he fall, but *Let him that thinketh he ſtandeth take heede leſt he fall:* warning vs before that wee take heede of falling, and to examine how wee ſtand, whether wee ſtand or no: for when he makes his ſpeech of them which thinke they ſtand, not of them which ſtand, he intends

intends that fewe ſtande in compariſon of them which thinke they ſtand: many thinke themſelues wiſe that are fooles like other: many thinke themſelues pure, which are prophane like other, as Salomon noteth, Prouer. 30.12. There is a generation which are pure in their owne conceit, and yet are not waſhed from their filthines: as though there were a generation or ſect of ſuch men.

And againe, Prou. 20.6. Many men will boaſt of their goodnes, but who can finde a faithful man? ſo many ſeeme to ſtande which ſtand not: many thinke they beleeue, which knowe not what faith meaneth: many looke to bee ſaued, which cannot tell who ſhould ſaue them, no more then Nicodemus knewe what it was to bee borne againe, the reaſon is, many are afrayd to ſound too deepe, and examine their conſcience, leſt it ſhould vpbrayd them with the noyſomnes of their ſinnes.

Therfore like a fauourable Iudge, which would ſaue the malefactor, he will aske him ſo cunningly, that he will anſwere for him too, and then he will ſay, I finde no fault in this man, let him pay his fees & be gone: ſo I find no fault in this faith, me thinkes it is a ſound faith, me thinkes it is a good, which when hee is downe raiſeth no loue: me thinkes it is religious enough, when I come to the Church, and loue my neighbour, and obey my Prince, and giue euery man his own, and pay my tithes, and faſt twiſe a weeke, as the Phariſie did, me thinkes this is well, what would you haue more? haue I not kept all the Commaundements? Luk. 18.18. No (ſayth Chriſt) there is one thing behind, examine thy ſelfe, and ſtill thou ſhalt finde ſomething behinde, like a cobweb in the top of an houſe when the floore is ſwept. Therefore well doth Paul ſay, he which thinketh that he ſtands, not he which ſtands, for hee which ſtands in Chriſt falleth not, but hee which thinketh hee ſtands falleth ſuddenly, and may finally, vnleſſe he ſtand vpon his watch, take heed is a good ſtaffe to ſtay vpon, and ſo often a man ſinnes as he caſts it from him: all goe aſtray.

But this is the difference betweene the ſinnes of them which haue faith, and them which haue no faith, they which haue no faith, fall like an Elephant, which when hee is downe riſeth not againe: they which haue faith, doe but trip and ſtumble, fall

and rise againe, their falles doe teach them to stand, their weaknes doth teach them strength, their sinnes dooth teach them repentance, their frailnes teach them constancie, as Peter was better after his deniall then hee was before. Iudas did neuer stand, but seemed to stand, the Disciples knew not that hee was a theefe and intended treason, for they asked, *Is it I? Is it I?* Christ knew, as it appeareth, when he gaue him the sop & sayd, That which thou doest doe quickly: if euer hee had stood hee could not haue been termed the sonne of perdition. Many did seeme to the world to goe out of the Church, but Iohn sayth, they were neuer of the Church, meaning, that if they had been of the Church, they could not haue gone out of it: for the true vine could not leaue her grapes, nor the oliue her fatnesse, nor the figge tree her sweetnes: so they which stand in the faith, doe not fall away, but seeme to fall, as hypocrites seeme to stand. The best men haue had their slips, but alwayes they rose againe, as though they had sinned to teach vs repentance: therefore their sinnes are written, which els should haue bin concealed for their honor: for they were not registred in spight to disgrace them, but to admonish vs, that when we see such a field of bloud, like carcasses, which the dragon hath slaine, wee may feare to set vpō him vnarmed, lest we be slaine like other: as Salomon beheld the field of the slothfull which was full of thistles and weedes, Pro. 24. 30. so wee must beheld the sinnes of other to learne by them. I passed by (saith Salomon) and considered it well, I looked vpon it & receiued instruction. This note is in the margēt of your Bibles, that I might learne by another mans fault: so Salomon sheweth how we should looke vpon other mens faults. if wee behold and consider them, and looke vpon them to receiue instruction as Salomon did, then doe wee behold & consider, and looke vpon them well: or els as Abraham might see the smoake of Sodome, but Lot might not see it: so they which can make vse of sinne, may heare, and see, & speake of errors of men, yet it is not lawfull for them, because they are as a spider which gathereth nothing but poyson. Did not many peruert the sins of the Patriarches, and apply thē to themselues, as they should apply their doctrines? But these things (sayth Paul) are not written for our imitation, but for our admonition,

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that is, for a caueat leaſt wee doe the like: for they repented that which they did, and ſhall wee doe that which they repented? Chriſt ſayth, followe me, without limites: but Paul ſayth, Be ye followers of me as I followe Chriſt: ſo we muſt followe the Patriarches, and Prophets, and Apoſtles, as they followed Chriſt, leaſt following that which they repented, wee ſuſtaine or ſuffer that which they eſcaped. This is a leſſon for all but Chriſt, *Let him which thinketh he ſtand, take heede leſt hee fall.* When Paul had diſtilled the capitall ſinnes of the Iſraelites, this is the quinteſſence, that is, all the profite which he could wring out of them, *Let them that thinke they ſtand, take heed leſt they fall.*

Who would haue ſayd that Ieruſalem would haue become an harlot? that the choſen people ſhould become the curſedſt vpon the earth? yet ſo it is, ſayth Paul, thus and thus they haue done, and thus hath God forſaken them, that all the world may take heede how they ſtirre vp the Lyon of Iudah, which deuoureth th· wicked like bread. Who would haue thought when Lot was grieued with the ſins of Sodome, that hee would haue committed a worſe ſinne himſelfe, firſt to drinke till he was drunken, then to lye with his owne daughters? yet hee did ſo. Who would haue thought that Noah whē he builded the Ark, becauſe he beleeued in God, and gaue example to al the world how they ſhould ſaue themſelues, when the floud was paſt, would haue giuen the firſt example of ſin to his owne ſonnes? Who would haue thought that Dauid, when he was perſecuted for his godlines in the deſart, would haue ſlaine the huſband for the luſt of the wife, when the bleſſings of God did call him to thankefulneſſe? Who would haue thought that Salomon when he prayed in the Temple, and was termed by God the wiſeſt man in the world, would haue taken moe Concubines vnto him then any heathen in the world? How are the mightie ouerthrowne, ſayth Dauid? 2. Samuel 1. Like Peter which ſayd hee would neuer forſake Chriſt: and forſooke him firſt. The ſtrong men are fallen: Euen Salomon himſelfe, and Dauid, and Noah, and Lot, and Sampſon, and Peter, the lights of the world fell like ſtarres of heauen: theſe tall Cedars, ſtrong oakes, faire pillars lye in the duſt, whoſe tops glittered in the

aire,

aire, that they which thinke they ſtande may take heed leaſt they fall.

Can I looke vpon theſe ruines without compaſſion, or remember them without feare, vnleſſe I bee a reprobate, and my heart of flint? Who am I that I ſhould ſtand like a ſhrub, when theſe Cedars are blowen downe to the ground, and ſhewed themſelues but men? the beſt man is but a man, the worſt are worſe then beaſts, no man is vntainted but Chriſt, they which had greater gifts then wee, they which had deeper rootes then wee, they which had ſtronger hearts then wee, they which had more props then we, are fallen like a bird which is wearie of her flight, and turned backe like the winde in the twinckling of an eye, 2. King. 8. 13. Who would haue mocked him that ſhould haue ſayd ſometime as Eliſha ſayd to Hazael, what wickednes he ſhould doe in time to come, that he ſhould ſlay and trample men, women and children, Hazael bluſht to heare thus of him, and ſayd, Am I a dogge that I ſhould doe this? as if hee would neuer do it while he were a man, but count him a dogge when he comes to that: ſo they which are changed like Hazael, bluſh to heare thus of him, and would haue ſcorned ſometime at him which ſhould once haue ſayd, when they were zealous and ſtudious preachers, and perſecuted for their preaching, that the time would come when they ſhould be loyterers, time-ſeruers, louers of the worlde, and greedie woolues, deuourers of their flockes, and perſecutors, they would haue ſayd, Am I a dogge? Am I a beaſt? Am I a reprobate that I ſhuld do this? they would neuer beleeue this til it came to paſſe, and being fallen, they ſay they ſinned like Hazael, which bluſht before he ſinned, & was impudent after. Therefore let no man ſay what he will bee, before he haue examined what he is, but runne his courſe with a trembling feare, alwayes looking downe to the rubs which lye before him, and the worthies which are ſlaine alreadie, and remember when any ſpectacle of frailtie is in thine eye, this is my warning, for no man hath more priuiledge than another. This is the profite wee ſhould make of other mens faults, like a pearle which is taken out of the Serpent: when wee ſee our brothers nakednes, it ſhould moue vs to compaſſion of him, and a feare of our ſelues: for when wee reioyce at others fall, like Cham, as

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the leprosie went from Naaman to Gehezie, so God turneth his wrath from them, and it lighteth vpon vs, Prou. 24. 18. and such as haue despised others without remorse, haue fallen in the like, or more shamefully themselues, and neuer rose againe. What shall we doe then when wee heare of other mens faults? not talke as we doe, but beware by them, and thinke, Am I better then he? Am I stronger then Sampson? Am I wiser then Salomon? Am I chaster then Dauid? Am I soberer then Noah? Am I firmer then Peter, if God should leaue me to my selfe? if he should withdrawe his hand which holds mee? Into how many gulfes haue I been falling, when God hath preserued me of occasion, or delayed the temptation, or wonderfully kept me from it, I know not how, for he deliuereth me from euill as he deliuered Dauid from the bloud of Nabal, by Abigail, which came vnlooked for: So he hath preuented many wonderfully, whē they were assaulted so hardly, that they had thought to haue yeelded to the enemie. Sometime I may say there wanted a tempter, sometime I may say there wanted time, sometime I may say there wanted place, sometime the tempter was present, and there wanted neither time nor place, but God held me backe that I should not consent: so neere wee haue glided by sinne, like a shippe which rides vpon a rocke, and slips away, or a birde which scapes from the Fowler when the nette is vpon her. There is no salt but may lose his saltnesse, no wine but may lose his strength, no flower but may lose his sent, no light but may bee eclipsed, no beautie but may bee stayned, no fruite but may bee blasted, nor soule but may be corrupted: we stand all in a slipperie place, where it is easie to slide, and hard to get vp, like little children which ouerthrowe themselues with their clothes, now vp, now downe at a strawe, so soone we fall from God, and slide from his worde, and forget our resolutions, as though wee had neuer resolued. Man goeth foorth in the morning, weake, naked, and vnarmed, to fight with powers, and principalities, the diuell, the world, and all their adherents, and whom dooth hee take with him but this flesh, a traytor, readie to yeelde him vp at euery assault vnto the enemie. Thus man is set vpon the side of a hill, alwayes declining, and slipping: the flesh muffleth him to make him stūble, the world catcheth

at him to make him fall, the duell vndermineth him to make him sinke, and cryeth still, Cast thy selfe downe, and when hee falleth, he goeth apace, as Peter, who denied thrise together: and when he is fallen, is like a stumbling stone in the way for other, that they may fall too. Therefore, *Let him that thinketh he standeth, take heed lest he fall.*

So earnestly must wee call vpon our soules, that wee bee not wearie of well doing: for happier are the children that neuer began, then Iudas, whose ende was worse then his beginning. Wisedome and righteousnesse are angrie with him that leaueth his goodnesse to become worse: if thy spouse had committed fornication thou mightest haue diuorsed her, but hee which leaueth his righteousnes to liue in wickednesse, forsakes his spouse to commit fornication, and is diuorsed from Christ himselfe. If thou wert like the vine, or the oliue, or the figge tree, they would not leaue their grapes, or their fatnesse, or their sweetnesse, to get a kingdome; but the Bramble did: If thou be like the Bramble, what wilt thou doe when the fire comes? As this is a memorandum to all, so especially let him that ruleth, & him that teacheth, take heed lest he fall: for if the pillars shrink, the Temple shakes, as when a great Tree is hewen downe, which is a shadowe to the beasts, and a nest to the birds, many leaues and boughes, and twigges fall with it: so many stand, & fall with them, whose lampes giue light to others: Euen as Ieroboams sinne made Israel to sinne: therefore Paul hath giuen you a watch-word, which euery one should write vpon his table, vpon his bed, and vpon his nayles, least hee forget in one houre: for hee which stands now, may fall before night. Sinne is not long in comming, nor quickly gone, vnlesse God stoppe vs, as hee met Balaam in his way, and slay vs, as hee slayed the womans sonne, when he was a bearing to his graue: wee runne ouer Reason, and tread vpon Conscience, and sling by Counsell, and goe by the Word, and poast to Death, as though wee ranne for a kingdome, like a Larke that falles to the ground sooner then she mounted vp: at first she retires, as it were by steppes, but when shee commeth neerer the ground, she falles downe with a iumpe: so wee decline at first and waxe lower, and lower, till wee be almost at the worst, and then wee runne

headlong,

headlong, as though wee were ſent poaſt to hell, from hote to luke-warme, from luke-warme to key-colde, from key-colde to ſtarke-dead: ſo the languiſhing ſoule bleedes to death, and ſeeth not his life goe till he be at the very laſt gaſpe. Woe bee vnto him that is guiltie of this murther: if the bloud of Abell cryed for vengeance againſt his brother Caine which ſlew his bodie, ſhall not GOD bee reuenged for the death of the ſoule? where is thy brother (ſayth God?) Nay where is thy ſoule? haſt thou ſlaine it, which was my ſpouſe, my temple, mine owne Image? If the ſeruant which hid his Talent was caſt into darkenes, what ſhall bee done vnto thee which haſt loſt thy Talent? For he which falles from his righteouſneſſe, dooth not hide his Talent, but more, he doth loſe it.

Thus if you neuer knewe what good to make of euill, this you may learne in the ſinners Schoole: let them which thinke they ſtand, take heede leaſt they fall, and let them which are downe, care to riſe, and the Lord ſo direct our ſteppes, that wee may riſe againe.

FINIS.

THREE PRAYERS: ONE FOR THE MORNING, ANOTHER FOR the Euening, the third for a ſicke man.

Wherevnto is annexed a godly Letter to a ſicke friend: and a comfortable ſpeech of a Preacher vpon his death-bed. Anno 1591.

A Morning Prayer.

O Lord prepare our hearts to prayer.

ETernal God, giuer to them which want, comforter to them which ſuffer, and forgiuer to them which repent: we haue nothing to render thee but thine owne. If wee could giue thee our bodies and ſoules, they ſhould be ſaued by it: but thou wert neuer the richer for them. All is our duetie, and all of vs cannot performe it: therefore thy ſonne dyed and thy ſpirit deſcended, and thy Angels guide, and thy Miniſters teach, to helpe the weakenes of men. All things call vpon vs, to call vpon thee, and wee are proſtrate before thee, before we know how to worſhip thee: euen ſince wee roſe, wee haue taſted many of thy bleſſings, and thou haſt begun to ſerue vs, before wee begin to ſerue thee. Why ſhouldeſt thou beſtowe thy health and wealth, and reſt, and libertie vpon vs more then other? we can giue no reaſon for it, but that thou art mercifull. And if thou ſhouldeſt draw all back againe, we haue nothing to ſay, but that thou art iuſt. Our ſinnes are ſo grieuous and infinite, that we are faine to ſay with Iudas, *I haue ſinned*, and there ſtoppe, becauſe wee cannot reckon them. All things ſerue thee, as they did at firſt, only men are the ſinners in this world.

Our heart is a roote of corruption, our eyes are the eyes of vanitie, our eares are the eares of follie, our mouthes are the mouthes of deceit, our hands are the hands of iniquitie, and euery part dooth diſhonour thee, which would bee glorified of thee. The vnderſtanding which was giuen vs to learne vertue,

is

Is apt now to apprehend nothing but ſinne: the will which was giuen vs to affect righteouſnes, is apt now to loue nothing but wickednes.

The memorie which was giuen vs to remēber good things, is apt now to keepe nothing but euill things. There is no difference between vs and the wicked, we haue done more againſt thee this weeke, then wee haue done for thee ſince wee were borne, and yet wee haue not reſolued to amend: but this is the courſe of our whole life, firſt we ſinne, and then we pray thee to forgiue it, and then to our ſinnes againe, as though we came to thee for leaue to offend thee.

And that which ſhould get pardon at thy hands for all the reſt, that is, (our prayer) is ſo full of toyes and fancies, for want of faith and reuerence, that when we haue prayed, we had need to pray againe that thou wouldeſt forgiue our prayers, becauſe we thinke leaſt of thee when wee pray vnto thee: what Father but thou, could ſuffer this contempt, and bee contemned ſtill? Yet when we thinke vpon thy ſonne, all our feare is turned into ioy, becauſe his righteouſneſſe for vs, is more then our wickedneſſe againſt our ſelues. Settle our faith in thy beloued, and it ſufficeth for all our iniquities, neceſſities, and infirmities.

Now Lorde wee goe foorth to fight againſt the worlde, the fleſh, and the diuell, and the weakeſt of our enemies is ſtronger than wee: therefore wee come vnto thee, for thy holy ſpirit to take our part, that is, to chaunge our mindes and willes, and affections, which wee haue corrupted, to remoue all the hinderances which lets vs to ſerue thee; & to direct all our thoughts, ſpeeches, and actions, to thy glorie, as thou haſt directed thy glorie vnto our ſaluation. Although wee bee ſinners (O Lord) yet wee are thine, and therefore we beſeech thee to ſeparate our ſinnes from vs, which would ſeparate vs from thee, that we may be readie to euery good, as we are to euill. Teach vs to remember our ſinnes, that thou mayeſt forget them, and let our ſorrowe here, preuent the ſorrowe to come. We were made like thee, let not fleſh and bloud turne the image of GOD to the image of Satan: our foes are thy foes, let not thine enemies preuaile againſt thee to take vs from thee: but make thy word vnto vs, like the ſtar which led vnto Chriſt: make thy benefits like

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the pillar which brought to the lande of promiſe: make thy croſſe like the meſſenger which compelled gueſtes vnto the banquet; that wee may walke before men like examples, and alway looke vpon thy ſonne, how he would ſpeake and doe, before we ſpeake or doe any thing.

Keepe vs in that feare of thy Maieſtie that wee may make conſcience of all that we doe, and that wee may count no ſinne ſmall, but leaue our lying, and ſwearing, and ſurfetting, and coueting, and boaſting, and flanting, and inordinate gaming, and wanton ſporting, becauſe they draw vs to other ſinnes, and are forbidden as ſtraightly as other. Let not our hearts at any time bee ſo dazeled, but that in all temptations, wee may diſcerne betweene good and euill, betweene right and wrong, betweene trueth and error: and that wee may iudge of all things as they are, and not as they ſeeme to bee: let our mindes be alwayes ſo occupied, that we may learne ſome thing of euery thing, and vſe all thoſe creatures as meanes and helpes prepared for vs to ſerue thee. Let our affections growe ſo toward one another, that wee may loue thee as much for the proſperitie of other, as if it were our owne: let our faith, and loue, and prayer bee alway ſo readie to goe vnto thee for our helpe, that in ſickneſs we may finde patience, in priſon we may finde ioye, in pouertie wee may finde contentment, and in all troubles we may finde hope. Turne all our ioyes to the ioy of the holie Ghoſt, and all our peace to the peace of conſcience, and all our feares to the feare of ſinne, that we may loue righteouſnes, with as great good will as euer wee loued wickednes: and goe before other in thankfulnes towards thee, as farre as thou goeſt in mercie towards vs before them, taking all that thou ſendeſt as a gift, and leauing our pleaſures before they leaue vs, that our time to come, may bee a repentance of the time paſt, thinking alway of the ioyes of heauen, the paines of hell, our owne death, and the death of thy ſonne for vs. Yet Lord let vs ſpeake once againe like Abraham, one thing more we wil beg at thy hands, our reſolutions are variable, and wee cannot performe our promiſes to thee: therefore ſettle vs in a conſtant forme of obedience, that wee may ſerue thee from this houre, with thoſe duties which the world, the diuell, and the fleſh, would haue vs

deferre vntill the poynt of death.

Lord wee are vnworthie to aske any thing for our ſelues, yet thy fauour hath preferred vs to be petitioners for other. Therefore we beſeech thee to heare vs for them, and them for vs, and thy ſonne for all. Bleſſe the vniuerſall Church, with trueth, with peace, and thy holy diſcipline. Strengthen all them which ſuffer for thy cauſe, and let them ſee the ſpirite of comfort comming towards them, as thy Angels came to thy ſonne when hee was hungrie.

Bee mercifull vnto all thoſe which lie in anguiſh of conſcience, for remorſe of their ſinnes: as thou haſt made them examples, ſo teach vs to take example by them, that we may look vpon thy Goſpell to keepe vs from deſpaire, and vpon thy law, to keep vs from preſumption. Proſper the armies which fight thy battailes, and ſhew a difference betweene thy ſeruants and thy enemies, as thou didſt between the Iſraelites and the Egyptians, that they which ſerue thee not, may come to thy ſeruice, ſeeing that no God doth bleſſe beſides thee. Make vs thankfull for our peace, whom thou haſt ſet at libertie, while thou haſt layd our daungers vpon others, which mighteſt haue layd their dangers vpon vs: And teach vs to build thy Church in our reſt, as Salomon built thy Temple in his peace. Haue mercie vpon this ſinfull land, which is ſicke of long proſperitie: Let not thy bleſſings riſe vp againſt vs, but indue vs with grace as thou haſt with riches, that we may goe before other nations in religion as wee goe before them in plentie: giue vs ſuch hearts as thy ſeruants ſhould haue: that thy will may be our will: that thy law may bee our law: and that we may ſeeke our kingdome in thy kingdom. Giue vnto our Prince a princely hart, vnto our counſellers, the ſpirit of counſell, vnto our Iudges, the ſpirit of iudgement, vnto our Miniſters, the ſpirit of doctrine, vnto our people, the ſpirit of obedience: that wee may all retaine that communion here, that wee may enioy the communion of Saints hereafter.

Bleſſe this familie with thy grace and peace, that the Rulers thereof may gouerne according to thy word, that the ſeruants obey like the ſeruants of God, and that wee may all bee loued of thee. Now Lord wee haue commenced our ſuit, our vn-

derſtanding is weake, and our memorie ſhort, and wee vnworthie to pray vnto thee, more vnworthie to receiue the thinges which wee pray for. Therefore we commend our prayers and our ſelues vnto thy mercie in the name of thy beloued Sonne our louing Sauiour, whoſe righteouſneſſe pleadeth for our vnrighteouſneſſe.

Our Father which art in heauen, &c.

A Prayer for the Euening.



O Lord God, what ſhall we render vnto thee for all thy benefits? which haſt giuen thy Sonne for a ranſome, thy holy Spirit for a pledge, thy word for a guide, and reſerueſt a kingdom for our perpetuall inheritance: of whoſe goodneſſe wee are created, of whoſe iuſtice we are corrected, of whoſe mercie we are ſaued: our ſinnes ſtriue with thy benefits, which are moe: let vs count all creatures, and there be not ſo many of any kinde, as thy gifts, except our offences which wee returne vnto thee for them. Thou mighteſt haue ſayd before wee were formed: let them bee monſters, or let them bee Infidels, or let thē bee beggers, or cripples, or bond-ſlaues ſo long as they liue. But thou haſt made vs to the beſt likenes, and nurſed vs in the beſt Religion, and placed vs in the beſt land, that thouſands would thinke themſelues happie, if they had but a peece of our happines. Therefore why ſhould any ſerue thee more then we, which want nothing but thankfulneſſe? Thou haſt giuen vs ſo many things, that ſcarſe we haue any thing left to pray for, but ẏ thou wouldeſt cōtinue thoſe benefits which thou haſt beſtowed alreadie; yet we couet as though we had nothing, and liue as though we knew nothing: when we were children, wee deferred till we were men; now we are men, we deferre vntil we be old men, and when we bee olde men, wee will deferre vntill death. Thus we ſteale thy gifts, and doe nothing for them, yet we looke for as much at thy hands, as they which ſerue thee all their liues. The leaſt of thy bleſſings is greater then all the curteſies of men, and yet we are not ſo thankfull to thee for all that

we

we haue, as we are to a friend for one good turne: we are asha-
med of many sinnes in other, and yet wee are not ashamed to
commit the same sinnes our selues, and worse then they: yea,
we haue sinned so long almost, that we can doe nothing els but
sinne, and make others sinne too, which would not sinne but
for vs. If wee doe any euill, we doe it cheerefully and quickly,
and easily: but if we doe any good, we doe it faintly, and rude-
ly, and slackly. When did we talke without vanitie? When did
wee giue without hypocrisie? When did wee bargaine with-
out deceite? When did we reproue without enuie? When did
we heare without wearines? When did we pray without tedi-
ousnes? Such is our corruption, as though wee were made to
sinne, in deede, or in word, or in thought, wee haue broken all
thy Commandements, that we might see what good is in euill,
which haue left nothing but guilt, and shame, and expectation
of iudgement, while wee might haue had peace of conscience,
ioy of heart, and all the graces which come with the holie spirit.
Some haue been wonne by the word, but wee would not suffer
it to change vs: some haue been reformed by thy crosse, but we
would not suffer it to purge vs: some haue been moued by thy
benefits, but we would not suffer them to perswade vs: nay, we
haue giuen consent to the diuell, that we will abuse all thy gifts
so fast as they come: and therfore thy blessings make vs proud,
thy riches couetous, thy peace wanton, thy meates intempe-
rate, thy mercie secure, and all thy benefites are weapons to re-
bell against thee, that if thou looke into our hearts, thou mayest
say our Religion is hypocrisie, our zeale enuie, our wisedome
policie, our peace securitie, our life rebellion, our deuotion ends
with our prayers, and wee liue as though wee had no soules to
saue.

What shal wee answere for that which our conscience con-
demnes? We are one day neerer to death since wee rose, when
wee shall giue account how euery day hath been spent, and
how we haue got those things which other will consume when
we are gone. And if thou shouldest aske vs now, what lust as-
swaged, what affection qualified, what passion expelled,
what sinne repented, what good performed, since wee began
to receiue thy benefites this day, wee must confesse agaynst

our ſelues, that all our workes, words and thoughts, haue been the ſeruice of the world, the fleſh and the diuell: we haue offended thee, and contemned thee all the day, and at night wee pray vnto thee: Father, forgiue vs all our ſinnes, which haue diſhonored thee, while thou didſt ſerue vs: runne from thee while thou didſt call vs: and forgotten thee whileſt thou didſt feede vs, ſo thou ſpareſt vs, ſo we ſleepe, & to morrow we ſinne again: this is the courſe of all our pilgrimage, to leaue that which thou commandeſt, and doe that which thou forbiddeſt. Therefore thou mighteſt iuſtly forſake vs, as wee forſake thee, and condemne vs whoſe conſcience condemnes our ſelues: but who can meaſure thy goodneſſe which giueſt all, and forgiueſt all? Though wee are ſinfull, yet thou loueſt vs: Though we knocke not, yet thou openeſt: though wee aske not, yet thou giueſt: what ſhould we haue if wee did ſerue thee, which haſt done all theſe things for thine enemies? Therefore thou which haſt giuen vs all things for thy ſeruice, O Lord giue vs a heart to ſerue thee, and let this be the houre of our conuerſion, let not euill ouercome good, let not thine enemie haue his will, but giue vs ſtrength to reſiſt, patience to endure, and conſtancie to perſeuer vnto the end.

Inſtruct vs by thy word, guide vs by thy ſpirit, mollifie vs by thy grace, humble vs by thy corrections, winne vs by thy benefites, reconcile our nature to thy will, and teach vs to make profite of euery thing, that wee may ſee thee in all things, and all things in thee: and becauſe (O moſt mercifull father) we walk betweene thy mercie and iuſtice, through many temptations, gouerne our ſteps with ſuch diſcretion, that the hope of mercie may preuent deſpayre, & the feare of iuſtice may keep vs from preſumption: that in mirth we be not vaine, in knowledge we be not proude, in zeale we be not bitter, but as the tree bringeth forth firſt leaues, then bloſſomes, and then fruit, ſo firſt we may bring forth good thoughts, the good ſpeeches, and after a good life, to the honour of thy name, the good of thy children, and the ſaluation of our ſoules, remembring the time when wee ſhall ſleepe in the graue, and the day when we ſhall awake to iudgement. Now the time is come (O Lorde) which thou haſt appointed for reſt, and without thee wee can neither wake nor

ſleepe,

ſleepe, which haſt made the day and night, & ruleſt both: therefore into thy hands wee commend our ſoules and bodies that thou haſt bought, that they may ſerue thee: reſtore them (O Lord) to their firſt image, and keep them to thy ſeruice, and reſigne vs not to our ſelues againe, but finiſh thy worke, that wee may euery day come neerer and neerer to thy kingdome, til we hate the way to hell, as much as hell it ſelfe, and euery cogitatiõ, and ſpeech, and action, be ſo many ſteppes to heauen. For thy names ſake, for thy promiſe ſake, for thy ſonnes ſake O Lorde, wee lift vp our hearts, hands and voyce vnto thee in his name, which ſuffered for ſinne, and ſinned not.

Our Father which art, &c.

A Prayer for a ſicke man.

ALmightie God and all mercifull Father, which art the Phiſition of our bodies and ſoules, in thy handes are life and death, thou bringeſt to the graue, and pulleſt backe agayne: wee came into this world vpon condition, to forſake it whenſoeuer thou wouldeſt call vs, and now the ſumners are come, thy fetters hold me, and none can looſe me but he which bound me. I am ſick in bodie and ſoule, but he hath ſtroken me which in iudgement ſheweth mercie. I deſerued to dye ſo ſoone as I came to life: but thou haſt preſerued me till now, and ſhall this mercie bee in vaine, as though we were preſerued for nothing? Who can praiſe thee in the graue? I haue done thee no ſeruice ſince I was borne, but my goodneſſe is to come, and ſhall I dye before I begin to liue? but Lord thou knoweſt what is beſt of all, and if thou conuert me, I ſhall bee conuerted in an houre: and as thou acceptedſt the will of Dauid as well as the act of Salomon: ſo thou wilt accept my deſire to ſerue thee, as well as if I did liue to glorifie thee. The ſpirit is willing but the fleſh is fraile, and as I did liue ſinfully, whenſoeuer thy ſpirit was from me, ſo I ſhall die vnwillingly vnleſſe thy ſpirit prepare me: therfore deare father, giue me that mind which a ſicke man ſhould haue, and increaſe my patience with my paine, and call vnto my remembrance all which I haue heard, or read, or felt, or meditated, to ſtrengthen me in this houre of my triall, that I which

neuer taught any good while I liued, may now teach other how to dye, and to beare their ſickneſſe patiently: apply vnto me all the mercies and merites of thy beloued ſonne, as if he had dyed for me alone. Bee not from me when the enemie comes; but when the tempter is buſieſt, let thy ſpirit be buſieſt too: and if it pleaſe thee to looſe me out of this priſon, whē I ſhall leaue my earth to earth, let thine Angels carrie vp my ſoule to heauen, as they did Lazarus, and place me in one of thoſe māſions which thy ſonne is gone to prepare for me. This is my mediator which hath reconciled me and thee, when thou didſt abhorre me for my ſinnes, and thou didſt ſend him from heauen to vs, to ſhewe that thou art bound to heare him for vs. Therfore in him I come vnto thee, in him I call vpon thee. O my redeemer, my preſeruer, and my Sauiour, to thee be all praiſe with thy father and the holie ſpirit for euer. Amen.

What ſhall ſtay me from my Father, my brother, and my comforter?

A comfortable ſpeech, taken from a godly Preacher, lying vpon his death-bed: written for the ſicke.

I Owe to God a death, as his Son dyed for me. Euer ſince I was borne I haue been ſayling to this hauen, and gathering patience to comfort this houre, therefore ſhall I bee one of thoſe gueſts now, that would not come to the banquet when they were inuited? What hurt is in going to Paradiſe? I ſhall looſe nothing but the fence of euill: and anon I ſhall haue greater ioyes then I feele paines? For my head is in heauen alreadie, to aſſure me that my ſoule and bodie ſhall followe after. O death where is thy ſting? why ſhould I feare that which I would not eſcape, becauſe my chiefeſt happines is behinde, and I cannot haue it vnles I goe vnto it? I would goe through hell to heauen, and therefore if I march but through death, I ſuffer leſſe then I would ſuffer for God. My paines doe not diſmay me, becauſe I trauaile to bring forth eternall life, my ſinnes doe not fright me, becauſe I haue Chriſt my redeemer, the Iudge doth not aſtoniſh me, becauſe the Iudges ſonne is my aduocate, the diuell dooth not amaze me, becauſe the Angels pitch about me. The graue

doth

doth not grieue mee, becauſe it was my Lordes bed. Oh that Gods mercie to mee, might moue other to loue him! for the leſſe I can expreſſe it, the more it is. The Prophets and Apoſtles are my fore-runners, euery man is gone before me, or els he wil followe after me, if it pleaſe God to receiue me into heauen before them which haue ſerued him better, I owe more thankfulnes vnto him. And becauſe I haue deferred my repentance till this houre, whereby my ſaluation is cut off if I ſhould dye ſodainly: Lo, how my God in his mercifull prouidence, to preuent my deſtruction, calleth me by a lingering ſickneſſe, which ſtayeth till I be readie, and prepareth me to my end, like a preacher, and makes me by wholeſome paines, wearie of this beloued world, leaſt I ſhould depart vnwilling, like them whoſe death is their damnation. So he loueth me while he beateth me, that his ſtripes are plaſters to ſalue me, therefore who ſhall loue him if I deſpiſe him? This is my whole office now, to ſtrengthen my bodie with my hart, and to be contented as God hath appoynted, vntill I can glorifie him, or vntill he glorifie me. If I liue, I liue to ſacrifice; and if I dye, I dye a ſacrifice, for his mercie is aboue mine iniquitie. Therefore if I ſhould feare death, it were a ſigne that I had not faith nor hope, as I profeſſed, but that I doubted of Gods trueth in his promiſe, whether hee will forgiue his penitent ſinner or no. It is my father, let him do what ſeemeth good in his ſight: *Come Lord Ieſus*, for thy ſeruant commeth, I am willing, helpe my vnwillingnes.

Thus the faithfull depart in another ſort, with ſuch peace and ioy round about them, that all which ſee them, wiſh that their ſoules may follow theirs.

A Letter written to ones friend in his ſickneſs.

BEloued, I marueile not that you haue paine, for you are ſicke: but I marueile that you couer it not for offence, becauſe the wiſedome of a man is to bite in his griefe, and alwaies to ſhew more comfort in God, than paine in ſuffering. Now God calleth to repetitiõs, to ſee whether you haue learned more conſtancie than others: if ſickneſs be ſharp, make it not ſharper with frowardnes, but know this is a great fauour to vs when we

die by ſickneſſe, which maketh vs readie for him that calleth vs: now you haue nothing to thinke vpon but God, and you cannot thinke vpon him without ioy: your griefe paſſeth, but your ioy will neuer paſſe. Tell me (patient) how many ſtripes is heauen worth? Is my friend only ſick in the world, or his faith weaker than others? You haue alwayes prayed, *Thy will be done*, & now are you offended that Gods will is done? How hath the faithfull man forgotten that all things (euen death) turne to the beſt, to them that loue God? Teach the happie (O Lord) to ſee his happines through troubles. Euery paine is a preuention of the paines of hell, and euery eaſe in paine is a fore-taſte of the eaſe, and peace, and ioyes in heauen.

Therefore remember your owne comforts to others before, and be not impatient, when there is moſt need of patience, but as you haue euer taught vs to liue, ſo now giue vs an example to dye, and deceiue Sathan as Iob did.

FINIS.

THE TRVMPET OF THE Soule ſounding to Iudgement.

Eccleſiaſtes 11. chap. 9. verſe.

Reioyce O young man in thy youth, and let thy heart bee merrie in thy young dayes: followe the wayes of thine owne heart, and the luſts of thine eyes: But remember that for all theſe things thou muſt come to Iudgement.

WHen I ſhould haue preached vnder the Croſſe, I muſed what text to take in hand to pleaſe al, and to keepe my ſelfe out of daunger; and muſing, I could not finde any text in the ſcripture that did not reproue ſinne, at length I reſolued vpon this, which bid them that be voluptuous, be voluptuous ſtil: let them that be vaine glorious, be vaine glorious ſtill: let them that bee couetous, bee couetous ſtill: let them that bee drunkards, bee drunkards ſtill: let them that be ſwearers, bee ſwearers ſtill: let them that be wantons, be wantons ſtill: let them that be careles Prelates, be careles ſtill: let them that bee vſurers, be vſurers ſtill:

ſtill: but ſayth Salomon, *Remember thy end, that thou ſhalt be called to iudgement at the laſt for altogether.* This is the counſel of Salomon the wiſeſt then liuing. What a counſell is this for a wiſe man, ſuch a one as was Salomon? In the beginning of this booke he ſayth: *All is vanitie:* and in the end he ſayth: *Feare God, and keepe his commandements.* In the 12. chapter he ſayth: *Remember thy maker in the daies of thy youth:* but here he ſaith, *Reioyce O young man in thy youth.* Here he ſpeaketh like an Epicure, which ſayth, eate, drinke, and bee merrie; here he counſels, and here he mockes: yet not after the manner of ſcorners, although they deſerued it, in ſhewing their fooliſhnes, as it is in the firſt of the Prouerbes, *I will alſo laugh at your deſtruction.* As it is alſo in the ſecond Pſalme, God ſeeing vs followe our owne wayes, ſhall laugh: the Lord ſhall haue them in deriſion. For when he bids vs pray, wee play, and when he bids vs runne, wee ſtand ſtill: and when he bids vs faſt, we feaſt, and ſend for vanities to make vs ſport: then hee laughs at our deſtruction. Therefore when Salomon giueth a ſharpe reproofe, and maketh you aſhamed in a worde, hee ſcoffingly bids you doe it againe, like a Schoolemaſter, which beateth his ſcholler for playing the truant, biddeth him play the truant againe: O this is the bittereſt reproofe of all. *Eccle* 1.2. *Eccle.* 12. *Eccle.* 12.1.

But leaſt any Libertine ſhould miſconſtrue Salomon, and ſay that he bids vs bee merrie and make much of our ſelues: therefore hee ſhutteth it vp with a watch-worde, and ſetteth a bridle before his lips, and reproueth it as he ſpeaketh it before he goeth any further, and ſayth: *But remember that for all theſe things thou muſt come to iudgement.* But if wee will vnderſtande his meaning, he meaneth when he ſaith, *Reioyce O young man,* Repent O young man in thy youth; and when hee ſayth, *Let thy heart cheere thee,* Let thy ſinnes grieue thee: for he meaneth otherwiſe then he ſpeaketh: hee ſpeaketh like Michai in the firſt booke of Kings 22. chap. *Goe vp and proſper:* or like Ezechiel, *Goe vp and ſerue other Gods:* or as S. Iohn ſpeaketh in the Reuelation, *Let them that bee wicked bee wicked ſtill.* But if there were no iudgement day, that were a merrie world: therefore ſayth Salomon, when thou art in thy pleaſures flaunting in the fields, and in thy braue ruffes, and amongſt thy louers, with thy 1. *King.* 22. 15 *Reu.* 22.11.

ſmiling

ſmiling lookes, thy wanton talke, thy merrie ieſts, and thy pleaſant games: *Remember for all theſe things, thou ſhalt come to Iudgement.* Whileſt the theefe ſtealeth, the hempe groweth, & the hooke is couered within the baite: we ſit down to eate, and riſe vp to play, & from play to ſleep: & a hundred yeres is counted little enough to ſin in: but how many ſins thou haſt ſet on the ſcore, ſo many kinds of puniſhments ſhall bee prouided for thee: how many yeares of pleaſure thou haſt taken, ſo many yeares of paine: how many drams of delight, ſo many poundes of dolour: when iniquitie hath played her part, vengeance leapes vpon the ſtage: the comedie is ſhort, but the tragedie is longer: the black guard ſhall attend vpon you, you ſhal eate at the table of ſorrow, & the crowne of death ſhall bee vpon your heads, many gliſtring faces ſhall bee looking on you. And this is the feare of ſinners. When the diuell hath entiſed thē to ſin, he preſumeth like the old Prophet in the firſt booke of Kings, who when he had entiſed the young Prophet contrarie to the commandement of God, to turne home with him, and to eate and drinke, he curſed him for his labour, becauſe he diſobeyed the commandement of the Lord, & ſo a lyon deuoured him by the way. The fooliſh Virgins thinke that their oyle will neuer bee ſpent: ſo Dina ſtragled ſo long abroad whileſt ſhe was deflowred. What a thing is this to ſay, Reioyce, and then repent? What a blanck, to ſay, Take thy pleaſure, and then thou ſhalt come to iudgement? It is as if he ſhould ſay, ſteale & be hanged: ſteale & thou dareſt: ſtrangle ſin in the cradle, for all the wiſedome in the world will not helpe thee els: but thou ſhalt bee in admiration like dreamers which dreame ſtrange things and know not how they come. He ſaith, *Remember iudgement.* If thou remēber this alwaies, thou ſhalt haue little liſt to ſin: if thou remember this, then thou ſhalt haue little liſt to fall downe to the diuel, though he would giue thee all the world, & the glorie thereof. Salomon ſaith, the weed groweth from a weed to a cockle, from a cockle to a bramble, from a bramble to a bryer, frō a bryer to a thorne. Lying breeds periurie, periurie breedes hautines of heart, hautines of heart breeds contempt, contempt breeds obſtinacie, & obſtinacie bringeth forth much euill. And this is the whole progreſſe of ſinne: a man groweth from a lyer to a theefe, from a

The ſtate of the wicked after death.

theefe

theefe to a murtherer, and neuer leaueth vntill hee hath ſearched all the roumes in hell, and yet is neuer ſatisfied: but the more he ſinneth, the more hee ſearcheth to ſinne: when hee hath deceiued thee, nay he hath not deceiued thee: as ſoone as hee hath that he deſireth, he hath not that he deſireth: when he hath left fighting, hee goeth to fighting againe: yet a little, and a little more, and ſo we flit from one ſinne to another.

While I preach, you heare iniquitie ingender within you, & will breake foorth aſſoone as you are gone: ſo Chriſt wept, and Ieruſalem laughed: Adam brake one commandement, and we breake ten, like children which laugh & cry, euen as if we kept a ſhop of vices, now this ſinne, and then that, from one ſinne to another. *O remember thy ende*, ſaith Salomon, *and that thou muſt come to iudgement*. What ſhall become of them that haue tryed the moſt, but that they bee condemned moſt? *Reioyce O young man in thy youth*. But if thou marke Salomon, he harpes vpon one ſtring, hee doubles it againe and againe, to ſhewe vs things of his owne experience, becauſe wee are ſo forgetfull therof in our ſelues, like the dreamer that forgetteth his dream, and the ſwearer his ſwearing. So we beg of euery vncleane ſpirit, vntill we haue bumbaſted our ſelues vp to the throat, filling euery corner of our hearts with all vncleannes: and then we are like the dog that commeth out of the ſinke, and maketh euery one as foule as himſelfe: therefore ſayth Salomon, if any one will learne the way to hell, let him take his pleaſure. *Luk.* 19.

Me thinkes I heare the Dialogue betweene the fleſh and the ſpirit, the fleſh which is worſt ſpeaketh firſt, and ſayth: Soule, take thine eaſe, eate, drinke, and goe braue, lye ſoft, what els ſhouldeſt thou doe but take thy pleaſure, thou knoweſt what a pleaſant fellowe I haue been to thee, thou knoweſt what delight thou haſt had by my meanes: but the ſoule commeth in, burdened with that which hath been ſpoken before, and ſayth, I pray thee remember Iudgement, thou muſt giue account for all theſe things, for vnleſſe thou repent thou ſhalt ſurely periſh.

No, ſaith the fleſh, talke not of ſuch graue matters, but tell me of fine matters, of ſoft beds and pleaſant things, and talke to me of braue paſtimes, Apes, Beares, and Puppets: for I tell thee

the

the forbidden fruite is the ſweeteſt of all fruits, for I doe not like of your telling me of iudgement: but take thou thy Iewels, thy inſtrument, and all thy ſtrings of vanitie will ſtrike at once, for the fleſh loues to be braue, and tread vpon corkes, it cannot tell what faſhion to be of, and yet to be of the new faſhion.

Reioyce O yong man in thy youth. O this goes braue: for when wickednes hath caſt his rubs, then vengeance caſts his ſpurres and his foote, and thus ſhe reeles, and now ſhe tumbles, and then ſhe falles: therefore this progreſſe is ended.

Pleaſure is but a ſpurre, riches but a thorne, glorie but a blaſt, beautie but a flower, ſinne is but an hypocrite, honey in thy mouth, and poyſon in thy ſtomacke: therefore let vs come againe and aske of Salomon in good ſooth whether he meaneth in good earneſt, when he ſpake theſe words: O (ſaith Salomon) *It is the beſt life in the world to goe braue, lye ſoft, and liue merrily, if there were no Iudgement.* But this Iudgement marres all, it is like a dampe, that puts out all the light, and like a boxe that marreth all the oyntment: for if this be true, wee haue ſpunne a fayre thread, that we muſt anſwer for al, that are not able to anſwere for one. Why Salomon makes vs fooles, and maketh vs gaudes to play withall: what then, ſhall wee not reioyce at all? Yes, there is a godly mirth, if wee could hit on it, which is called, *be merrie and wiſe* Sara laughed and was reproued. Abraham laughed, and was not reproued. And thus much for the firſt part. *Gen. 18.*

But remember that for all theſe things thou ſhalt come to iudgement. This verſe is as it were a dialogue betwixt the fleſh and the ſpirit, as the two counſellers. The fleſh which is the worſt, is firſt, and ſpeaketh proudly, but the ſpirit comes in burdened with that which hath been ſpoken. The fleſh goeth laughing and ſinging to hell; but the ſpirit caſteth rubbes in his way, & puts him in minde of iudgement, that for all theſe things, &c. now ends Reioyce, and here comes in But. If this But were not, we might reioyce ſtill.

If young men muſt come to iudgement for all the ſports of youth: what then ſhall olde men doe, being as they are now? Surely, if Salomon liued to ſee our olde men liue now, as here he ſayth of young men: ſo hye as ſinne rageth, yet vengeance ſits

aboue

aboue it, as high as high Babel. Me thinkes I ſee a ſword hang in the ayre, by a twine thread, and al the ſonnes of men labour to burſt it in ſunder. There is a place in hell, where the couetous Iudge ſitteth, the greedie Lawyer, the griping Landlord, the careleſſe Biſhop, the luſtie youth, the wanton dames, the theefe, the robbers of the Common-wealth: they are puniſhed in this life, becauſe they neuer left ſinne as long as they could, while mercie was offered vnto them: therefore becauſe they would not be waſhed they ſhall be drowned. Now put together Reioyce, and Remember: thou haſt learned to bee merrie, now learne to be wiſe: now therefore turne ouer a new leafe, & take a new leſſon: for now Salomon mocketh not as he did before. Therefore a checke to thy ruffes, a checke to thy cuffes, a checke to thy robes, a check to thy gold, a check to your riches, a check to your beautie, a check to your muck, a checke to your graues: woe from aboue, woe from below, woe to all the ſtrings of vanitie: doeſt thou not now meruaile that thou hadſt not a feeling of ſinne? For now thou ſeeſt Salomon ſaith true, thine own heart can tell that it is wicked, but it cannot amend: therefore it is hie time to amend.

As Nathan commeth to Dauid after Bathſheba, ſo commeth an accuſing of conſcience after ſinne. Me thinks that euery one ſhould haue a feeling of ſinne: though this day bee like yeſterday, and to morrowe like to day, yet one day will come for all, & then woe, woe, woe, and nothing but darkneſſe. And though God came not to Adam vntill the euening, yet hee came: although the fire came not vpon Sodom vntill the euening, yet it came: and ſo comes the Iudge, although he be not yet come: though hee haue leaden feete, he hath yron hands: the arrowe flyeth and is not yet fallen, ſo is his wrath: the pit is digged, the fire kindled, and al things are made readie, and prepared againſt that day, onely the finall ſentence is to come, which will not long tarrie. You may not thinke to bee like to the theefe that ſtealeth, and is not ſeene: for nothing can bee hid from GOD, and the Iudge followeth thee at the heeles: and therefore whatſoeuer thou art, looke about thee, and do nothing but that thou wouldeſt doe openly, for all things are open vnto him. *2. Sam. 11.* *Gen 3.* *Gen. 19.*

Sara may not thinke to laugh, and not be ſeene: Gehezi may

not thinke to lye, and not be knowne: they that will not come to the banquet, muſt ſtand at the doore. What, doe yee thinke that GOD dooth not remember our ſinnes which we doe not regard? for while wee ſinne, the ſcore runnes on, and the Iudge ſetteth downe all in the table of remembrance, and his ſcrole reacheth vp to heauen. Item, for lending to vſurie. Item, for racking of rents. Item, for deceiuing thy brethren. Item, for falſhood in wares. Item, for ſtarching thy ruffes. Item, for curling thy haire. Item, for painting thy face. Item, for ſelling of Benefices. Item, for ſtaruing of ſoules. Item, for playing at Cards. Item, for ſleeping in the Church. Item, for prophaning the Sabbaoth day, with a number more hath God to call to account, for euery one muſt anſwere for himſelfe. The Fornicator for taking his filthie pleaſure, O ſonne, remember thou haſt taken thy pleaſure, take thy puniſhment. The careleſſe Prelate for murthering ſo many thouſand ſoules. The Land-lorde for getting money from his poore tenants by racking of his rents: So the reſt, all they ſhall come like very ſheepe, when the Trumpe ſhall ſounde, and Heauen and Earth ſhall come to iudgement againſt them: when the heauens ſhall vaniſh like a ſcrole, and the earth ſhall conſume like fire, and all the creatures ſtanding againſt them. The rockes ſhal cleaue aſunder, and the mountaines ſhake, and the foundation of the earth ſhall tremble, and they ſhall ſay to the mountaines, couer vs, fall vpon vs, and hide vs from the preſence of his anger and wrath, whom wee haue not cared for to offend: but they ſhall not bee couered and hid: but then they ſhall goe the blacke way, to the ſnakes and ſerpents, to bee tormented of diuels for euer. O paine vnſpeakable, and yet the more I expreſſe it, the more horrible it is, when you thinke of a torment paſſing all torments, and yet a torment paſſing all that, yet this torment is greater then them, and paſſing them all. Imagine you ſee a ſinner going to hell, and his Summoner gape at him, his acquaintance looke at him, the Angels ſhoute at him, and the Saints laugh at him, and the diuels raile at him, and many looke him in the face: and they that ſaid they would liue and dye with him, forſake him, and leaue him to pay all the ſcores. Then Iudas would reſtore his bribes. Eſau would caſt vp his pottage.

Achan

Achan would caſt downe his golde, and Gehezi would refuſe his gifts. Nabuchadnezzar would be humbler. Balaam would be faithfull, and the prodigall ſonne would be tame. Me thinks I ſee Achan running about, and crying, Where ſhall I hide my gold that I haue ſtolne, that it might not bee ſeene, nor ſtand to appeare for a witneſſe againſt mee? And Iudas running to the high Prieſts, ſaying: Hold, take againe your money, I will none of it, I haue betrayed the innocent bloud. And Eſau crying for the bleſſing when it is too late, hauing ſold his birthright for a meſſe of pottage. Woe, woe, woe, that euer we were borne. O where is that Diues that would beleeue this before hee felt the fire in hell, or that would beleeue the pooreſt Lazarus in the world to be better thē himſelfe, before that dreadfull day come, when they cannot helpe it if they would neuer ſo faine, when repentance is too late? Herod ſhall thē wiſh that he were Iohn Baptiſt. Pharaoh would wiſh that hee were Moſes, and Saul would wiſh that he had been Dauid. Nabuchadnezzar that he had been Daniel. Haman to haue bin Mardocheus. Eſau would wiſh to bee Iacob, and Balaam would wiſh he might dye the death of the righteous. Then he will ſay, I will giue more then Ezechias, cry more then Eſau, faſt more then Moſes, pray more then Daniel, weepe more then Mary Magdalen, ſuffer more ſtripes then Paul, abide more impriſonment then Michai, abide more crueltie then any mortall man would doe, that Item, *Goe ye curſed*, might bee, *Come ye bleſſed*. Yea, I would giue all the goods in the world, that I might eſcape this dreadfull daye of wrath and iudgement, and that I might not ſtand amongſt thē to whom it is ſayd, *Goe*. O that I might liue a begger all my life, and a leaper: O that I might endure all plagues and ſores, from the top of my head to the ſole of my foote, and ſuſtaine all ſickneſs and griefes, that I might eſcape this iudgement! The guiltie conſcience cannot abide to heare of this day. The ſilly ſheep when ſhe is taken will not bleate, but you may carrie her, & do what you will with her, and ſhe will be ſubiect: but the ſwine, if ſhe bee once taken, ſhe will rore and crye, and thinke ſhe is neuer taken but to bee ſlaine. So of all things, the guiltie conſcience cannot abide to heare of this day: for they knowe that when they heare of it, they heare of their owne condemnation.

I thinke

I thinke if there were a generall collection made through the whole worlde, that there might bee no iudgement day: then God would be ſo rich that all the world would goe a begging, and bee as a waſt wildernesſe. Then the couetous Iudge would bring foorth his bribes: then the craftie Lawyer would fetch out his bagges: the Vſurer would giue his gaine, and the idle ſeruaunt would digge vp his Talent againe, and make a double thereof. But all the money in the world will not ſerue for one ſinne: but the Iudge muſt anſwere for his bribes: he that hath money, muſt anſwere how hee came by it, and iuſt condemnation muſt come vpon euery ſoule of them: then ſhall the ſinner bee euer dying and neuer dead, like the Salamander that is euer in the fire and neuer conſumed.

But if you come there, you may ſay as the Queene of Saba ſayd of King Salomon, I beleeue the report that I heard of thee in mine owne countrey, but the one halfe of thy wiſedome was not tolde mee: if you come there to ſee what is done, you may ſay, now I beleeue the report that was tolde me in mine owne countrie concerning this place, but the one halfe as now I feele I haue not heard of.

Now chuſe you whether you will *Reioyce*, or *Remember*: whether yee will ſtande amongſt *You bleſſed*, or amongſt *You curſed*: whether ye will enter while the gate is open, or knocke in vaine when the gate is ſhut: whether ye will ſeeke the Lord whileſt he may be found, or be found of him when you would not bee ſought, being run into the buſhes with Adam to hide your ſelues. Whether you will take your heauen now here, and your hell then there, or through tribulation to enter into the kingdome of God: and thus to take your hell now here, and your heauen then there, in the life to come with the bleſſed Saints and Angels: ſo that hereafter you may leade a new life, putting on Ieſus Chriſt and his righteouſnes.

FINIS.

THE

THE POORE MANS TEARES.

Matthew. 10.

He that ſhall giue to one of the leaſt of theſe a cup of cold water in my name: he ſhall not looſe his reward.

THe argument I haue to intreate of, is onely of giuing almes to the poore; and when, and in what ſort we ought to relieue the poore. Herein for your better inſtruction, I wil ſhew what almes is: how, and to whome almes muſt bee giuen, and wherefore wee are to giue almes. I know in theſe dayes, and in this yron age, it is as hard a thing to perſwade men to part with money, as to pull out their eyes and caſt them away, or to cut off their hands and giue them away, or to cut off their legges and throw them away. Neuertheleſſe, I cannot but wonder that men are ſo ſlow in giuing of almes, and ſo hard harted towards the reliefe of the poore, when the promiſes of God warrant them not to looſe their reward. Saint Iohn ſaith, he that hath the ſubſtance of this world, and ſeeth his brother want, how can the loue of God be in him? This is a queſtion which can hardly be anſwered of a great number, no, it will not be conſidered of a number, nor regarded of a number. And yet the Euangeliſt hereby layeth open vnto all perſons, that hee which hath wealth, ſeeing his brother in want, and will not relieue him, he looſeth the loue of God; which loue is ſo great as is the loue of a naturall mother vnto her owne childe: nay more then that, it is a loue ſo firmely ſetled, that it is vnpoſſible to bee remoued. *1. Iohn 3.*

There are many rich perſons, that thinke ſcorne to relieue the poore, of whoſe harde dealing wee haue a preſident in the ſixteenth of Luke. The rich man in his life time would not relieue Lazarus, but deſpiſed him, yea hee forgot GOD, and thought there was no God (but his gold) that coulde in iuſtice puniſh him, for deſpiſing the poore. Lazarus dyed for want, and ſo did Diues for all his wealth; who ſoone after, (being in *Luk. 16.*

hell) beheld Lazarus in Heauen, triumphing in Abrahams bosome, while hee was tormented in hell fire. This fire burneth, scaldeth, scorcheth, and tormenteth; of which, when the rich man felt the smart, (though all too late) hee sorrowed and repented, and would faine haue sent word thereof vnto his friends: but he could haue no messenger for all his Lordly liuings, nor no releasement of his torments, for all his bagges of gold. Now to whom would hee haue sent word? Forsooth to a number of his friends, that indeede thinke there is no God nor diuell: no heauen nor hell, nor no torments in hell fire after this life. This example of Diues may admonish such hard hearted persons to bee mollified with the teares of the poore: that they may (when Diues hath dined) lette Lazarus haue the crummes.

Matth.25. We reade in Matthew, that when Christ commeth to iudgement, he will say to them on the left hand, goe from me ye cursed into hell fire which was prepared from the beginning: by which appeareth, that hell fire is not onely hote, but it is euerlastingly hot, and neuer hath ende. Let therefore hell fire, and the eternall torments thereof, admonish you to bee mercifull to the poore. To this also may bee added, what he will saye to the righteous, Goe you into euerlasting ioyes which neuer shall haue ende: When I came among you as a stranger you receiued mee: when I was naked you cloathed me, and when I was hungrie, you fed and refreshed mee: which proueth that the kingdome of heauen belongs vnto those that harboureth straungers, cloatheth the naked; feedeth the hungrie, comforts the sick, and doth performe such charitable actes of compassion: yet not as the Papist doth to account it meritorious, but as a faithfull Christian to doe it in faith and true zeale of a Christian life, for euery tree that bringeth not forth good fruite, is hewen downe and cast into the fire. It is not enough for vs onely to beare fayre leaues, but we must also bring forth good fruite: otherwise let vs bee sure our Sauiour Christ will forsake vs.

Esay 58. The Prophet Esay sayth, If thou breake thy bread vnto the poore, and powrest forth thy heart vnto them, thy light shall rise in darkenesse, thy dimnesse shall bee as the noone tide, and God

God shall still guide thee: whereby appeareth that those deeds of charitie are commonly performed by the righteous that still seeke to enioye the pleasures of heauen, which are so farre beyond the common imagination of men, that no heart can think, no eare can heare, no tongue can speake, nor pen can write the vnspeakable pleasures thereof.

Christ sayth, it is a deede more blessed to giue them, then to take from them; for the excellencie of Christians consisteth in leading a godly life, and giuing of almes: and the excellencie of all things is shewed in their giuing. The Sunne giueth his light, the Moone her light, the starres their light, the clowdes their water, the trees their fruite, the earth her hearbes, the hearbes their flowers, the flowers their seedes, and the seedes their increase: yea, beasts and birds, fowles and fishes, giue naturally in their kinde, and are more carefull and louing one to another then wee, which made Iob say, goe to the beasts of the fielde and they will teach thee. For man is most vnnaturall to man, and so farre digressing from nature in his kinde, that let some vngodly rich cormorants see a poore person begge: this is their present sentence of him: whip the rogues, to Bridewell with these rogues, it is pitie these rogues be suffered to liue: then if they fall sicke, let them famish, starue, and die, al is one to him; for of him they shall receiue no comfort.

Augustus Cæsar, a heathenish Emperour, thought that day to be lost, wherein hee did not benefite any poore person, and with money relieue him from penurie. And I doubt not but some godly mē there be that take delight in relieuing the poore with their continuall almes, not superstitiously to bee seene of men, but secretly to be seen of God. The Lord increase the number of them, and make their example redownd to the relefe of thousands.

Almes is a charitable relefe giuen by the godly to the sicke, to the lame, the blinde, the impotent, the needie, the hungrie and poorest persons, euen such as are dayly vexed with continuall want: to whome euen of duetie, and not of compulsion, we ought to impart, some part of that which God hath mercifully bestowed vpon vs: for as wee dayly seeke for benefites at Gods hand, which hee doth continually giue vs: so ought wee

(therewith to relieue the poore) ſith God hath ſo commanded vs. The performance whereof, we ought not to driue off from time to time, but to doe it when they deſire to haue it done: for the true obedience of GOD doth forbid vs to prolong or driue off the doing of good things: as appeareth in Noah, who when he was commanded, did enter the Arke. Abraham, when hee was commaunded, did foorthwith offer vp his ſonne Iſaac, and did circumciſe his houſe vpon the ſame day hee was appoynted. A learned writer called Nazianzen, ſaith of himſelfe, that when in his youth hee had once loſt the tenor of good life, gray hayres was got about his head, ere he recouered it againe: whereby I gather, that when we are young, if wee harden our hearts againſt the poore, if wee doe not willingly impart our bread to them, but driue their hungrie ſtomackes ſtubbornely from our doores: that doubtleſſe gray haires will come vpon our heads before wee can finde the right way to pitie and compaſſion.

O let vs take heede that our hearts bee not hardened againſt the poore, nor that wee giue our almes to get glorie of the worlde: but ſo let vs giue our almes, that the one hand may not knowe what the other doth: yea we ought to giue it with ſuch equalitie that our poore neighbours may bee relieued; to whome indeede wee ought to become contributors, as Iob did. All people haue not one belly: for as one chimney may bee hotte, ſo another may bee colde: one pot moyſt with liquor, when another may bee drie: one purſe emptie, when another is full: and one poore mans belly full, when anothers is emptie. That is a good Common-wealth, that looketh to euery member in the Common-wealth: and thoſe men worthie of riches, that looketh daylye to the feeding of their poore neighbours. Let therefore the teares of the poore admoniſh you to charitie, that when Dives hath dined Lazarus may haue the crummes.

Now let vs proceede and conſider what we muſt giue, and to whome wee muſt giue: In the text wee are willed to giue, though it bee but a cup of colde water, or a peece of bread: this containeth matter both for the taker and the giuer. Bread will ſerue beggers, and they muſt bee no chooſers: yet bread will

not

not ſerue ſome beggers, that boldly on Gaddes hill, Shooters hil, and ſuch like places take mens horſes by the heads, and bids them deliuer their purſes, for theſe fellowes are of the opinion of the Anabaptiſts, that euery mans goods muſt bee common to them, or elſe they will force them to part it: but theſe are ſaucie beggers, which ought to be ſuppreſſed by godly policie: as for other ſorte of beggers, and other poore perſons, they muſt bee content to take vp their croſſe, endeuour themſelues patiently to ſuffer their ordinarie grieuances: and remember that mans nature may be ſatisfied with a little.

As touching how much we ſhould giue, we are taught, that if we haue much, we ſhould giue accordingly: if wee haue but little, giue what we can ſpare. Saint Luke counſelleth vs if wee haue two coates, we muſt giue one to him that hath not: and of meate likewiſe. But as touching this queſtion, little neede to bee ſpoken, when our owne couetous hearts are readie enough to frame excuſes.

Some will make a queſtion of their almes, and ſay they knowe not what the partie is that demaundeth reliefe or beggeth almes of them: O ſayth ſome, I ſuſpect hee is an idle perſon, diſhoneſt, or perhaps an vnthrift, and therefore refuſeth to giue any reliefe at all. To this I anſwer, they are needles doubts, for wee ought to relieue them if vvee knovve them not for ſuch perſons: and let their bad deedes fall on their ovvne necks, for if they periſh forvvant, vvee are in daunger of Gods vvrath for them: but to giue vnto ſuch as vve knovve of levvde behauiour, thereby to continue them in their vvickedneſſe, vvere very offenſiue: vve are not ſtill tyed to one place for giuing our charitie, but it ſtretcheth farre: for vve are commanded not onely to relieue our ovvne countrymen, but alſo ſtrangers, and ſuch as dvvell in forraine nations.

Againe, here the giuer may learne to giue freely, for the thing he giueth is but bread or vvater. Bread is the fruite of the earth, and for the earth giues it vs, vvee may the better giue it againe. But bread in this place ſignifieth all thinges neceſſarie: for the fare and cheere in olde time was contayned vnder the title of bread, and all manner of drinke vnder the title of water: but in this as in all other things, the ſimplicitie of the olde worlde

is quite gone out, and new and corrupt thinges are lately crept in. In the olde time Iacob desired hee might haue bread in his iourney, but now the case is altered, for wee must haue sundrie dishes of contrarie deuises, framed for the taste of the mouth, and pleasantnes of the stomack, which is vsed with great superfluitie, and farre more cost then needeth: better now to fill the belly then the eye, although to content the common multitude, the eye is the onely thing which must bee pleased. Yet when you are in the midst of all your iollitie and costly fare, let the teares of the poore admonish you to relieue them, that when Dines hath dined, Lazarus may haue the crummes.

The teares of men, women and children are grieuous and pitifull: and teares giue cause of great compassion, especiallie the teares of such as therewith are constrayned to begge for their relefe. But if the teares of the rich for the losse of their goods, or the teares of parents for the death of their children, or the teares of kinde natured persons for the losse of friendes, or other wrongs sustained, ought generally to bee regarded and pitied: then much more should the teares of those breed great compassion in the hearts of Christians, whom beggerie, want, and extreames of miserable hunger constrayneth to shead teares in most grieuous and lamentable sort. O what shall a man say vnto those pitifull faces, which are made moyst through the extremitie of hunger, wherein are most bitter and sharpe effects: (A thing aboue all extreames) to a hungrie bodie!

Euery bitter thing is sweete, and euery fowle thing seeme cleane: hunger made the Apostles glad to eate the eares of corne: Dauid glad to eate the shew bread: Lazarus desirous to eate crums: and Elias content with meale. In the destruction of Hierusalem, it made the mother eate her owne childe: and in the waylings of Ieremie, people eate their own ordure: It made people crie to Pharaoh for bread: it made an asses head, and the dung of pigions to be eaten in Samaria, and others to swounde and lye dead in the streetes. The affliction of hunger caused little teares, and brought all these things to passe. Dauid saith, that *God numbred all his teares in a bottle:* Dauids teares were worthie to bee preserued: but if euer teares were worthie to

be

bee numbred; the teares that are ſhed for famine, howſoeuer men neglect to regarde them, they are vndoubtedly gathered together into Gods bottle, and thence they rayne as waters out of vials in way of reuengement of thoſe that take no compaſſion of ſuch a wofull ſpectacle.

Teares are the laſt thing that man, woman or child can moue by, and where teares moue not, nothing will moue. I therefore exhort you by the lamentable teares, which the poore doe dayly ſhed through hunger and extreame miſerie, to be good vnto them, to bee charitable and mercifull vnto them, and to relieue thoſe whom you ſee with miſerie diſtreſſed.

The Scripture ſayth, giue to euery one that asketh: GOD gaue hearbes and other foode vnto euery liuing thing, euery Common-wealth that letteth any member in it to periſhe for hunger, is vnnaturall, and an vncharitable Common-wealth. But men are now adayes ſo full of doubts, through a couetous deſire to themſelues, that they cannot abide to part with any thing to the poore, notwithſtanding that God hath promiſed hee will not forget the worke and loue which you haue ſhewed in his name to the poore and diſtreſſed.

Some will ſay for their excuſe, that they are ouercharged by giuing to a number of perſons: and therefore they cannot giue to ſo many beggers: for by ſo doing, hee might ſoone become a begger himſelfe. Dauid anſwereth this obiection very well, and ſayth thus: I neuer ſaw the iuſt man forſaken, nor his ſeede begge his bread: whereby he meant, that in all the time that he had liued, or that any mã liuing the yeares of Dauid, ſhal ſcarcely ſee that vpon an vpright heart in giuing, a man ſhould bee brought to beggerie.

There are a number that will denye a poore bodie of a penie, and pleade pouertie to them, though they ſeeme to ſtand in neuer ſo great extreames, when in a farre worſer ſorte they will not ſticke immediatly to ſpend tenne or twentie ſhillings. The rich worldling make no conſcience to haue ten or twentie diſhes of meate at his table, when in troth the one halfe might ſufficiently ſatisfie nature: the reſt runne to the relieſe of the poore, and yet in the end he might depart better refreſhed with one diſh then commonly he is with twentie. Some wil not

ſticke to haue twentie coates, twentie houſes, twentie ſarmes, yea twentie Lordſhips, and yet goe by a poore perſon, whome they ſee in great diſtreſſe, and neuer relieue them with one penie, but ſay God helpe you, I haue not for you. There are Lawyers wil not ſticke to vndoe twentie poore men, and Merchants that make it no conſcience to eate out twentie other that haue their hundreds out at vſurie, their cheſt crambd full of crownes, and their coffers full of golden gods, or gliſtering angels, that will goe by twentie poore, miſerable, hungrie, impotent, & diſtreſſed perſons, and yet not beſtow one penny on them: and though they doe moſt ſhamefully aske it; yet can they moſt ſhameleſly deny it, and refuſe to performe it.

The people of this world can very eaſily find a ſtaffe to beate a dogge, they are neuer without excuſes, but readie to find delayes, and very pregnant to deuiſe newe ſhifts to keepe in their almes. Now will I ſhewe you reaſons why wee ſhould giue. God ſayth, who ſo giueth to the poore, lendeth vnto the Lord, and ſhall be ſure to finde it againe, and receiue for the ſame an hundreth folde. And againe, bleſſed is he that conſidereth of the poore and needie: the Lord ſhall deliuer him in the day of trouble. Hereby appeareth, that wee ſhall receiue our almes againe, except we doubt whether Gods worde bee true or no. For confirmation whereof, the Prophet Dauid ſayth, The teſtimonies of God are true and righteous. And God ſpeaketh by the mouth of the Prophet Eſay, ſaying, The worde is gone out of my mouth, and it ſhall not returne: the promiſe which God made to Sara, was found true: his promiſe made to the children of Iſrael was found true: his promiſe to Ioſua in the ouerthrowing of his enemies, was found true. GOD promiſed Dauid his kingdome, to Salomon hee promiſed wiſedome, to Pharaoh hee threatned deſtruction by water: to Saul the loſſe of his kingdome: and to Salomon, the deuiding of his kingdome: all which, and farre more proued true. Then let vs not doubt in Gods promiſes, but feare his iudgements, for from time to time they haue beene found true and iuſt. Let vs conſider that wee muſt dye and leaue our goods, we know not to whom: then while we are here, let vs diſtribute thereof vnto the poore, that wee may receiue our rewarde in the kingdome

of

of heauen. God ſayth by S. Luke, O ſoole, this night will I fetch away thy ſoule, and then, that which thou haſt got, who ſhall poſſeſſe it? Here is a queſtion worth the noting, and meete for rich men to conſider: eſpecially ſuch as hoord vp wealth, and haue no regard to the reliefe of the poore. Doe they thinke that the wealth which they haue gathered together, will come to good after their deceaſe? No, it will melt and conſume away like butter in the Sunne. The reaſon is, becauſe they would not doe as God hath commanded them, in diſtributing part of that to the poore which was lent them by the Lord.

The children of God in the ſixt of the Apocalypſe crie out: how long O Lord, thou that art holy and true: doeſt thou not iudge and reuenge our blood vpō thoſe that dwel on the earth? whereby appeareth that God exerciſeth good men, and thoſe whom he loueth, in the troubles of this world, which we accoũt long; yet is their time but ſhort, although their trouble makes it ſeeme long: but theſe I ſay ought to bee content, and all thoſe that doe truſt in God muſt be content, to relieue one another for a time, ſince after a ſhort time, we ſhall doubtles find the fruits of our almes again: ſhort is mans life while we are in this world: Dauid compareth it to a vapour, to a bubble, to wind, to graſſe, to a ſhadow, to ſmoake, and euery fading thing that conſumeth in a moment. Eſay compareth it to the remouing of a Tabernacle: and Iob to an Eagles wing, or a Weauers ſhittle: ſo that our life is but ſhort, and after a fewe dayes, though you thinke them many; whatſoeuer you mercifully beſtow vpon the poore here on earth: you ſhall certainly find the ſame againe both in heauen and on earth.

Salomon in the twelfth of the Prouerbs ſayth, hee that ſtoppeth his eare at the crie of the poore, ſhall crye himſelfe and not bee heard. The bread of the poore is in the waies of the rich: he that keepeth it from them, is a man of blood. Saint Paul ſayth, no man giueth but he that hath receiued. And an ancient father of the Church, doth charge the rich with waſte, for which they ſhall ſurely anſwere. Art thou not (ſayth hee) a robber in keeping another mans ſubſtance, and to reckon it as thine owne? It is the bread of the hungrie which thou doeſt detaine; the coate due to the naked, thou lockeſt in thy wardrop; the ſhoes that ap-

Prou.12. Eccleſ.24. 1.Cor.3. Eccleſ 7.

appertaines to the barefoote, lyes drying in thy houſe: and the gold which ſhould relieue the poore, lies cankering in thy coffers: which ſaying, as it teacheth the liberalitie due vnto the poore: ſo it blameth the careleſſe rich, that account al to be their owne, and will part with nothing, keeping to themſelues more then is ſufficient. But to ſuch Saint Iames ſayth, that at the latter day, the mite in the crummes, the moths in the garments, and the ruſt in the golde, ſhal fret them like cankers. Ambroſe ſayth, it is no leſſe ſinne to take from him that rightly poſſeſſeth, then being able, not to giue him that wanteth.

The right rich man that duely deſerueth that name, is not knowen by his poſſeſſion, by his coſtly fare, and coſtly building, by his ſumptuous palace, by his plate, iewels, and ſubſtance, but by conſidering the poore and needy: Wherof Auſtine ſaith thus: the rich are proued by the pouertie of others, ſo that ſtil the ſcriptures and Fathers preſcribe not an indifferency, but a neceſſitie; not at pleaſure, but vpon duetie, that the poore and needy ſhall be conſidered and relieued.

Where is the large liberalitie become, that in time paſt was rooted in our forefathers, they were content to bee liberal, though they applyed it to euill purpoſes, the ſucceſſors of thoſe which in time paſt gaue liberally to maintaine Abbots, Friers, Monkes, Nunnes, Maſſes, Dirges, Trentals, and all Idolatrie; ſeeing the abuſes thereof, may now beſtow it to a better vſe: namely, to foſter and feede the poore members of Chriſt.

The worlde is as great as it hath beene, the people nowe are more rich then they haue beene, and more couetous then they haue beene: yea, they haue more knowledge then euer they had; yet want the deſire they haue had to become liberall, and ſeeme therein moſt wilfully ignorant.

The extortioner can ſpare nought vnto the poore, for ioyning houſe to houſe, and land to land, though he haue the poor mans curſe for it: the Prophet Eſay ſayth, the extortioner doth no good to the poore, but daylye ſeeketh to roote them foorth of doores: the pride of apparell, maketh vs forget the patched of the poore: our coſtly fare, their extreame hunger, and our ſoft lodging, their miſerable lying.

Oh

Oh how liberall were people in times past to maintaine superstition: and now how hard harted are they growen not to keepe the poore from famishing: will yee make a skorne of the poore and needy? the poore now perisheth by the rich men, and no man considereth it. This is not the right duetie of faythfull Christians: this ought not to be the fruits of our profession, neither is this the mercie which we learne by the word.

Therefore towards the relieſe of the poore I saye, giue, and giue gladly: for the bread that is giuen with a stonie heart, is called stonie bread, though necessary to be taken by the poore, to slake hunger; yea it is but sower bread: such a giuer in mine opinion, is next kinsmans vnto Sathan: for he gaue Christ stones in stead of bread: but this man giueth Christians stonie bread. The wise man sayth, lay vp thy almes in the hands of the poore, and know that in the ende, what thou keepest thou shalt lose, but that thou giuest to the poore, shall bee as a purse about thy necke. For as this life waxeth olde, and our dayes passe away, so shall this vaine pelfe passe away from vs, neither shall riches help in the day of vengeance, but the corruption abideth, which fretteth like a canker. Then what shall it profite to get all the world, and when the worlde forsaketh vs, that shall be most against vs, that best we loued while we were in the world. Let euery man therefore perswade himselfe, that his soule is better then those subtill riches: the possession whereof is variable and vncertaine, for they passe from vs much more swiftly then they came to vs. And albeit we haue the vse of them, euen till the last day, yet at length we must leaue them to others. Then ere you die, lay them forth for the profit of your poore brethrē: learn to forsake the couetous world, before it forsake you, and learne counsaile of our Sauiour Christ, who aduiseth you to make frieds of the wicked Mammon.

Wee see dayly, that euery one is good to the poore, (as wee commonly say) but they will giue them nought but wordes: thē I say, great boast and small roast makes vnsauorie mouthes: yet if wordes will doe any good, the poore shall not wante them: for it doth cost nothing to say, alas good soule, God helpe thee, GOD comfort thee, I would I were able to helpe thee: and such commonly will say so, that haue store of wealth lying *Luke 16.*

lying by them. Such ſtill wiſh well vnto themſelues, in wiſhing themſelues able: but of ſuch wiſhing, and for ſuch wiſhers, I ſay as a begger ſayd to a Biſhop, who made the like anſwere, that if ſuch wiſhes were worth but one halfe-pennie to the poore, I doubt they would not bee ſo liberall. I wiſh you good brethren leaue wiſhing, and fall to ſome doing: you locke vp and will not looſe, you gather together, euen the diuell and all: and why? Becauſe you woulde faine hatch the Cockatrice egge: you nurſe vp a canker for your ſelues, yee keepe the packe that ſhal trouble your voyage vnto God, as Chriſt ſayth: O howe hard ſhall it bee for a rich man to be ſaued, it ſhall be eaſier for a camel to goe through a needels eye. This hee ſayth, not becauſe no rich man ſhall bee preſerued, but becauſe the mercileſſe rich man ſhall bee damned. Wee are admoniſhed to liberalitie by ſundry naturall examples, the cloudes if they be full, doe yeelde forth their rayne, much rayne is a burden to cloudes, and much riches are burthens to men. It is ſayd of Abraham in the thirteenth of Geneſis, that hee was burdened with golde: yet Abraham was a good man, but it burdened his head to bee buſied with the cares of golde. Againe, to eate much, to drink much, and reſt much, is a burden to the ſoule, though it bee pleaſant to the bodie. And in the twelfth of Luke it appeareth, that abundance of riches, maketh one to eate much, drinke much, and reſt much: then were it not for the couetous mindes of thoſe that haue much, they might impart to the poore one part of that which they dayly ſpend in ſuperfluitie. If this bee not amended, I let you to vnderſtand that the poore muſt crie, and their voyce ſhall bee heard, their diſtreſſe conſidered, and our vengeance ſhal be wrought, I tell you troth, euen in Ieſus Chriſt that the poore hath cryed vnto the Lorde, and hee hath heard them. With ſpeede therefore open your eares; if not to man, yet to Chriſt, who continually commandeth vs to giue and beſtow vpon the poore and needie. Giue, and it ſhall bee giuen you, ſayth hee by S. Luke, and ſetteth before our eyes the example of the poore widdowes mites, as alſo the example of a couetous rich man, who demanding how hee might obtaine eternall life, was anſwered thus by him, goe ſell all thou haſt, and giue to the poore, not that it is neceſſary for euery man ſo to do,

doe, or that a man cannot bee ſaued without hee doe ſo: but thereby teaching him particularly to loath the worlde, and generally ſeeke meanes for the dayly cheriſhing and the refreſhing of the poore. Doe not continually feede your equals, for that is offenſiue: but when you may ſpare to ſpende and banquet your ſelues, then call the poore and impotent, and refreſh your poore diſtreſſed neighbours and brethren. And when Diues hath dined, let Lazarus haue the crummes. And ſtil remember the ſaying of Saint Matthewe: Bleſſed are the merciful, for they ſhall obtaine mercie.

To conclude (beloued in the Lord) let me intreate you rich men to conſider it is your duetie, to remember the poore, and their continuall want: you that eate till you blowe, and feede till your eyes ſwell with fatneſſe, that taſte firſt your courſe meates, and then fall to finer fare: that haue your ſeuerall drinks for your ſtomacke, and your ſortes of wine for your appetite, impart ſome of your ſuperfluitie vnto the poore, who being comforted by you, will doubtles pray for you that God would bleſſe you and yours, and increaſe your ſtore a thouſande folde: which if they ſhall forget, yet the promiſes of God remaine inuiolable towards you for the ſame.

If the proud would leaue their ſuperfluitie in apparell, their exceſſe in imbroderie, their vanitie in cuts, gardes and pounces, their exceſſe in ſpangling, their fantaſticall feathers, and needleſſe brauerie, the greater part would ſuffice towards the reliefe of the poore, and yet haue ſufficient to ſuffice nature.

Let the glutton ſeeke only to ſuffice nature and leaue his dayly ſurfetting in belly cheere, then might the poore bee fed with that which hee oftentimes either loathſomly vomites foorth, or worketh as an inſtrument to ſhorten his owne life. Let the whoremonger leaue off his daliance, and his inordinate expences for maintaining of his wickedneſſe, and it ſhall bee good for his bodie, and better for his ſoule, yea his purſe ſhall be the heauier, and he thereby better able to relieue the poore.

Let euery Artificer and tradeſ-man liue orderly, auoyding ſuperfluous expences, not ſpending his money vainely, at dice, tables, cardes, bowling, betting, & ſuch like, but liue as becommeth ciuill Chriſtians in the feare of God: they may haue ſuffi-

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cient for the maintenance of themselues and their familie, and yet the poore may be by them sufficiently relieued.

Let vs consider that wee, who haue our beginning from God, ought generally to bend all our actions towards the pleasing of God, and doing as he commandeth vs, wee please him: for if wee helpe the poore, wee helpe him, and dooing all charitable actions to the poore, hee accounteth it as done vnto himselfe.

Let vs generally learne, not to contemn or despise the poore, but according to our abilities helpe them and consider of their extreames, and at any hand not to disdaine and vpbraide them with the titles of base rogues or such like, but in all godly Christian meanes to cherish and comfort them with such charitable relieſe, as we may in reason afford vnto them, yea, and to consider of their cases, as if it were our owne.

Let vs take example of good Cornelius the Captaine, of whome mention is made in the Acts of the Apostles, to whom the Angell of GOD appearing in a vision, sayd thus: Cornelius, thy prayer and thine almes is come vp before God: loe here the reward, and also of whom thou shalt bee rewarded.

Let vs consider of their miserie that with hungrie chaps, and lanke bellies, woulde willingly feede on that, which you wastfully consume, the poore I say, would finde good comfort of that which commonly you fling to your dogges, and on your dunghils: and let vs haue regard to their coldnesse, their nakednesse, their misery and grieuous necessitie: thinke of this and comfort them. And let vs bee mindfull that pouertie and want compelleth many an honest person to take in hand the performance of much vile and slauish businesse: and that therefore they deserue to bee succoured with mercie and pitie, rather then to bee despised for their poore estate: O thinke, some hard hearted persons were in their miserable estate, how glad would you be to be refreshed, that now will scarsely yeeld one pennie to their relieſe.

Lastly, let vs call to minde the example of the widdow of Sarepta, who though her prouision and store were but little, when the Prophet of the Lord came to her to aske her bread, answered,

red, I haue nothing but a little flower in a barrell, and a little oyle in a cruſe: which notwithſtanding ſhe willingly beſtowed vpon him: for which, a thing worthie memorie followed: for her barrell was againe filled with flower, and her pot with oyle: this was the Lords doing for foſtering the poore Prophet of the Lord: ſure the plentie that commeth by the poore is much, for the field of the poore is fruitfull, it ſurrendreth againe the fruite to them that giue ought, yea if it be but a cup of colde water, as ſayth our Sauiour Chriſt. To whome bee all honor, power and dominion, now and for euer. Amen. *Mark* 10.

FINIS.

AN ALARVM FROM HEAVEN SVMMONING AL MEN VNTO the hearing of the trueth.

Mat. 28. 19.

Goe teach all nations baptizing them in the name, &c.

THe Apoſtle Paul writing to Timotheus telleth him, that God would haue all men come to the knowledge of the trueth, and be ſaued: in which wordes the Apoſtle giueth him to vnderſtand, that there is none other way, either for Prieſt or people to come vnto God, but by that ordinarie meanes, which is the hearing of his worde, the which the Apoſtle calleth his trueth, becauſe it is not onely true of it ſelfe, but alſo doth witnes of his trueth, who is trueth it ſelfe: by the very ſame name doth our Sauiour Chriſt call Gods worde, when making his prayer to his heauenly father (for the elect) he ſayth, father, ſanctifie them in thy trueth; and immediately addeth, thy worde is the trueth. The next thing that the Apoſtle aduertiſeth Timothie of, that this trueth being rightly knowen, bringeth ſaluation to them that ſo knowe it, and this the Apoſtle confirmeth by an argument taken from his owne ſayth, when hee ſayth, I am not aſhamed of the Goſpell of Chriſt, for it is the power of GOD, able to ſaue euery beleeuer. And laſt of *1. Tim.* 2. 4. *Iohn* 17. 17. *Rom.* 1. 16.

of all, the Apoſtle hath ſet downe the generalitie of this trueth, both in ſaying to Timothie, that God would haue all men to be acquainted with it, and to the Saints at Rome, that it is able to ſaue euery beleeuer. Hereof it commeth, that he writing to the Coloſ. 2. 1. Coloſſians, exhorteth them not ſo much to the hearing of this trueth taught them, as to an inward entertainment of the ſame, when hee ſayth, let the word of Chriſt dwell in you plentifully in all wiſedome, teaching and admoniſhing your owne ſelues, teaching themſelues, becauſe many of the Coloſſians ſeemed to bee ignorant of that which they ſhould knowe; and admoniſhing themſelues, becauſe a number of them did knowe much, but practiſed little. So that, ſuch is the entertainment that Gods word ought to find amongſt vs, as Dauid promiſed thereunto, when hee ſayd, O Lord, teach me the way of thy ſtatutes, and I Pſa. 119. 33 ſhall keepe it euen vnto the ende. And we are taught to entertaine Gods word, by the example of Iohn, who receiuing the Apo. 10. 10. little booke at the hand of the Angell, was commanded to eate Matth. 4. that booke, partly to teach vs, that Gods word muſt abide within vs, and partly to ſignifie that our bodily bread ſerueth not Eſay 65. 1. our ſoules neceſſitie. Eſai ſayd, that hee had carefully carried Gods meſſage: for I was found (ſayth he) of thoſe that ſought me not, and haue beene made manifeſt to them that haue not asked after me, howbeit he was not ſo carefull in ſpeaking, but the people were as careleſſe in hearing: for the which cauſe hee Eſay 53. 1. vttereth this complaint: Lord, who hath beleeued our report, or to whome is the arme of the Lord reuealed? When Ieremie had faithfully deliuered the meſſage of the Lord his God, in rebuking thoſe Iewes which burned incenſe to the Idols of Egypt: Iere. 44. 14. 15. he ſayth, that all the men that knewe that their wiues had burned incenſe to ſtraunge Gods, and a great manie women which ſtoode by, gaue him this anſwere: the word which thou ſpeakeſt vnto vs in the name of the Lord, wee will not heare it of thee, but what wee thinke good, that will we doe. Such was the wickednes of the people ſo many yeares paſt, as appeareth in many places of Gods word: among the which, that of the Babylonians was not the leaſt, which moued Ieremie to ſend Iere. 51. 63. Sheraiah vnto them with the booke, and with a ſtraight charge, that when he had read it vnto them, hee ſhould bind a ſtone vn-

to

to it, and caſt it into the riuer Euphrates, to teach the Babylonians and all men, that as the hard ſtone cauſed the good booke to ſinke in the water, ſo the hardnes of our ſtonie harts, is not onely the depriuing of vs of many good bleſſings, but alſo a violent ſinking of our ſoules in ſinne.

The iuſt conſideration whereof, moued the Apoſtle Paul, to expoſtulate the matter with euery hard hearted ſinner in this ſort: doeſt thou not know that the bountifulnes of God leadeth thee to repentance? But thou after thine hard hart that cannot repent, doeſt heap vp to thy ſelfe wrath againſt the day of wrath, and of the declaration of the iuſt iudgement of God: and yet to ſee what ſmall preparation there is vnto repentance, euery godly man wiſheth like zealous Ieremie: Oh that mine head were a fountaine, & that mine eyes were riuers of teares, that I might weepe day and night for the ſlaine of my people: ſo grieuous is the way of the vngodly vnto the child of God that he cannot account it any better thing, then a race wherein they run, ſtriuing who ſhal come firſt to the diuel, whē they lead a life as void of repētance, as if ſin were ſeen and allowed, & hell fire but an old wiues fable. What made Ieremie ſo weary of his people, but that he ſaw them wearie of well doing? for ſighing & ſorrowing thus he ſaith: Oh that I had a cottage in the wildernes of wayfaring men, that I might leaue my people and go from them, for they are all adulterers, and an aſſembly of rebels. *Rom. 2. 4. 5.*

So long as Steuen the Martyr talked to the Iewes of their petigree, they harkened vnto him diligently, but when he rebuked their ſins ſaying, that they were a ſtiffenecked people, and of a hard hart, reſiſting the holy Ghoſt, in perſecuting the Prophets & putting to death the Lord of life: Then they ſtopte their eares, and gnaſhing their teeth, ran vpon him & ſtoned him to death. So fareth it at this day amongſt men, that many are aſwel contented to hear pleaſant things, as the Iewes were to hearken to Steuen, repeating their parentage. But if a man ſhal hit al ſorts of ill maners, aſwel as ſpeak to al ſorts of mē, they hold it as a principle, that he forgetteth his text, who remembreth their ſins, notwithſtanding they know, that it is the Miniſters duety to tel the houſe of Iacob their ſins, & to let Iſrael hear of their tranſgreſſiōs, & the peoples part, not only to be cōtent, but alſo deſirous to know their dueties, & to ſhew their deſire in the forwardnes of their cōming before him that ought to teach: Otherwiſe we might imagine, that God ſpake but in ſporte, when *Act. 7. &c.* *Eſay 58.*

Mal.2.7. he sayd by his Prophet, the Priests lips shall preserue knowledge, and the people shall seeke it at his mouth. For so thought the euill disposed people in Ezechiels time, who vsed to heare him preach with the like affections that many bring now adaies. Concerning whose fruitelesse hearing, God informeth Ezechiel, by saying vnto him, Sonne of man, the children of my people talke of thee by the walkes and in the doores of houses, & speake one to another, euery one to his brother, saying: Come I pray you and heare what is the word that commeth from the Lord. They come vnto thee as the people vsed to come, and my people sit before thee, and heare thy words; but they will not doe them: for with their mouthes they make iests, & their hart goeth after their couetousnes, and loe thou art vnto them as a iesting song of one that hath a pleasant voyce, and can sing wel; for they heare thy words, but they doe them not.

These people, and the people which were in the time of Hosea the Prophet, may meetly be matched with the mē of our age, who were as ready to raile on the Priest, as he was prest to reproue their sin. For saith Hosea, these people are as those that rebuke the priest.

Hosea.4.4. It is most true, that the want of saluation proceedeth either of the lack of teaching, or of the wāt of faith to beleeue rightly that which is taught. The first of these is approued by the words which the holy Ghost spake by the mouth of this Prophet last named (thus) my

Hosea.4.6. people are destroied with lack of knowledge, &c. The other by the testimonie of our Sauiour Christ himselfe, who sending his Eleuen to preach & baptize, saith: he that beleeueth & is baptized, shall be

Mar.16.16. saued; he that beleeueth not shall be damned. Why went the rich man to hel; but either for one of these causes aforenamed, or for them both? (that is to say) because he neuer frequented the word of God: whereby faith is begotten in the hearts of the hearers; or if he heard the same word, yet it was heard so carelesly that it tooke no root at al: & indeede that answere which Abraham made to his requeste, seemeth to auer the truth of that which I say, for whē request was made by that helhoūd, that a messenger might go frō the dead to his fiue brethren, which were yet at his fathers house, &c. Abraham replied thus, They haue Moses & the prophets, let them heare them: for as Abraham saith, if that which Moses hath set downe in Gods iustice, cannot batter our brazen faces, & harts of Adamant, nor the vnualuable, & most assured promises made by Christ to his elect, & recorded by his Prophets, cānot driue vs from sin, & draw

vs to himself, then there is no more hope of vs in hearing the word of God, then was of Simō & Iudas, though they heard the word, & receiued the Sacraments, for our life is nō other way reformed by a careleſſe kind of hearing, then Ieroboam redreſſed the religion in Iſrael, when he ſet vp two golden calues, the one in Dan, and the other in Bethel, that the Iſraelites might worſhip them, or Nabuchadnezzar in his kingdome, whē he deſtroyed idols, that he might be worſhipped as God. It is a matter ſo true, that no man can ſo much as imagine, much leſſe ſpeak the contrary, without great offence, that God hath done ſo much for his Vine, as by any meanes might be, inſomuch that Dauid the king of Iſrael neuer had greater cauſe then the prince & people of Englād haue, to ſay of the goodnes of god, He hath not dealt ſo louingly with any natiō as with vs, in giuing to vs ſo long vſe of his laws, & yet, he that compareth the paſtors painful preaching with the peoples little profiting, in moſt places of this lād, ſhal find iuſt occaſiō to think that the ſon of god hath pronoūced that ſame curſe vpō this Engliſh vine, which he vttered againſt that fruitleſſe figtree mentioned by Marke in theſe words, *Neuer fruit grow on thee hēceforth.* God grant that there be not ſome men, who meaſure the meat by the man; like thoſe proud Citizens, which ſaid, we wil not haue this man raigne ouer vs; and loath the meſſage becauſe they like not the meſſenger; like thoſe ſcornfull Iewes, that told Ieremie to his face, the word which thou ſpeakeſt to vs in the name of the Lord, we will not heare it of thee, but whatſoeuer we think good, that will we do: but that they may know thoſe mē which labor amōg thē, & haue the ouerſight of thē in the land, & not barely know thē, but alſo loue thē for their good works ſake. Thus hauing finiſhed the former circumſtances as cōpendiouſly as I promiſed, I proceede to the next words, the which containe in them the ſecond part of a Chriſtian miniſters duetie, which is to miniſter the ſacraments rightly, wherofone is ſet down in his due order, by the inſtitutor Chriſt himſelf, whē he ſaith, baptizing thē in the name of the Father, & the Son, & the holy Ghoſt. Now becauſe the worde baptiſme hath diuers ſignifications in the Scripture, I will here ſet downe as many of them as my memorie can recorde. Firſt, the word Baptiſme, according to the true meaning of the Greeke text, *Baptiſma*, doth not ſignifie only a dipping, but ſuch a dipping in the water as doth cleanſe the partie dipped, and for that the Primitiue Church did vſe to put the partie bapti-

Act. 8. 13. *Act.* 1. 18. 1. *King.* 12. *Iudith.* 3. 8. *Eſa.* 5. 4. *Pſa.* 147. 20 *Mar.* 11. 14 *Luk.* 16. 14. *Iere.* 44. 14. 15 1. *Theſ.* 5. 12.

Rom.6.4. Col.2.12. zed quite vnder the water. Therefore Paul writing both to the Romans & Colossians vseth these words: we are buried then with him in baptisme into his death: that like as Christ was raysed vp from the dead, by the glory of the father: so we also should walk in newnes of life: in the which words the Apostle sheweth what resemblance there baptisme hath with Christ his death and resurrection.

Mark 7.8. Secondly, Baptisme is vsed for a bare washing, in which sense our Sauiour spake when he said to the Pharisies, you lay apart the commandements of God, & obserue the traditions of men, as the washing of pots & cups, and many such things ye do: and in the same sense wee reade in the Epistle to the Hebrues, when the Author saith, that the old Tabernacle consisted of many washings and ce-

Heb.9.10. remonial rites, vntil the day of reformation came. Thirdly, by baptisme we may vnderstand affliction, as our Sauiour Christ did, in

Mar.9.38. saying to Iames and Iohn, the sonnes of Zebedeus, can you be baptized with that baptisme wherewith I must be baptized? and to his

Luk.12.50. disciples, I must be baptized with a baptisme: but how am I pained vntil it be ended. Fourthly, baptisme is a liberall distribution of the

Acts 1.5. graces of God, as appeareth in these wordes, Iohn baptized with water, but you shall be baptized with the holy Ghost within these few dayes. Fifthly, the word baptisme is taken for doctrine only, as in that place wherein the holy Ghost hauing occasion to speak of A-

Acts 18.42. 45. pollo, a Iew of Alexandria, saith, that he was mightie in the Scriptures, and did know but the baptisme of Iohn onely. And last of all Baptisme is taken for a reuerent order of ministring that Sacrament in the Church, & the whole sanctificatiō of the parties baptized, as in the words of this present part of scripture, baptizing them, &c.

But to speake of the sacrament it selfe. It hath bin vsuall with Almighty God from time to time to confirme his couenants with seales set to the same: for example we see, that there is a Rainbow in the clouds: the reason whereof is, that God hauing in his iustice destroyed the old world for sin: (only Noah and his familie being excepted) the same God in his mercy made a couenāt with Noah, that he would neuer destroy it so againe: for confirmation thereof

Gen.9.13. 14. he set the Rainbow in the cloudes as a seale to that couenant betwixte himselfe and Noah. So was circumcision giuen to Abraham, as a seale of confirmation in that promise that in his seede,

Gen.17.10 11 all nations of the earth should be blessed: so that as many as were circumcised, were within the compasse of that couenante, in

steede

ſteed wherof we haue Baptiſme, the which whoſoeuer ſhall reſuſe, *Mark.10.*
we account him as cut off from Gods Church. Chriſt Ieſus gaue in-
uiſible grace, by viſible laying his hands vpon children and other *Ioh.20.22.*
ſick people. So he gaue the gift of his holy ſpirit vnto his Diſciples:
when hauing breathed vpon them, hee ſayd, Receiue you the holy
Ghoſt. The Sacraments were ordained in the church of God for
three vſes: firſt, that wee ſhould acknowledge all thoſe to bee our
fellow ſeruants, whom we ſee to haue put on the ſame liuery with
our ſelues: and in this ſenſe ſaid the Apoſtle Paul, all thoſe that are *Gal.3.27.*
baptized into Chriſt, haue put on Chriſt. Secondly, the Sacraments
do put a manifeſt difference betwixt the true church and the falſe, *Act.2.39.*
as Peter hath taught vs, in ſaying, repent, and bee baptized euery
one of you in the name of Ieſus Chriſt, for to you is the promiſe
made, and vnto your children, and all that are yet farre off, euen ſo *Mar.10.14*
many as God ſhall call: and our Sauiour ſaith, to ſuch belongeth
the kingdome of God, that is, to ſuch as lead an innocent life.

The third vſe of the Sacraments, is to ſeale vp in the hearts of the
elect all thoſe promiſes which God hath made vnto them in Ieſus
Chriſt his ſonne, and their Sauiour: in the which ſence Paul ſpake, *Rom.4.11.*
when he ſaid, that Abraham receiued the ſigne of circumciſion, as
a ſeale of that righteouſnes which he had by faith: and in the very *Mar.16.16*
ſame ſenſe our Sauiour ſaith, he that beleeueth and is baptized ſhal
be ſaued. But it is to be conſidered, that the Inſtitutor ſetteth down
the forme of adminiſtring the Sacraments, whē he ſaith, baptizing
them in the name of the father, of the ſonne, and of the holy Ghoſt.
He commādeth to baptize in the name of the Father, & of the Son,
becauſe the holy Ghoſt proceedeth from the Father & the Son, and
in the name of the holy Ghoſt: for except a man be borne of water
and the ſpirit, he cānot ſee the kingdome of God. When our Sau- *Ioh.3.5.*
iour offered to waſh Peters feete, hee imagined it to be a needleſſe
work, for thou ſhalt neuer waſh my feet ſaid he: but whē Chriſt an- *Ioh.13.&c.*
ſwered, that ſuch as are not waſhed by him, haue no part with him:
that is, neither part of his ſpirit, nor of his kingdome. Peter bethink-
ing himſelf better, would not haue his feet only, but alſo his hands
& head waſhed: howbeit it is not neceſſarie to waſh any more thē
is vncleane: as Peters feet defiled with dirt and mire, ſo our ſoules
ſpotted with ſinnes, muſt be cleanſed by Chriſt his blood only. And
after this maner it is neceſſarie, that euery one of vs ſhould be wa-
ſhed: whereof the outward putting of water vpon the party bapti-

zed, is a liuely figure. Iohn Baptist was sanctified in his mothers
Luk. 1.15. womb, as the Angel had foreshewed. But when our Sauiour Christ
Mat. 3.13. came to him to be baptized, Iohn put him backe, and said: I haue
Psal. 51.5. neede to be baptized of thee, and commest thou to me? That kingly
Iob. 1.8. &c prophet Dauid, was a man after Gods own heart: yet he saith of himself, I was borne in iniquitie, & in sin hath my mother conceiued me. Iob was called by God himselfe a iust & vpright man, fearing God, & eschewing euil: whose peere was not found vpon the face of the earth: notwithstanding al this, he saith of himselfe: who
Iob. 14.4. can bring a cleane thing out of filthines? the which question is all
Rom. 11.16. one with Pauls affirmation, who saith, such as the roote is, such are the branches, as if he had said, If Adam, the father of vs al was vndefiled, then are we his sons clean also. But if he were once dead in sin, being our roote, thē how could we his imps haue life of our selues? All this was spoken of original sin; as for actual sins, namely, those sins which we cōtinually commit, they are as palpable as the dark-
Exod. 10.21 22 nes of Egypt, the which as Moses saith, was so grosse, that it might
Psal. 14.2.3 be felt: in so much that Dauid saith, when God looked down from heauen vpon the children of men, that is, whē he considered mans conuersation: they were all so far gone out of the way, that there was none that did good, insomuch that the Prophet repeateth it
Gen. 6.5.6. with an Emphasis, & saith, no not one. And the mā of God, Moses, saith: Whē God beheld the boldnes of the old world in sinning, it repented him that he made mā: that is, he was sory, that man whō he had made to liue wel, should liue so il. The cōtinual sin of Sodom
Gen. 19.24. brought fire and brimstone from heauen to consume them in the
Psal. 38.4. same. Dauid feeling the burthen of his sinnes, began to sinke vnder them: for (saith he) My sins are gone ouer my head, & are like a sore
Rom. 7.7. burthen, too heauie for me to beare. Paul hauing by the vertue of the law, learned his sins, (for he had not known sin, except the law had said, thou shalt not sin) fel to lamenting of them thus. O wretched man that I am, who shall deliuer me from this body of death? where it is to be noted, that he calleth his bodie a body of death, in
1. Cor. 15.55 respect of sin, which giueth power to death ouer our bodies. And to conclude, of such force is sinne in vs, that if the goodnes of God had not so præordained, that the vnbeleeuing husband is sanctified by the beleeuing wife, and the vnbeleeuing wife by the beleeuing
1. Cor. 7.14 husband, our children should be very vncleane.

Againe, being washed or baptized in the name of the Father,

Son,

Son, and holy Ghost; we are aduertised, that we must giue godly, Christian, & holy names vnto our children in token of their sacred profession, for holy is he that hath called vs: & that we may be the more forward so to doe, it wilbe worth our labour to consider of a few examples, tending to the same purpose, as of Zacharie, the father of Iohn Baptist, who being dumb when that his son was born, his friends made signes vnto him how hee would haue him called, and asking for a payre of writing tables, wrote; saying, his name is Iohn: which word Iohn, is as much as (to say) Grace: and thus was Zacharie commanded by the Angel to name him. The Scripture affordeth plentifull examples of those that haue giuen names to their children, according to such occasions as haue been offered in the time of their trauell: As when Rachel went with her husbande Iacob toward Bethel, to build an Altar vnto God, She trauailed in child-birth, & in trauelling dyed: but before she departed, she called his name Benony: that is, the son of her sorrow: but his father Iacob called him Beniamin, that is, the son of his right hād. So Leah hauing borne to Iacob foure sons, she said, now will I praise God, &c. And that she might the better beare in minde her promise, she named her last son Iudah. When the man of Beniamin came from the Israelites with his clothes rent, and dust vpon his head in token of heauinesse, & certified Father Eli, that Gods Arke was taken by the Philistines, and that his two sonnes were slaine: the old father fel backward out of his seat, and broke his necke, and his daughter in law Phinies wife being slighted with feare, fell in trauell & dyed in childe-bed: but before her death, she called her son Icabod, that is, the glory of God, meaning thereby, that she accounted the glory of God to be taken from Israel, when Gods Arke (which was a figure of his Church, wherein we glorifie his name) was taken away by the enemie. And secondly, to admonish all parents so to nurture vp their children, that they may seeke to maintain the glory of God better then Eli did: for the wickednes of whose children, as also for the fathers default in not correcting thē, god had threatned before, that if he once began with him, he would make an end with him: so that as the Prophet sayth, children being the fruite of the womb, as they are come frō God, are a good blessing & an heritage that cōmeth of the Lord, because he it is, from whom euery good and perfect gift doth proceed: yet in respect of men, so may the matter be handled, that they shal find no such crosse or curse as

Luk 1.62. 63.

Luk 1.15.

Gen. 35.18.

Gen. 29.35.

1. *Sa.* 4.12.

1. *Sa.* 3.11. 12.13. &c.

Psal. 127.

Gen. 26.35. graceleſſe or vnruled children: ſuch as Eſau, & his two wiues, who were a griefe of minde, and heart-breaking vnto Iſaac their father, and Rebecca their mother.

It is true that the very godlieſt men & women, haue rather deſired ſonnes then daughters at the hands of God, but they did it for Gen. 15.2. good & godly purpoſes; as when Abraham deſired a ſonne to the end that Eliezar the ſteward of his houſe being a ſtranger, namely a mã of Damaſcus, ſhuld not be the heir of his goods. So did Anna 1. Sam. 1.11 &c. pray to God for a ſonne when ſhe ſaid, O Lord of hoſts, if thou wilt look on the trouble of thine hãdmaid & remember me; &c. & giue vnto thine handmaid a manchild: thẽ wil I giue him vnto the Lord al the daies of his life, &c. And as the very name of a ſon is in price 1. Sam. 4.20 & preferred at this day, ſo hath it been heretofore, as when Phinies wife being neer her death in trauel, the midwife with the reſt thinking to comfort her, ſaid: feare not, for thou haſt borne a ſon: when the Angel ſaid to Abraham, this time twelue moneths, Sarah thy Gen. 18.10. 12 wife ſhal beare a ſonne; Sarah laughed as partly doubting, & partly ioying that ſo ſage a woman as ſhe, ſhould conceiue a ſon by ſo aLuke 1.13. 14. ged a man as Abraham was. The ſame Angel that certified Zacharye, that Elizabeth his wife ſhould beare Iohn the Baptiſt, ſayd, not only that it ſhuld be a ſon, but ſuch a ſon, as ſhuld bring ioy to him Luk 1.26. Verſe 30. & many more. And that Angel Gabriel that was ſẽt of god to Mary, the mother of our Sauiour, according to his humanity, ſaith, that in ſtead of feare ſhe had found fauour with God: & his reaſon is this, for thou ſhalt beare a ſon, and ſhalt call his name Ieſus: as if he had ſaid, it is a great bleſſing of God to beare a child, and a greater to beare a manchild: but to be ſo far in Gods fauour as to beare ſuch a ſon, as ſhalbe the Sauior of the world, it is the greateſt grace which hath bin heard of: in the which God make his church ioyful; & for the which in ſpeciall, and for al the reſt of his bleſſings in generall, God make vs thankfull. Amen.

A MEMENTO FOR MAGISTRATES.

Pſalm. 45. verſ. 7.

The Scepter of thy kingdome is a right Scepter, thou loueſt righteouſnes, and hateſt iniquitie. Therefore the Lord hath anointed thee with the oyle of gladnes aboue thy fellowes.

THe Author of this 45. Pſalme, ſpeaking of the gouernement of Salomon, aduoucheth, that he cannot rule rightly, that loueth not

not to iudge iustly,& that hee vsurpeth authoritie that dealeth partially: for we must remember, that he measureth Salomons worthinesse to reigne by his well swaying of the Scepter,the which Salomon could not haue handled so commendably as hee did, if hee had not been carried away with an earnest desire to deale indifferently amongst men in causes of controuersie: but most plainelie appeareth his great desire of godly gouernment in that hearty prayer which he vttered vnto Almighty God, (when he said) giue vnto thy seruant,O Lord,an vnderstanding and a wise heart,to iudge thy people, that I may discerne betwixt good & euill. In this praier it is plaine,that although he was a King, yet he calleth himselfe the seruant of God,for promotion commeth neither from the East,nor from the West,nor yet from the South,but from God, who plucketh down one,& setteth vp another. And Salomon hauing prayed for wisdome and vnderstanding, he sheweth whereunto he would applie those good gifts of God, euen vnto the glory of him that gaue them, to iudge thy people,that I may discerne betwixt good and euill (sayth he) for by him kinges reigne, and by him Princes decree Iustice. When Iethro the father in law of Moses, came out of the land of Midian to see Moses, being at the mount of GOD, which was mount Sinai, and beheld how the people flocked vnto Moses their Magistrate for iudgement and iustice,by due consideration thereof, Iethro found these three inconueniences: first, that Moses wearied himselfe with sitting in iudgement from the morning vntill night. Secondly,that he was too tedious vnto the people which attended vpon him in al that time. And thirdly,that notwithstanding his carefulnesse in iudgement,and their earnest expectation of iustice,hee was not able to dispatch so many matters as was brought before him: but with a light hearing, and a little regarding of many mens causes. Wherefore, Iethro being a man very desirous that iustice might proceed, that no mans matters should sleightly be slipt ouer, counselleth Moses to make more Magistrats in Israel,and to the ende that this might bee performed the better, Iethro doth point at the disposition of those men which should beare rule,for (sayth he) thou shalt choose out amongst all the people,men of courage,dealing truely,fearing God, and hating couetousnes,and them shalt thou make gouernours ouer the people.

3. *King.* 3.

Psal. 75.7.8

Prou. 8.15.

Exod. 18.

By this you may perceiue,how Iethro in counsayling, and Moses in practising, did both aime at iustice and true iudgement. For it

it is not a meane matter, or light labour, for men of yeares to sit from morning to night in iudgement: no, their yeares, antiquitie, and consequently their bodies imbecillitie cannot easily endure it, besides the care of common causes heard at home, & that which is the biggest burden of all, the continuall good of the Commonweale, which they meditate carefully, when wee sleepe securely, is not to bee forgotten: but herein are many Magistrates greatly to be blamed, in that they cause the people to attend vpon them from morning vntill night, with expences great and continuall, whilest they finde no ende of poore mens matters, because they wish no end of spending money.

Are their minds set vpon righteousnesse which deale thus? No, no: they are the same that the Prophet spake of, when he sayd, the vngodly seeketh occasion against the righteous, and gnasheth vpon him with his teeth, for the craftie counseller taketh occasion to hinder his Clients iust cause, that hee might still feede vpon the poore mans purse: the Lawyer who careth not to deale vnfaithfully is like the Christall glasse, which flatteringly sheweth vnto euery man a fayre face, how euill fauoured soeuer he be. So can he perswade the simple Swaine, that his cause will beare a strong action, be it neuer so weake.

Psal. 31. 12.

Deut. 12. 1

Oh remember what GOD sayd vnto Israel, you shall not doe what seemeth good in your own eyes, but what I command you: Then know, that you do not that which he hath commanded, because you deale not with mercie and trueth, for if euer the time required, and occasion was offered to moue that question to Magistrates which Dauid did in his dayes: namely, how long wil they proceed to giue vniust iudgement, and to accept the person of the vngodly? Now is the time and occasion present, for I do not doubt but it is too true that the Prophet hath spoken, who sayth, that the vngodly are more set by then the righteous: and this is the cause that wrong iudgement doth proceede. How can iustice sit, when there is no seate appointed for her? you may bee sure she wil not haue to doe with the stoole of wickednesse, where mischiefe standeth in stead of iustice. It was a worthie commendation that Dauid vttered in the praise of Ierusalem, when he said, there is the seat for iudgement, the which appointing of that seate for iudgement, was an argument that they loued iustice: & first the place wherein it was set, assureth vs hereof, for it was set in the gate, where thorough

Psal. 25.
Psal. 82. 2.
Abac. 1.
Psal. 94.
Psal. 122. 3.

thorough men might haue passage too and from the iudgement seate. Secondly, the manner of framing the seate in the gate: namely, that the Iudges of force must sit with their faces towards the rising of the Sunne, in token that their iudgement should bee as pure from corruption, as the Sunne was cleere in his chiefest brightnesse. Oh happie house of Dauid, whose seat was set so conueniently, whose causes were heard so carefully, & matters iudged so iustly. The Israelites thought themselues well apayd, when they had the gouernment of Debora, that vertuous woman, for all was layd a bed, vntill she came vp a mother in Israel: and as shee was a good gouernesse in her time, so she loued those that were like vnto her selfe: for sayth shee, my heart is set vpon the gouernours of Israel. Dauid was a good King while he liued, as it did appeare by the testimonie of God himselfe, who sayd of him, I haue found Dauid my seruant, with my holy oyle haue I annoynted him. Secondly, by his appealing to God for iudgement in this case, when hee saith, be thou my Iudge O Lord, for I haue walked innocently, &c. And last of all, by that good counsell which hee gaue vpon his death-bed vnto Salomon his sonne, who was to succeede him in that kingdome, (for saith he) thou shalt prosper and come to great honor, if thou keepest the commandements which God commanded Moses. When Philip, the King of Macedonia, did cast off the earnest sute of a poore widowe, with this slender answer; goe thy way, for I haue no leasure to heare thee now. She replyed thus, and why hast thou leasure to be a King? as if she should haue said, God hath giuen thee time to raigne, and power to gouerne, that thou mightest apply them both vnto that end wherefore they are giuen thee, for mercie and trueth preserueth a King, & with louing kindnes his seate is vpholden. When Salomon prayed to GOD for an vnderstanding heart, that he might do iustice amõg Gods people: it is sayd, that his prayer pleased GOD passing well, because Salomon asked wisdome rather then wealth, & knowledge rather then honour: for thereby hee gaue euidence that his heart was set vpon righteousnesse: for out of the aboundance of the heart the mouth speaketh. It is a most excellent prayer which the Prophet maketh, whē he saith, giue thy iudgemēt vnto the king, O Lord, & thy righteousnes vnto the kings son, &c. then shall he iudge the people according vnto right, & defend the poore: wherin the prophet prayed for himself, while he gouerned the kingdom of Israel, & for his succes-

Iud. 5.8.

Psal. 89.

Psal. 26.1.

3. *King.* 2.3

Pro. 20.

3. *King* 3.

Psal. 72.1.

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ceſſors in the ſame, hauing relation vnto that promiſe ſpoken of in
Verſe 9. the 132. Pſalm. the Lord hath made a faithfull oth vnto Dauid, and he will not ſhrinke from it, ſaying: of the fruite of thy bodie ſhall I ſet vpon thy ſeat: if thy children keepe my teſtimonies which I ſhal learne thē. And the Prophet proceedeth to ſay, then ſhall he iudge the people according vnto right, & defend the poore, by the word (then) hee inſinuateth, that when God giueth grace to the Magiſtrate, then he cannot chuſe but do right, & defend thoſe which do ſuſtaine wrong. But when the prophet ſaith, (& defend the poore.) Some man would think that he had ſayd enough before, and therfore might haue cut off this ſpeech: but it is to be remembred, that a ſicke man needeth not the Phiſition, or the wayfairing man his weapon at one time only: but as often as the patient is ſick, ſo often he muſt haue the Phiſitions counſel, & as oftē as the trauailer is aſſaulted, ſo oftē he vſeth his weapon: in like ſort the poore man oppreſſed often, doth as often neede the defence of the Magiſtrate: & therefore hath the Magiſtrate the ſworde alwayes carried before him, & this ſword is alwaies carried before rather then behinde the Magiſtrate, that he might rather remēber iuſtice, then caſt the care thereof behind his back. The laſt, but not the leaſt thing to be marked of the Magiſtrate is, that iuſtice is ſet forth with a payre of ballances in the one hande, which admoniſheth him to weigh thoſe matters iuſtly which are brought before him: and within the other hande a two edged ſword, to the intent that iuſtice might returne
Pſal. 94. 15. to iudgement, that is, that things iuſtly iudged, might bee rightly rewarded on both ſides: whereof King Salomon hath giuen a good preſident. Firſt, in finding out the true mother of the ſmoothered
3. King. 3. child, which is a poynt of iudgement. Secondly, in reſtoring the liuing child to his owne mother, which was a poynt of iuſtice. And theſe parts of a Chriſtian Magiſtrates duty are ſo neceſſarily linked together, that ſo often as one of them is wanting, the law receiueth a maime at the hād of the Magiſtrate. As whē Pilate iudged Chriſt
Iohn. 19. guiltles, but yet put him to death: and when Pauls cauſe was heard
Act. 24. & approued, yet he was left in priſon: therfore it is good counſaile, & worthie to be hearkened vnto, which Dauid gaue vnto al Kings
Pſal. 2. 10. and Magiſtrates, that they be learned & wiſe: for if the Magiſtrate bee not wiſe, words may carrie the matter away. As when Daniel
Beland Dragon. when he was accuſed of deſpiſing the decree of Nabuchadnezzar
Iere. 18. the King of Babylon, Ieremie to bee an enemie to the Commonwealth

wealth of Israel, Elias to bee a troubler of the state, Paul to be a factious and seditious fellow, Naboath to haue blasphemed God & king Ahab: and as at the importunate cry of the Iewes, Christ was put to death, and Barrabas the murtherer set at libertie. The special wisedome of God, matched Moses the Magistrate, with Aaron the Minister, thereby giuing vs to vnderstand, that when the word and the sword goe together, there can be none other but good gouernment. As for example, so long as the good Priest Iehoiada, and the godly king Ioas liued together, God was worshipped, & his people guided according vnto his word: for the man of God counselled vertuously, and the King practised carefully: whereunto that saying of Solon doth very well agree, who being asked when the Common-wealth did best flourish: he answered, when the people obey the Magistrate, & the Magistrate obeyeth the law: for lawes are better vnmade them vnkept. No doubt there want not such, as will say with those headstrong people in Dauids dayes: let vs breake their bands in sunder, & cast away their cords from vs: & our lawes haue been a long time like to Spiders webs, so that the great buzzing bees breake through, and the little feeble flies hang fast in thē.

3. *King.* 18. *Act.* 24. 3. *King.* 21. *Luk.* 23. *Exod.* 4. 4. *King.* 12. *Psal.* 2. 3.

But admit that you reply and say, they are made stronger, thē in the dayes of our forefathers, yet are they like vnto walled cities in the time of warre, at the which time, be your wals neuer so strong, they are beaten downe, if they want men and munition: so if your lawes wisely made, doe want Patrons to defend them, they will soone bee little worth, therefore it was not the worst warning that Iethro gaue to Moses, that hee should make such Magistrates as were mē of courage. It is good therforē, not only for those mā that haue the election of Magistrates, to make such choyse of officers as Iethro inioyneth Moses: and as God himselfe commanded Israel, when he sayd, you shall make him king, whom the Lord your God shall chuse: but also very meete for those Magistrates being so elected, to haue a care, that as they are in place aboue other men: so in good life they go before the people: for this was it, that the Israelites desired God to grant vnto Iosua being newly made their gouernour: Namely, a faithfull heart to go in & out before thē: for sayd they, euen as we obeyed Moses in all things, so will we obey thee: only the Lord thy God be with thee, as he was with Moses. And it was a necessary prayer: for how foule a fault were it, that the man which is appointed to punish adulterie, should be more worthie of

Exod. 18. *Psal.* 82. 6. *Iosua.* 1.

cor-

correction for the same kind of sin, then the partie punished. Like vnto the whore-hunting Iudges of Samaria, mētioned by the Prophet Ieremie, in his fifth chapter: or that he which is appoynted to
Ierem.5. iudge according to law, should doe any thing contrary to the law.
Acts 23.2. As angrie Ananias commanded that Paul should be smitten contrary to law. In this poynt doth the Lord schoole the king of Iuda,
Iere.22.24. by his Prophet Ieremy, who saith, heare the word of the Lord thou king of Iuda, that sittest in the kingly seat of Dauid: thou, & thy seruants, & thy people that go in & out at this gate, thus the Lord cōmandeth: keep equitie & righteousnes, deliuer the oppressed from the power of the violēt, do not grieue nor oppresse the stranger, the fatherles, nor the widow, and shed no innocent blood in this place, & if you keep these things faithfully, then shal there come in at the doore of this house, kings to sit vpō Dauids seat, &c. But if you will not be obedient vnto these cōmandements, I sweare by mine own self, (saith the Lord) this house shalbe waste: for example, the same Prophet speaking there of the wicked gouernment of Shallu, the sonne of king Iosias, that gouerned Iuda, sayth: did not thy father eate & drink, & prosper wel, so long as he dealt with reighteousnes? from whence came this, but because hee had me before his eyes? (saith the Lord.) Now when Ieremy saith that Iosias had God before his eyes; his meaning is all one with Dauids intent, when he saith, God standeth in the parliament of Princes, he is iudge amōg Gods, to giue all Magistrates a Memento, that God is present in al their assemblies, & iudgeth thē that iudge vnder him, whereof they had necde to be put in mind: for oftentimes Micheas proueth too true a Prophet in saying, that the great man will speake what his heart desireth, & the hearers must allow it wel: of the which sort of men, the very best is but as a thistle, which a man can hardly touch vnpricked, & the most iust like a brāble, whereunto the silly sheepe seeking to be shrowded frō sharp showers, is often forced to leaue his fleece behind: whose vnworthie comming to their places, Icatham hath well described in the person of Abimelech, whē he sayd, the trees of the wood went to anoynt a King ouer them, and sayd vnto the Olme tree: raigne thou ouer vs: but the Olme tree an-
Iudg.9. swered, shal I leaue my fatnesse, which both God and men praise in me: & go to be promoted ouer the trees? Then they came to the fig-tree, and sayd, come thou & raigne ouer vs; the fig-tree answered: shall I leaue my sweetnes and good fruit, and go to be promo-

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ted ouer the trees? they sayd vnto the vine, Raigne thou ouer vs, but the vine answered, should I leaue my wine wherwith I cheere God and men, to be promoted ouer the trees? then they sayd vnto the bramble, wilt thou raigne ouer vs? Then said the bramble, if it be true indeed that you will submit your selues to my authoritie, & put your trust vnder my shadowe, or else fire proceede from the bramble and consume you. By this parable we are taught generally, that euery man is to bee content with that estate wherein God hath placed him, and that for the most part the very best worthie, doe refuse profered promotion, and on their parte well deserued, whereas on the contrary, the most vnfitly furnished with iustice & true iudgement, and the least deseruing in a Common-wealth, are of all other most ambitious. Such an one was Absolom, who stole away the harts of Israel with this flattering speech. Oh that I were made Iudge in the lande, that euery man which hath any plea or matter in law might come to me that I might doe him iustice! But this is the iust reward of such as before conuenient time, & apt occasion to be offered, do ambitiously seeke the seate of iudgement, euen vntimely and vnnaturall death, for Absolom was hanged by the haire of his head, & a woman with a piece of a milstone dashed out Abimelechs braines: though Absolom be absent, and Abimelech brained long since, yet it is to be suspected that many mē get preferment, by their practises, comming in such sheep-skins as are fayre words & flattering speeches, but God grant that they proue not like vnto those Iudges whom Zophonie feared not to liken vnto lyons & woolues: who finding their pray in the euening, chop vp all, not leauing so much as the bones vntill the morning. Solomō said wel, that many would be accoūted good doers, but where shall we find a faithfull man? some men haue said well with Absolom, before they came to preferment, but they can now be cōtented to see many men to sue seuen yeares for their right, & yet suffer them to sustaine wrong, because necessitie hath no law forsooth. Go to, go to, some body wil answer for that one day. A mā would thinke, that necessitie should haue the most lawe, because he hath least money & fewest friends. Are your minds set vpon righteousnes, O ye congregation, & do you iudge the thing that is right? O ye sonnes of men, saith the Prophet, in al his troubles, desiring God to stād on his side against his oppressors, who thought it as conuenient to craue of God, the consideration of his cause, as to aske

2. King. 15.

2. King. 18. Iudg. 9.

Cap. 3. 2 3.

Pro. 20. 6.

his

*Psal.*11.1. his ayde against his aduersaries, and therefore prayeth thus, Ponder my words, O Lord, consider my meditation, &c. So Magistrates haue not only authoritie to make and establish good lawes, but also to determine betwixt men according to the same, vnto whose censure the subiect must submit himself, as the Apostle proueth to *Rom.*13. the Romans, when he saith: Let euery soule submit it selfe vnto the authoritie of the higher powers, for all power is of God: wherefore whosoeuer resisteth that power, resisteth the ordinance of God, & purchaseth vnto himselfe damnation. For Magistrates are not to be feared of them that doe well, but of them that do euill: wilt thou not feare, do well then, so shalt thou haue praise, for he is the minister of God for thy wealth: but if thou doest euill, then feare, for he beareth not the sword for naught, but is the minister of GOD to take vengeance vpon thē that do euil, where it is to be remembred, that the ciuill Magistrate, who beareth the sword, is called the minister of God, aswel as the spirituall Magistrate that preacheth the word: and that no doubt, to the intent he might take care aswel to maintaine true religion, as to minister deserued discipline: for it standeth with all diuine and humane reason, that if all masters and fathers ought to haue a more then ordinary care to instruct and helpe forward their families in Christian religion, so much as in thē lyeth: much more ought the Magistrate to meditate by al meanes possible to performe his duety therein: who is a father ouer all families. I cannot set this forth in any plainer speech then Dauid hath done in this short saying,; kisse the sonne least he be angrie, and so *Psal.*2.12. you perish in the right way. By which speech the Prophet teacheth that God cannot bee honoured by any other meanes then by that which Christ his sonne hath taught; who saith himselfe in the *Iohn* 5.23. fift of Iohn, he that honoreth the sonne, honoreth the father, he that dishonoreth the sonne, dishonoreth the father: so that he meaneth in this place; that if you worship not the sonne as hee hath commanded, then you dishonour him; if you dishonor him, then you anger him; if you anger him, he casteth you off: if he casteth you off, then you are from the right way, and if you are from the right way, then you perish. For the auoyding whereof, all godly Magistrates haue had a speciall care to meditate in the law of the Lord: such were Moses, Iosua, Dauid, Salomon, Asa, Iosaphat, Ezechias, &c. Of whose good example, God grant all godly Magistrates to make good vse. Amen.

FINIS.

Iacobs Ladder, or the way *to Heauen.*

1. Cor. 9. 24.
So runne that yee may obtaine.



Becauſe I haue but one houre to teach you all that you muſt learne of me, I haue choſen a text which is like Iacobs Ladder, that ſhewes you the way to heauen. This is all that you would knowe, and it may pleaſe God to open your eyes, that you may know it before ye depart. Heare to practiſe, hinder not the ſpirite, but let it worke without reſiſtance: record when you are gone, and you ſhall ſee the great power of God, what he is able to doe for you by one ſentence of this booke, if ye digeſt it well. *So runne, &c.* Then we muſt ſee firſt how wee ſhould runne: Secondly, what we ſhall obtaine: Thirdly, what will hinder vs: that is, wee muſt ſee the way, the lettes, and the ende. Foure things marke in the way, firſt, beginne betime: ſecondly, make haſt: thirdly, keepe the way: fourthly, continue to the end, and thou ſhalt obtaine heauen whither Chriſt by theſe ſteps, is gone before thee. When I haue ſet you in the way, I will point at all the lettes, ſtops, rubs, and blockes which are before you, behinde you, beſide you, the temptations of proſperitie, the temptations of aduerſity, the temptations of hereſie, which ſtand in the ſtreetes, like the fierie ſworde to ſtop the way to Paradiſe. Then I will leade you to the mount, as God did Moſes, and ſhew you a farre off the bleſſed land the countrie aboue, that you may ſee where hea-

uen is, what is the way to it, and what glorie and happines is there. When I haue ſhewed you the way, the lets, and the end, I wil cõmit you to the race, and end as I began: *So runne that ye may obtaine.* So often as I haue read or conſidered theſe words which you heare, they ſeem (me thinks) to put vs in mind that we are out of the way, & that there is another way, (if we ſeeke it) nearer yet to the kingdome of heauen, then that which wee take, therefore the holie Apoſtle dooth warne euery man to ponder his ſteppes, (that running) we may obtaine that which we runne for, which is the worthieſt price that euer was giuen, and neuer was giuen, but to him which kept this waye that I will ſhew you. The Apoſtle ſaith, that you muſt runne. It is not an eaſie, nor a ſhort iournie, which a drone, a dreamer, a ſnaile, or any careleſſe man maye performe, and take his eaſe, ſet foorth when hee will, ſtaye at his pleaſure, goe againe at his leaſure: but hee muſt alwaies runne, from the firſt daye hee ſetteth forth, till hee come to his iournies end: for the glorious heauen is far frõ the dark earth, & much adoe to aſpire the top of Moũt Sion, but much more adoe to aſpire the top of Mount Heauen. The violent take it from the ſlothfull, and the wicked runne to hell, with more paines which they take to doe euill, thã the righteous need to take for heauẽ. The Apoſtle putteth the worde *ſo*, before *runne*, to teach vs to looke to our way before we runne too farre: *So runne, &c.* as if he ſhould ſay, moe runne than come home, as moe ſhoote than hit the marke. The heathen Philoſophers, Plato, Socrates, Ariſtides, Phocion, Pericles, Solon, in their way did run faſter than we: Conſtancie, Temperance, Patience, iuſtice, humilitie, ſimplicitie, integrity, contempt of death, contempt of the world, ſeeme to be buried with them, and hid in the graue, before this iron age was borne: yet becauſe they ranne without Chriſt, they did not obtaine, but loſt their labour, like a man which makes haſt out of his way, takes more paines than if he kept the way, and yet neuer comes whither he would. The blinde generation which knowe not God, in their way runne faſter than wee: Aske the Marchants which haue ſeene their life and our liues, or look in hiſtories and they will tel you, that our religion is not like their

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ſuperſtition, our knowledge not like their ignoraunce, our faith not like their feare, our worſhippe not like their ſeruice, our chriſtianitie not like their Idolatrie: yet becauſe they runne to the creature, for the creator, and follow vncertaine dreames, before the worde which came from heauen; they runne in vaine: for their Religion, deuotion, and ſeruice, is to them that cannot requite it. Many of our aduerſaries, Papiſts, Anabaptiſts, Donatiſts, and the groſſeſt heretikes, in their waye runne faſter than wee. They watch, they pray, they faſt, and diſtribute more than we, yet becauſe they runne to traditions, to angels, to ſaints, to croſſes, to Images, to reliques, in ſteed of Chriſt, and challenge merite of all that they doe, and would be canonized beſide, that all poſteritie might honour them as they doe Saints: therefore as the Phariſies had their rewarde when men praiſed them, ſo haue they when one doth worſhip another. If many runne and doe not obtaine, how eaſie is it to run in vaine, and how happy is he which obtaineth that, that al men wiſh: when ſo manie miſſe it for nothing but for this, becauſe they runne out of the waye. You haue heard, read, and done much, and more would doe, to obtaine eternall life with the Angels in heauen, for this ye pray and faſt, and watch, and obey the lawes of God, and come together euery Sabbath to heare, to pray, to praiſe and ſerue him which giueth. How many prayers, how many faſtes, how many watches, how manie works, how many houres in reading the word, in hearing the word, in receiuing the ſacramẽts, in examining your harts, in chaſtiſing your fleſh, were ſpent and loſt if you ſhould run in vaine? as Eſau hunted for a bleſſing & wẽt without it. Therefore the holy Ghoſt doth ſay nothing, but it is like a markin our way to ſhew vs when we are in, and when we are out: for God would not haue vs loſe our labour like Labã, which could find in his hart after Iacob had ſerued him twenty yeares to ſẽd him awaye empty: but hee would haue you to ſeeke and finde, to aske and receiue, to runne and obtaine, therefore hee ſayth, ſo runne that ye may obtaine. As there is a heauen, ſo there is a way to heauen: one way Adam came from Paradiſe, and by another way he muſt returne to Paradiſe: the paſſage is not ſo

ſtopt, but there is a way, though a ſtraight waye; and a doore, though it be a narrow doore, & therefore few do find it, onelie they which are like Iacob, do ſee a Ladder before them, as Iacob did, he had many dreames before and did not ſee it, at laſt he dreamed, and behold a Ladder which reached from earth to Heauen, and all the Angels deſcended and aſcended by it, to ſhewe that no man aſcendeth to Heauen, but by that Ladder: this Ladder is Chriſt, which ſaith, *I am the way*, and therefore he biddeth vs to follow him. If we muſt follow Chriſt his ſteps, let vs ſee how hee went to Heauen, he begunne betime, for at twelue yeares of age he ſayd, I muſt goe about my Fathers buſines: hee made ſpeede, for Iohn ſaith, That hee ſpake and did moe good thinges in three and thirtie yeares than coulde bee written: hee kept the right way, for when he ſaid, who can accuſe me of ſinne? none would accuſe him of any, though they watched him for that purpoſe: Hee continued well, for he died like a Lambe, and prayed to his Father, and forgaue his enemies. Therefore we will call the ſteps of this Ladder, *Maturè, properè, rectè, conſtanter*, that is, beginne betime, make haſt, keepe the way, and hold to the ende, and thou ſhalt goe after thy maſter. Touching the firſt, beginne betime, (God requiring) the firſt borne for his offering, and the firſt fruits for his ſeruice, requireth the firſt labours of his ſeruants, and (as I may ſay) the maidenhead of euery man, becauſe the beſt ſeaſon to ſeeke God, is to ſeeke him early, and therefore Wiſedome ſaith, *They which ſeeke me early ſhall find*: but to them which defer ſhe ſaith, *Ye ſhal ſeek me, but ye ſhal not find me*. We haue lõg purpoſed to ſerue God, & euery mã thinketh that he ſhould be ſerued, but we cannot accord of the time whẽ to begin. One ſaith, whẽ I am rich, another ſaith, whẽ I am free, another ſaith, whẽ I am ſetled, another ſaith, when I am old, then I ſhal be fit to faſt & pray. Thus becauſe we are giuẽ to ſet the beſt laſt, that we may haue a longer time for our ſins and pleaſures, like the Iewes in the firſt of Agge, which ſayd alway, *The time was not yet come, when they ſhould build the Temple*: Therefore the holy Ghoſt crieth ſo often, *This is the acceptable time, this is the day of ſaluation, to day heare his voice*, like Rebeccah which taught

taught her ſonne the neereſt way to get the bleſſing. So ſoone as man was created, a lawe was giuen him, to ſhewe that hee ſhould liue vnder obedience from the daye that hee is borne: ſo ſoone as hee is borne, hee is baptized in the name of God, to ſhewe that when wee cannot runne to Chriſt, wee ſhould creepe vnto him, and ſerue him as wee can in youth and age: ſo ſoone as hee beginneth to pray hee ſaith, thy name be hallowed, thy kingdome come, thy will be done, before he aske his daylie bread, to ſhew that we ſhould ſeeke the will of God before the food that we liue by, much more before the ſins and pleaſures which we periſh by. So ſoone as the Lord diſtributed the talents, hee inioyned his ſeruaunts to vſe them: who is ſo young that hath not receiued ſome talent or other? Therefore youth cannot excuſe him, becauſe the talent requires to be vſed of euery one that hath it: ſo ſoone as God created the man and the woman, he cõmanded them to increaſe and multiplie: ſhall we increaſe and multiplie in the fleſh, before we increaſe and multiplie in the ſpirite? the firſt thing that God did after he created heauen and earth, he did ſeparate light from darkenes, ſhewing vs how we ſhould ſeparate our good from euill, before our good become euill. The firſt leſſon that Iohn taught was, *Repent, for the kingdome of heauen is at hand.* The firſt leſſon that the Diſciples taught was, *Repent too, for the kingdome of heauen is at hand.* And the firſt leſſõ that Chriſt taught was, *Repent, for the kingdome of heauen is at hande.* To teach what wee ſhoulde doe firſt, *Repent*, was the firſt leſſon to young and olde. Therefore Dauid prayed, *Teach mee O Lorde to number my dayes*, not my yeares, nor my months, not my weekes, but my dayes; ſhewing that we ſhall anſwere for dayes, as well as for yeares, for to day as well as to morrowe, and for our youth, as ſtraightly as for our age, euen as the little children were deuoured with Beares, for mocking the Prophet: which made Dauid to crie, *Remember not the ſinnes of my youth:* which he would not haue ſpoken if God did not marke the ſins of youth, as wel as of age. Therefore the Fathers were charged to teach their children the ſame law which they had themſelues. Therefore Chriſt rebuked the Diſciples

Mat.25.15. Luk.19.13 Gen.1. Gen.1.14 Mat.3.2. Mat 10. Mat.4.10. Pſal.90.12. 2.King.2. 23. Pſal.25.7. Deut 6.7. Mat.19.14.

which forbadde the little children to bee brought vnto him. For, ſhould children honor their Father, and not honor God? it was a ſweet conſorte when the children went before Chriſt to the Temple, and ſang their *Hoſanna*, to make their fathers aſhamed which did not knowe the *Meſſias* when he came, when their little children knew him? It is written, when Chriſt hearde a young man anſwere that hee had kept the Commaundements from his youth, Chriſt beganne to loue him: which ſhewes how Chriſt loues theſe timely beginnings, whē wee make him our nurſe, and drawe our firſt milke from his breaſts. There is not one confeſſion for olde men, and another for young men: In the Creede the old man ſaith not, I did beleeue in GOD, and the young man ſayth not, I will beleeue in God, but both ſaye, I doe beleeue in God: for hee which is
Exod. 3. called *I am*, loueth I am, and careth not for I was, nor I will
Ioh. 21. 15. bee. When Chriſt asketh Peter, *Loueſt thou me?* hee looketh
Act. 24. 25. that he ſhould anſwer him, *Yea Lord I loue thee*, and not driue off as Fœlix did Paul, I will heare thee, I will loue thee when I haue a connenient time: nay when thou haſt no conuenient time, for if this be the conuenient time, after this, the time conuenient is paſt. Manna was gathered in the morning, becauſe when the Sunne roſe it did melt away: So vertue muſt be gathered betime, for if we ſtay til buſines and pleaſures come vpon vs, they will melt it faſter then wee can gather it: therefore in the fourth of Prouerbes, Wiſedome is called the Beginning, to teach vs to ſeeke wiſdome in the beginning, as a man taketh the beſt firſt. If Eliah would bee ſerued before the widdowe, when ſhee had not enough to ſerue her ſelfe: will God bee ſerued after thee? nay after the fleſh, and after the diuell? what canſt thou owe him to morrowe, which thou art not indebted to day? yea, doth not God require Morning ſacrifice as well as Euening ſacrifice? It is an olde ſaying, repentance is neuer too late: but it is a true ſaying, repentance is neuer too ſoone, for ſo ſoone as we ſinne, wee had neede to aske forgiuenes: beſide, repentance is a gift, and therefore muſt be taken when it is offered. For if Iudas could haue repented when he liſted, he would neuer haue hanged himſelfe. The time paſt

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is gone, and thou canſt not recall that to repent in: the time to come is vncertaine, and thou canſt not aſſure that to repent in: the preſent time is oncly thine, and thou maiſt repent in that, but anon that will be gone too. Therefore when Chriſt wept ouer Ieruſalem hee ſayd, *O if thou hadſt knowne in this thy daie:* calling none their day, but this day: if none can bee called thy day but this day, then this is thy day of repentance, or elſe thou haſt none at all. Therfore one reſembleth the mercie of God to the Poole in Iurie, where the ſicke and leprous lay, for at one time of the day an Angell came and ſtirred the water, and then hee which ſtept in firſt was healed of his diſeaſe, hee which ſtept in firſt was healed, none but hee which ſtept in firſt, ſo hee which taketh time is ſure, but hee which foreſloweth time, oftener faileth than ſpeedeth: for, when golden oportunitie is paſt, no time will fit for it: yet, as when Chriſt went about to caſt out diuels, they ſaid that he tormented them before the time: ſo whenſoeuer thou goeſt about to diſmiſſe thy ſinnes and pleaſures, though thou ſtay till thou beeſt ſicke and olde, and readie to dye, yet they will ſay ſtill that thou diſmiſſeſt them before the time: but then is the time whē the diuell ſayth, the time is not yet, for the diuell is a lyar, and knoweth that what licour our veſſels bee ſeaſoned with at the firſt, they will taſte of the ſame euer after. Therefore linger not with Lot, for if the Angell had not ſnatched him awaye, hee had periſhed with Sodom for his delaye. They were not wiſe virgins, but fooliſh virgins, which ſought not for oyle, before the Bridegroome came: Samuell began to ſerue God in his minoritie, Timothie read the Scriptures in his childehood, Iohn grew in ſpirit, as he ripened in yeares: ſo whether thou be old or yong, thy repentance cannot be too ſoone, becauſe thy ſinne is gone before. If thou lackeſt a ſpurre to make thee runne, ſee howe euery daye runneth awaye with thy life: youth commeth vpon childhood, age commeth vpon youth, death commeth vpon age with ſuch a ſwift ſaile, that if our minutes were ſpent in mortifiyng our ſelues, yet our glaſſe would bee runne out, before wee had purged halfe out corruptions.

Iohn. 5. 2.

Mat. 8. 29.

2 Tim. 3. 15

Thus much of the firſt ſtep.

2. Step. The ſecond ſteppe in your iourney, is to keepe the waye, as God taught the Iſraelites a waye to Canaan, ſending a fierie pillar before them, which they did follow whereſoeuer it went, ſo when hee ordayned a heauen for men, hee appoynted a way to come vnto it, which way hee that miſſeth ſhall neuer come to the ende. As Herod ſought Chriſt ouer all Iurie, but none founde him but thoſe which followed the ſtarre: ſo there is ſomething ſtill that leadeth men to Chriſt, which we muſt follow or els we cannot come where he is. There be many wrong wayes, as there be many errors, but there is but one right way, as there is but one truth. And therefore Iacob did not ſee many, but one Ladder, which reached to heauen: and Iohn Baptiſt is faide not to prepare the waies of the Lorde, but the waye: ſhewing that there is but one right waye in this life, which Salomon vnderſtandeth for the meane, and therefore hee ſayth, *Turne not to the right hand nor to the left*, implying that wee may erre as well of the right hande as of the left, as if hee ſhould ſay, ſome are too hotte, as other are too cold; ſome are too ſuperſtitious, as other are too carteleſſe; ſome are too fearefull, as other are too confident: there is a zeale without knowledge, a loue without ſinglenes, a prayer without faith, & a faith without fruites. Therefore the Apoſtle doth warne vs to examine whether we bee in the faith, not whether wee haue a kind of faith, but whether wee bee in the faith? that is, the true faith. Therefore Paule ſayth, *Runne ſo:* it is not enough to run, but wee muſt know how wee runne: it is not enough to heare, but we muſt care how to heare: it is not enough to beleeue, but we muſt care how wee beleeue: it is not enough to pray, but we muſt care how we pray: it is not enough to worke, but we muſt care how wee worke: for wee cannot doe good vnleſſe wee doe it well, as we may ſee in this example. Cain offered, and God abhorred, becauſe he cared not for the manner, God cared not for his offering. Simon Magus beleeued, Herode liſtened, Fœlix feared, Saul obeyed, Ieſabell faſted, the Phariſies prayed, but becauſe they did not beleeue ſo, heare ſo, feare ſo, obey ſo, faſt ſo, and pray ſo, as he which ſaith, Learne of me:

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when they say that they haue fasted, and prayed, and obeyed, Christ he will answer them as he doth in Mathew, *I know you not*. Therefore if yee aske like the Scribe, how yee shall come to heauen, the right way to heauen is the worde, which came from heauen. But here some will say, the word indeed doth cõtaine the right way, but many cannot find that way without a guide. Therefore I haue picked out of the worde that waye which God calleth the right way: the way by which the word doth set thee into heauen, is to do vnto other as thou wouldest haue other doe vnto thee, to exercise good works, and yet beleeue that Christs works shall saue thee: to pray without doubting, and yet bee content that thy prayer bee not graunted: to keepe within thy calling, and doe nothing by contention: to bring thy will vnto Gods will, and suffer for Christ, because he hath suffered for thee: to repent not onely for thine open and grosse faultes, but for to count euerie sinne great, to apply all thinges to the glorie of God, and of euery thing to make some vse.

Thus the worde goeth before vs like the fierie pillar, and shewes vs when wee are in, and when wee are out, or else the broad way would seeme the best way, and therefore all which care not for the worde, goe like blind men to hell for heauen: looke but to the Papists, which haue the word in an vnknown tongue, some clamber to heauen with merites, some by Angels, some by penance, and some by pardons, and euery man hath a way by himselfe, & all out of the way: As Naaman answered Elisha when hee was commaunded to wash himselfe in Iorden, are not Abanah and Pharpar riuers of Damascus better then Iorden? may I not wash there and bee healed? so they saye, are not pardons as good as workes? are not pilgrimages as good as prayers? is not sacrifice as good as obedience? is not reading as good as preaching? may I not goe to heauen this way and that waye, as well as by the worde? No, as no water but Iorden could clense Naamans leprosie, so no way but the word can bring to heauen. For which cause the lawes of God are called the waies of God, & the word of God is called the worde of life, to shewe that there is no way to life,

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but the worde which is called the way and the life. Therefore now ye ſee the way, I conclude with Eſay, *This is the waye, walke in it:* Thus much of your ſecond ſtep to heauen, which is, keepe the way.

Now when yee are in the way, it is good to make ſpeede, therefore the next ſtep in your iourney is, *Make haſt.* For this cauſe Paul ſayth *Runne*, which is the ſwifteſt pace of man, as though hee ſhould goe faſter to heauen than to any place elſe in the worlde. His meaning is this, that as a man dooth watch, and runne, and labour to be rich quickly, ſo he ſhould heare, and pray, and ſtudie & vſe all meanes to be wiſe quickly. This the Apoſtle vnderſtãdeth when he biddeth vs to adde, as if hee ſhould ſaye, when thou art in the waye and knoweſt good from euill, euery daye kill ſome vice, and euery weeke ſow ſome virtue, and make thy two talents fiue talents, thy fiue talent tenne talents, and euer be doing, and at laſt it ſhal bee opened, becauſe thou haſt knocked. Chriſt ſayth, The kingdome of heauen is got by violence, therefore a man muſt bee earneſt and zealous in the religion that hee profeſſeth, or elſe it maketh no matter of what religion he is, for if hee bee but luke warme, God threatneth to ſpew him out of his mouth: euery man hath a kind of religion, and the religion of moſt is to bee like one another, as mercifull as other, as humble as other, as deuout as other, but God ſaith, *Be holy as I am*, not as other are: for Chriſt ſayth, *Except your righteouſnes exceed the righteouſnes of the Phariſies, although they were holyer than other, ye ſhal not enter into heauen.* That is, except ye be more than ſtatute Proteſtants, which goe to the Church and heare an homilie, and receiue once a yeare; but will not offend any perſon, nor leaue any cuſtome, nor beare any charge, nor ſuffer any trouble for the glorie of God, yee ſhall come to heauen, when the Phariſies come out of hel. As loue delighteth men, ſo zeale pleaſeth God: for zeale is the loue of God. Therefore euerie ſacrifice was offered with fire, to ſhew with what zeale they ſhould burne, which come to offer prayer or praiſe, or thanks vnto the Lorde. Therefore the holy Ghoſt deſcended in fire, to ſhewe the feruencie of them vpon whome the holy Ghoſt reſteth.

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could bee ſaued when he was almoſt a Chriſtian, Paul would not haue laboured to make him altogether a Chriſtian. Therefore though puritie bee counted hereſie, yet remember that Chriſt ſaith, *None can ſee God but the pure in heart*: and know, that there is no dealing with theſe mockers, but to anſwere thē as Dauid anſwered Michol, whē ſhe ſcorned him for his humblenes, he ſaid, *I will bee more humble yet*: ſo when they mock thee for thy zeale, ſpight them with more zeale, for euill is not ouercome but with good. Thus we haue paſſed the third ſtep vnto heauen. The fourth ſtep in this happie iourney is, *Perſeuer to the ende.* For if you beginne betime, and goe aright, and make haſt, and continue not vnto the end, your reward is with them of whom Paul ſayth, *Their end is worſe than their beginning.* There is nothing in our life which ſuffereth ſo many eclipſes and changes, as our deuotion, hot and colde, in and out, of & on, not in one mood ſo long as the Sparrow ſits vpon the ground, but longing like the Chamelion to the colour of it which we ſee: if we ſee good, it puts vs in a good thought: if we ſee or heare euill, it turnes vs from good to euill againe: thus man is rolled vpon a wheele that neuer ſtandes ſtill, but turnes continually about, as though hee were giddie and treading of a maze. Hee is vpon the ſide of a hill, where it is eaſie to ſlide, and harde to get vp the fleſh: therefore the Apoſtle mooued with pittie, ſeeing man ſtande vpon ſuch a ſlipperie ground, as it were in a ſhip readie to ſincke, or a houſe bending to fall, he crieth to them that ſtand ſureſt, *Take heede leſt yee fall*, that is, when thou haſt put on the armour of light, and art in the ſpirituall fielde to fight the Lords battailes againſt the world, the fleſh, and the diuell: turne not backe like Demas, but remember the comfort of Eliſha, that there bee more with thee than againſt thee, and that the tempter can ouercome none but them which yeelde. Other ſeruants change their maſters for better maſters, but all that ſerue God are like the ſeruaunt which receiued a print in his eare, after the maner of the Iewes, in tokē that he would ſerue his maſter for euer, like the veſtures which bare their owners marke. Therefore the holy Ghoſt crieth ſo often, *Be faithfull euen vnto the death: Be not weary of*

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well doing: Take heede leaſt ye fall, for when thou art wearie of thy goodnes, God doth not count thee good, but wearie of goodnes: and when thou declineſt from righteouſnes, God doth not count thee righteous, but reuolted from righteouſnes: therefore Paul ſayth, *I pray continually*, as though prayer were nothing without continuance: Iacob did not ouercome God ſo ſoone as hee began to wreſtle with him, but when hee had wreſtled with him all night. And it is ſayd that Chriſt took pittie of them that ſtayed with him. I will not leaue thee ſayth Eliſha to Eliah: ſo we ſhould not leaue God: ſome came into the vineyard in the morning, and ſome at noone, but none receiued any rewarde but they which ſtaide vntill night. As Gods mercie endureth for euer, ſo our righteouſnes ſhould indure for euer. Euery thought, and worde, and deed of a faithfull man is a ſtep towards heauen, in euery place hee meeteth Chriſt, euery thing puts him in mind of God, hee ſeekes him to find him, and when he hath found him he ſeekes him ſtill, he is not ſatisfied, becauſe at euery touch there comes ſome vertue from him. Iacob ſerued ſeuen yeares for Rachel, and after them hee ſerued ſeuen more, and yet hee was content to ſerue ſeuen more, & when he had ſerued ſo many yeres they ſeemed vnto him as nothing, becauſe he loued her: he which ſerued ſo long for Rachel, ſerued all his life for heauen: and if he had liued till this day, he would haue ſerued God ſtill, & thought it nothing becauſe he loued him: to haue the Arke but a while, doth more hurt to the Philiſtins than benefite them, ſo to ſerue God but a while, dooth more damage vs then helpe vs, for happier is the Childe which neuer began, than Iudas whoſe ende was worſe than his beginning. What a lamentable thing is it to heare this plaint of him which was once the ſtrõgeſt in the world, Sampſon hath loſt his ſtrength for Dalilah, for the loue of Dalilah that doth not loue him: to ſhewe what a ſhame it is to ende worſe than we beginne. Chriſt ſhewes what a reproch it was vnto him, which began to build & could not ſet vp the roofe, the paſſingers by pointed with their fingers and ſaid, this man began a foundation, but he could not couer it: ſo they wil ſay, this man thought to be holy, but hee could not keepe promiſe.

What

What ſhall I ſay (ſaith Ioſhuah) when Iſrael turneth the back, when Iſrael turnes the backe, this aſtoniſhed him, and this makes the whole Temple ſhake when the pillars tremble? What an offence is it to the Church to ſee Peter to denye Chriſt, which ſaid euen now that he would neuer forſake him? To ſee Lot commit inceſt with his daughters in the mount, which ſtriued ſo to preſerue them chaſt in Sodom, to ſee Salomon worſhip Idols, which erected the Temple for the worſhip of God, to ſee Noah mocked of his ſonne for drunkennes, for whoſe righteouſneſſe his ſonne eſcaped, as if the ſtarres ſhould fall from heauen, and light goe from the Sunne. Wiſedome is angry with him which leaueth his righteouſnes, to become worſe, the Vine would not forſake her grapes, the Oliue would not forſake his fatnes, the figge tree would not leaue his ſweetnes, but the bramble did, hee is not the Vine, nor the Oliue, nor the figge tree, but he was a bramble made for the fire, which leaueth the ioyes: let the dogge turne to the vomit, and the ſwine to the wallowe, but you like Abraham holde on thy ſacrifice vnto the euening, in the euening of thy life, and a full meaſure ſhall be meaſured vnto thee. This is a long ſteppe, and man is like a horſe which loueth ſhort iourneyes, therfore how can he holde out ſo farre. When one tolde Socrates, that hee would very faine go to Olympus, but he feared that he ſhould not bee able to endure the paynes: Socrates anſwered him, I know that thou vſeſt to walk euery day betweene thy meales, which walke continue forwarde in thy way to Olympus, and within fiue or ſixe dayes thou ſhalt come thither: how eaſie this was, and yet he ſawe it not, ſo is the way to heauen, if men doe bend themſelues as much to doe good, as they beate their braines to doe euill, they might goe to heauen with leſſe trouble than they goe to hell. Our idle houres are enough to get wiſedome, and knowledge and faith, till we were like ſaints among men: if thou look only to the ſtops, & tel al the thornes which lye in thy way, thou ſhalt go fearfully, wearily, & vnwillingly, euery thing ſhall turne thee aſide, and euery ſnaile ſhall ſtep before thee, and take thy crowne from thee: but then lift vp thine eyes from the earth and looke to Chriſt calling, the

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ſpirit aſſiſting, the Father bleſſing, the Angels comforting, the word directing, the crowne inuiting, and thy fetters ſhall fall from thee, and thou ſhalt riſe like the ſunne, and meruaile how the thing could ſeeme ſo hard, and be ſo eaſie, when ye do wel remember that ye chaunge not for the worſe, and doe, as ye doe then, and ye ſhall continue to the ende. Now I haue encouraged you like ſouldiers, and taken away your feare, I will bring you to the ſight of your enemies, and will ſet them before your face, not to weaken you, for that were want of charitie, but to make you wary, which is true loue indeede. To number them ſurely I cannot, they are ſo many: and exactly to deſcribe them, it is beyond my skill, they are ſo ſubtill. Howbeit, to giue you a little taſte, I may ſay as Eliſha ſayd to his ſeruant, and you ſhall ſee it, if you haue your eyes open: feare not, for they that bee with vs are more than they that bee with them, & he that is on our ſide is ſtronger then al. But if you wil heare what the holy Apoſtle ſaith touching them, I can tell you. He affirmeth, and that by the very ſpirit of God: we wreſtle not againſt fleſh and bloud onely, but againſt principalities, powers, worldly gouernours, the princes of the darkneſſe of this worlde, euen ſpirituall wickedneſſes in the high places. And Saint Iohn ſayth, they are the luſtes of the fleſh, the luſt of the eyes, and the pride of life, let other men thinke of them what they liſt: they that heare them thus deſcribed, and haue felt the force of them in their owne ſoules, could not chooſe but confeſſe, that they haue beene manie in number, mightie in power, ſubtill in practiſe, and what not: who knoweth not this, that the more enemies wee haue, the more neede wee haue, both of force outwardlie, and of care inwardly: as againe, the more powerfull they are, and the more weake wee are, the more wee ſhould ſeeke for helpe elſe vvhere. In outward and bodily foes and forces, we confeſſe the truth of this, and doe all what wee can to ſhewe our ſelues wiſe, circumſpecte, and couragious: Howe much more had wee neede here, to expreſſe all theſe thinges, where the conflict is more hard, though the conqueſt obtained bee more glorious: and where again our foes & their forces, be more mighty & many,

though

though their ouerthrow once performed, giueth them the fooles foile. But whom ſhal we look to herein? Other men are as weak as our ſelues, if not worſe, for al men, lay them vpon a ballāce, they are altogether lighter thē vanitie it ſelf. And if we feare and diſtruſt our ſelues, how dare wee, or how can wee put confidence in others? ſpecially ſith God ſaith, *Curſed is euery one that maketh fleſh and bloud his arme*. To looke vnto the holy and elected Angles, wil doe vs little good, becauſe they go not but being ſent, and alwaies waite for a word and warrant from the Lords owne mouth for all their actions: beſides that, their owne oyle and force is little enough for their owne ſupportation. To GOD therefore that is the God of our ſtrength, wee muſt needes come, yea and to him alone, or elſe wee are vtterlie ouerthrowne and caſt awaye. And if we cannot ſay and doe too as Danid did, *Lorde whome haue I in heauen but thee, and I haue deſired none in earth with thee*, we are in a wofull taking and vtterly loſt. For feare without, and fire within, Sathans malice alſo, mens miſchiefe, and our corruption, will carrie & harrie vs, as it were a violent tempeſt or whirlewinde. Amongſt the heathen they had many odde conceits, to chaſe away bodily and ſpirituall enemies, as thoſe that haue written their hiſtories and actions, haue plainly ſet forth: ſomtimes fire, ſometimes water, ſometimes blood, and ſometimes one thing, and ſometimes an other, as mans braine is a bountifull ſhop to forge ſuch deuiſes in. The Papiſts differ not much from them, who thinke that whippinges and ſcourgings, will tame and ſubdue the corrupt affections of the heart, and that the caſting of a little holy water (as they call it) or the making of a croſſe in the face, forehead, breaſt, or anie other place, will chaſe away Satan, and all his helliſh powers. Of all which actions and ceremonies either heatheniſh or popiſh, were they better than they be, (but in deed they are ſtark naught as the vſe them) we may ſay as the Apoſtle ſaith: *Bodily exerciſe profiteth little, but godlines is profitable vnto all things*. And had Satans malice, and mans preſumption ſtayed here, and gone no further in groſſe imaginations, concerning this and other matters, it had been the leſſe euill. But in our

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light and libertie of the Gospell, some suppose, that the verie saying of *Lord haue mercie vpon vs*, and that without faith or feeling, many times, is all in all: and the pronouncing of this petition, *Leade vs not into temptation*, and that without sense or vnderstanding of it, is sufficient to sunder Satban, and our owne corruption as farre from vs, as the East is from the West. Vpon them their spirituall enemies preuailed, by grosse ignorance, and superstitious conceites: vpon vs by careless presumption, and presumptuous carelesnes, neither the one of vs, nor the other, vnderstanding rightly as wee should, either our foes forces, or our owne weaknes. And that is the cause why they and we in former time and of late, ioyned with them, and sundred from them, haue receiued very fearefull falles and ouerthrowes: For all is one with Satan, so he catch and snatch men, and haue them in possession, hee careth not by what meanes. But wilt thou not escape danger onely, but ouercome also? I will shew thee O man, what thou shalt doe, at any hand goe out of thy selfe and other creatures whatsoeuer, for if thou sticke to them though neuer so little, thou doest disaduantage thy selfe at the least, if not ouerthrow thy selfe. The wicked spirits are as strong to effect euill, as the elect are to do good: and so much the more powerfull that way, by how much they attempt it with commission from God, and finde fit matter in men to worke vpon. And what then? fixe the eye of thy faith fast vpon God in Christ, and thou shalt neuer miscarrie. For he that cannot lye hath sayd it, *I will not faile thee, nor forsake thee for euer*: and in the new Testament Christ hath told vs, which is also a worde of as sure a promise, *The gates of hell shall not preuaile against this faith*. Nay, I will say more in the strength and power of this perswasion, thou shalt be made more than a conquerour, thorowe him that hath loued thee, and washed thee in his owne heart bloud. I knowe and confesse there are many lettes and hinderances, to the perswasion and practise of this truth: but heare and beleeue onely, and I will shew you yet a more perfect and assured waye, by which you shall bee made to walke safe, either in the day of death, or in the time of temptation, or in any other course or crosse, that may betide

you in this life. See that you haue not only the two side postes, & the vpper doore postes of your houses, stricken ouer with the bloud of the Lambe, but your harts purged through faith in his bloud, from the power of dead works; and then the destroyer that ouerthroweth others, shall passe ouer thee, and bring thee in good time to the full fruition of the heauenly Canaan. But thou wilt say as the slothful person doth in the Prouerbs, *There is a Lyon, yea many Lyons in the way:* I answer: reckon them vp, and bring them forth: they shall all by Gods grace bee easily remoued. All sorts of affliction are bitter, I confesse it, & so are many thinges in meate, drinke, and Phisicke, and yet wee refuse them not, but vse them rather, because of the good wee know or hope, they will effect in vs. And why say we not, as the Apostle by the spirite doth: *No chastisement for the present seemeth to be ioyous, but grieuous?* How beit afterwarde it bringeth forth the quiet fruit of righteousnes, vnto them which are therby exercised. Death also is dreadfull: what then? but to whō I pray thee? euē to the man that hath his trust in his riches, or hath no hope of a better life: but to him that beleeueth in Christ, it is become through the power of the death and obedience of Christ, a speedie passage to eternall life. We endure many dreadfull and dangerous things, and runne through fire and water, & al for a corruptible crowne: And why should we not with patience and prayer passe through this, which is the very high waye to heauen? Besides, hell is horrible. Neither will I deny that: but still I demaund to whom it is so? surely to the diuell and his Angels, and all manner of wicked ones, for whom it hath been prepared of old: but as for the godly and elect, it cannot come nigh them. For Christ the very way, truth, and life it selfe hath tolde vs, and therefore wee ought to credit it: *He that heareth my words, and beleeueth in him that sent me, hath euerlasting life, and shall not come into condemnation, but hath passed from death vnto life.* Lastly, is not sin a shrewd and sore enemie to encounter with? I confesse it: but to whom tel mee I beseech you? euen to them in whose mortall bodies it raigneth, to fulfil the concupiscences therof. To other, in whom the roote of it is dead, it is not so, whether wee respect this life.

or that which is to come: for here the reliques of ſinne, are but as prickes in our ſides, to prouoke vs to better thinges, and to ſtirre vs vp to hunger and thirſt after righteouſnes: and for the life to come, we ſhalbe vtterly freed from the ſame, and haue al teares wiped frō our eies. To bring all into a ſumme: I ſay let al obiected bee as true, as any thing may bee: yet all theſe and a thouſand more ſuch like, are nothing to him that is in Chriſt. For the Apoſtle ſayth, *There is no condemnation to them that are in Chriſt Ieſu*: and it is he alone that hath deſtroied death, and became ſinne for vs, that wee in him might bee made the righteouſnes of God. And ſurely ſuch a one may in ſome good meaſure of comfort, ioyfully ſay to the defiance euen of death it ſelfe, and all other ghoſtlie enemies whatſoeuer: *O death where is thy ſting! O graue where is thy victorie! The ſting of death is ſinne, and the ſtrength of ſinne is the lawe: but thanks bee vnto God which hath giuen vs victorie, through our Lorde Ieſus Chriſt.* Yea hee may ſay, as the Saints and Martyrs haue ſaid in the middeſt of firie flames, I am perſwaded that neither death, nor life, nor Angels, nor principalities, nor powers, nor things preſent, nor things to come, nor height, nor depth, nor any other creature, ſhalbe able to ſeparate me from the loue of God which is in Chriſt Ieſus our Lord. Oh but death is terrible ſtil? I anſwer: in ſuch a cloud of witneſſes, and euidence of truth, may I not in ſome ſort and ſenſe ſay, O faithleſſe generation, how long ſhal I be with you? how long now ſhall I ſuffer you? Is it fearefull to any, but to a naturall man, and to him that hath his felicitie here, and in the thinges of this life? Surely it is nothing terrible to him, that is made a comfortable partaker of the fruites of the death of Chriſt, who dyed and roſe againe, to the end hee might deſtroy death, and him that had the power of death, euen the diuell himſelfe. But hell is horrible. True: but yet to them for whom it is prepared: but thou art in Chriſt exempted from it. For why did he himſelfe ſuffer helliſh torments both in bodie and ſoule? to leaue thee therein? and to make it terrible or horrible to thee? no, but to free thee & al his from the feare of hel, & the feeling of euerlaſting condemnation. Oh but what ſhal I ſay touching my ſin that is great and grieuous, and

the peculiar wages of it, is death eternall. That is true in the nature of ſinne, and the iuſtice of God: but with the Lord there is mercie, that hee may bee feared. Stand ſtill a while, and you ſhall behold the great works of God: and be not faithleſſe but faithfull, and beleeue the trueth of the worde. What is more cleere then this? where ſinne hath abounded, there grace hath abounded much more. And though it be in a Prophet, yet where haue we a more plaine, plentifull, or euangelicall promiſe then this? Though your ſinnes were as crimſon, they ſhall be made white as ſnow: though they were red as skarlet, they ſhall be as woll. If we haue the hand or writing of an honeſt man, we thinke our ſelues bound to giue credite thereto: howe much more ſhuld we beleeue the moſt true and vnchangeable word of the eternall? To which, not for any want in himſelfe, but by reaſon of the weaknes of our faith, hee hath beene willing, the more aboundantly to ſhew vnto the heires of promiſe, the ſtablenes of his counſell, to adioyne and binde himſelfe with an oath, ſaying, As I liue, I will not the death of a ſinner, yea I will be mercifull to their vnrighteouſnes, and I wil remember their ſins and iniquities no more: that ſo by two immutable things, that is, his inuiolable oath, and aſſured promiſe (wherein it is vnpoſſible that God ſhould lye) we might haue ſtrong conſolation. And as for theſe obiections, or any the like, what are they elſe, but in truth and ſubſtance, the very euill reports, that the ſpyes brought vpon the promiſed land? And yet there was a very true teſtimonie giuen by Ioſhua and Caleb: yea the palpable proofes they had by the cluſter of grapes, & other things which they brought from thence, were irrefragate witneſſes. Will you beleeue then becauſe they are many? that is flat popery: and beſides, God forbiddeth vs to cleaue to a multitude to do euill. Will you feare them, becauſe they are mighty? That is to diſtruſt God, who is greater then all: and to make them omnipotent, which is blaſphemie. Wil you doubt becauſe they double their aſſaultes? That is no ende of temptation, but this rather to adde an edge vnto our prayers, that ſo through them we may heare in our hearts that comfortable ſpeech, My grace is ſufficient for thee, & my ſtrength ſhall be perfected through

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weakenes. And when we ſhall haue all our ſenſes ſatisfied, in the contrarie trueth, yea ſo farre forth, as that our eyes may ſee, our eares may heare, our hands may handle the good things of God (ouer and beſides the faith, wee haue in him concerning them) it is not groſſe onely, but impious, not to beleeue. But here in this life are many pleaſures and certaine delightes lawfull, as houſes, friends; wiues, children, goods, honour, and almoſt infinite ſuch like. That is very true: but with this honie, God intermingleth ſome gall, leaſt the ſoules of his ſeruants might runne riot to ſinne. And who is he that can be ignorant of the vncertaine eſtate of all & euery one of them? Our frends fall away, as a fruite that is ripe before his time, or as the morning dew. Our houſes are ouerthrowne, and are like the ruines of a defaced hold, not one ſtone of them being left vpon another. Our wiues may be lewde in their lips, looſe in their liues, and wicked as was Iobs, & wiſh vs to curſe God and dye. Our children not riotous onely and diſobedient, but vnnaturall alſo, and riſing vp againſt vs, as Abſalon. The goods we poſſeſſe, are not vnfitly by Salomō reſembled to the Eagle, that taketh her to her wings, and flieth aloft into the ayre: as for our honor, which we make as it were ſome deitie vpon earth, it is turned into ſhame, in the twinckling of an eye, or elſe forgotten, as it had neuer beene: And we, that in our owne imaginations, are Lordes of all, are as the duſt or chaffe of the earth caryed from all. And what reaſon is there then, that theſe or any ſuch like, ſhould hinder vs in our race towards heauen? Hee that hath an inheritance or land in the world, will not be hindred from taking the poſſeſſion or enioying of it, when it falleth vnto him, by the teares of his wife, the intreatie of his children, the heape of his riches, or any ſuch like things: And why ſhould we ſuffer theſe ſimple conceites, to ſteale away our hearts from the hope and hauing of heauen? Beſides, who knoweth not, that as in reſpect of the life to come, al theſe heaped vp in the greateſt meaſure that poſſible can be in this world, are not ſo much as a ſhadow of the good things that ſhal be reuealed. Hath the ſpirite ſaid in vaine, that which the eye hath not ſeene, neither the eare heard, neither euer yet entred into mans heart, hath

God prepared for them that loue him? Or ſhall we thinke it a lye? or that God ment to diſſemble and dally with vs? Oh be it farre from vs to thinke or ſpeake ſo. Is that glorsous deſcription of that holy and heauenly Ieruſalem, mentioned in the reuelations, but a fiction or forgerie? It were blaſphemie for any mans heart to imagine ſo: we are rather to thinke, that God by that which is knowen, and can bee comprehended, expreſſeth that which yet is hidden from vs, and ſhall in good meaſure be comprehended of vs alſo, wee knowing then, euen as wee are knowne now. Wherefore let vs not feare all or any of our aduerſaries, or pulbacks, for true loue expelleth feare: neither let vs be faint hearted in our ſelues, but labour rather to lift vp our hands which hang down, and to ſtrengthen our weake knees, for faithfull is he that hath promiſed, who will alſo performe it. *Bee faithfull vnto the death, and I will giue thee the crowne of life.* Hee that ſo runneth ſhall bee ſure to obtaine, and haue his portion with the Saints, in the heauenly inheritãce, of a crowne that neuer fadeth nor falleth away. But hee that careth not for this courſe, muſt haue his portion with hypocrites, in the lake of fire and brimſtone, that burneth for euermore, and bee ſhut out of the kingdome with the fearefull, vnbeleeuing, abhominable, murtherers, whoremongers, ſorcerers, idolaters and ſuch like. Wherefore as you loue life, and loth death, runne well I beſeech you: yea euen as our text was at the beginning, ſo ſay I at the ending, *So runne that ye may obtaine:* which I doe not onely propound vnto you by exhortation, but commend and commit by ſupplication to God for my ſelfe and you, that euery one of vs, and I my ſelfe eſpecially, may in feeling and faith ſay: I am now readie to be offered, and the time of my departing is at hande, I haue fought a good fight, and haue finiſhed my courſe, I haue kept the faith, from hence is laid vp for mee the crowne of righteouſneſſe, which the Lorde the righteous iudge, ſhall giue mee at that daye, and not to mee onely, but vnto them alſo that loue his appearing.

FINIS.